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GENERAL BIOGRAPHY;

OR,

LIVES,

CRITICAL AND HISTORICAL,

OF THE MOST EMINENT PERSONS OF ALL AGES, COUNTRIES, CONDITIONS, AND PROFESSIONS,

ARRANGED ACCORDING TO ALPHABETICAL ORDER.

Composed

BY JOHN AIKIN, M. D.

THE REV. THOMAS MORGAN

AND

MR. WILLIAM JOHNSTON.

Οἵη περ φύλλων γενεη, τοιηδε και ανδρων.
[illegible]λα τα μεν τ' ανεμος χαμαδις χεει, αλλα δε θ' ὑλη
[illegible]θωσα φυει, εαρος δ' επιγιγνεται ὡρη·
Ὡς ανδρων γενεη, ἡ μεν φυει, ἡ δ' απολλυει. ILIAD. VI.

—— quasi cursores vitaï lampada tradunt. LUCRET. II.

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GENERAL BIOGRAPHY.

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KAAU-BOERHAAVE, ABRAHAM, an able anatomist and ingenious physiologist, born at the Hague in 1715, was the son of a doctor of law and medicine, by a sister of the illustrious Boerhaave. He studied physic at Leyden under Albinus, Van-Royen, and Gaubius; and distinguished himself as a diligent dissector, and an assiduous reader of the ancients. In 1736 he lost his hearing suddenly during the night; which defect was a great inconvenience to him in society, but did not prevent his rising to eminence in his profession. He took the degree of M.D., soon after which he annexed the name of Boerhaave to his family name, according to the desire of his uncle. He was invited to Petersburgin 1740, where he occupied a medical chair in the university, and was made a court physician. In 1748 he was appointed first physician, which post he held till his death, at Moscow, in 1753. He was the author of the following works, "Perspiratio dicta Hippocrati per universum corpus anatomice illustrata," 8vo. 1738: in this treatise he describes with great accuracy all the parts in which both the pulmonary and cuticular perspiration are concerned; and discusses the doctrines of Hippocrates on the subject of this discharge, together with the recent discoveries of Sanctorius. "Impetum faciens dictum Hippocrati per corpus consentiens, observationibus et experimentis passim firmatum," 8vo. 1745: the subject of this piece is, the opinions of the ancients concerning the human soul, the origin of man, the fabric and motion of the muscles, the nature and action of the nerves, the supposed effects of the arterial loops embracing the nerves, &c. He also inserted some anatomical papers in the Memoirs of the Petersburg Academy, and published two separate descriptions of monstrous human fœtuses. *Eloy Dict. Hist. de la Médic. Halleri Bibl. Anat.*—A.

KAEMPFER, ENGELBERT, a distinguished traveller, was born, in 1651, at Lemgow, the chief town of the duchy of Lippe, in Westphalia, of which his father was a clergyman. He received a literary education, and at the age of seventeen was sent to the public school or academy of Lunenburg, at which he spent two years. An inclination of seeing various places, which became his ruling passion, then led him to Lubeck, where he prosecuted his studies in the academy, at that time flourishing under professor Nottelmans. Thence he went to Dantzig, where he gave the first public specimen of his acquisitions, by holding a dispute. "De majestatis divisione." He next passed some time at Thorn, which, in 1674, he left for the university of Cracow. There he applied diligently for two years to the study of philosophy, history, and modern languages; in the attainment of the last of which he possessed an extraordinary facility, which was highly useful to him in his travels. He also fitted himself for social intercourse, and was able, by his talents for conversation, to ingratiate himself with such men as prince Alex. Lubomirski, and M. von Hoverbeck, envoy extraordinary from the elector of Brandenburg to the Polish court. He took the degree of doctor in philosophy at Cracow, and then repaired to Konigsberg. There he abode four years, applying to the study of natural history, and of medicine, which

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he pursued with a professional view. Still unsatiated with knowledge, he made a visit, in 1681, to the university of Upsal, which had risen to reputation chiefly by the labours of the celebrated Olaus Rudbeck. In this place Kaempfer was much distinguished, and his talents and character acquired him the notice of several eminent persons even at Stockholm. Several offers were made to fix him in that country; but his leading propensity induced him to prefer that of the post of secretary of legation to an embassy then preparing by the court of Sweden to those of Russia and Persia. In March, 1683, he set out from Stockholm with the presents destined for the sophi of Persia, and joined the embassador Fabricius, with his suite, at Narva. They made their entry at Moscow in July, and having dispatched their affairs at that court, proceeded by water to Astrakan. They crossed the Caspian sea with great danger, and arrived at Schamaki, the neighbourhood of which afforded many curious observations to our traveller. The embassy reached Ispahan in the beginning of 1684, and employed nearly two years in negotiations, during which time Kaempfer made every possible advantage of his situation for acquiring knowledge. When the embassador was about to return, our naturalist declined accompanying him, and engaged himself as chief surgeon to the fleet of the Dutch East-India company, then cruising in the Persian gulph. He left Ispahan in November, 1685, and proceeding by Schiras and the ruins of the ancient Persepolis, arrived at Gombron in December. That unhealthy place had nearly proved fatal to him, and he was detained a long time by sickness. On his convalescence he spent a summer in its neighbourhood, employed in adding to the store of his observations. In June, 1688, he embarked, and after touching at various Dutch settlements on the coasts of Arabia and Malabar, in the island of Ceylon, and the gulph of Bengal, he arrived at Batavia in September, 1689. Being appointed physician to the annual embassy sent by the Dutch company to the emperor of Japan, he sailed in May, 1690, and taking Siam in his way, finished his voyage in September. His abode in Japan was of two years' continuance, affording him time to obtain as much insight into the natural and political state of that remote country as the singular jealousy of its government, with respect to strangers, would permit. He left it in October, 1692, and returning by Batavia, arrived in Europe in the following year.

In April, 1694, Kaempfer took the degree of M.D. at Leyden, and, by way of inaugural dissertation, published a "Decade of miscellaneous Observations" relating to medicine and natural history, all of which were republished in his "Amænitates." He than settled in his native country, where the count of Lippe nominated him his body physician; which post, together with the great fame he had acquired, procured him very extensive practice. He complains, indeed, that his occupations were too numerous to allow him to spend the time he would have desired, in putting in order the materials he had collected in the long course of his travels. For the purpose of managing his concerns, and clearing his paternal estate of Steinhoff, near Lemgo, he married in his forty-ninth year the daughter of an agent to the court of the elector of Brunswick-Lunenburg. This did not prove a happy connection; and his latter years were clouded with uneasiness. He died, in consequence of repeated attacks of the colic, in November 1716, at the age of sixty-five.

Kaempfer, from the variety of his knowledge and the diligence of his enquiries, has scarcely been surpassed by any traveller in the number and value of the observations which were the fruit of his labours. Of these, however, a large proportion have been lost to the world. The principal work which he gave to the public in his life-time is entitled "Amænitatum Exoticarum Politico-Physico-Medicarum Fasciculi V." 4to. *Lemgov.* 1712. It contains a variety of curious matter relative to the Persian court and the antiquities of that country, and many circumstances appertaining to the medicine, the economy, and the natural history, of different parts of Asia. One of the fasciculi is entirely employed in the history of the date-palm, and is a model of perfect description in its kind. The fifth gives a specimen of a Flora Japonica, which made a rich addition to the botany of that period. Many medical facts of importance are detailed in this work, and accurate accounts of several articles of materia medica are for the first time presented to the European reader. Of his posthumous "History of Japan" a copy came into the possession of sir Hans Sloane, which was translated from the original German into English by J. Casp. Scheuchzer, and published at London in 1727, folio; from it a French translation was made. Two MS. of of the same work were purchased from the heirs of his niece, by prof. Dohm of Capel, from which a German edition was made by him, and published at Lemgow in two vols. 4to. 1777, 1779. This is the most complete, and contains matter not to be met with in Scheu-

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chzer's version. The style of Kaempfer is prolix, and without elegance; but his information is correct and original. *Life of Kaempfer, prefixed to Dohm's edit. Halleri Bibl. Botan. & Med.*—A.

KAHLER, JOHN, a learned German Lutheran divine and professor, was born at Wolmar, a village in the landgraviate of Hesse-Cassel, in the year 1649. He studied successively at Marpurg and at Giessen, and was admitted to the degree of M.A. in the latter university. He gained considerable reputation by introducing the Cartesian philosophy into the schools at Giessen, and teaching it there for some years. In 1677, he was appointed professor extraordinary of metaphysics at Rinteln, where he afterwards filled the mathematical chair; to which, in 1683, was joined that of theology. On his appointment to the professorship last mentioned, he took his degree of doctor of divinity; and after having been six times honoured by the office of *rector magnificus* of the university, died in 1729. He was the author of numerous dissertations on philosophical, mathematical, and theological subjects, which are enumerated by our authority, and were published in a collective form at Rinteln, in 1710 and 1711, in two vols. *Moreri.*—M.

KALDI, GEORGE, a Jesuit, whose learning and merits are highly spoken of by his biographers, was a native of Hungary, and born in Tirnaw, about the year 1572. He refused considerable ecclesiastical dignities, and preferred to them a studious life among the followers of Loyola. Having been received into the order at Rome, and returned into his own country, he was banished into Transylvania, in common with the other members of his society, during the civil commotions which at that time agitated the kingdom. Afterwards we learn that he discharged the duty of theological professor in the university of Olmutz; was successively master of the Novices in different places; and filled the posts of superior and rector at Tirnaw. His last retreat was to a college which he built at Presburg, where he died in 1634, when about sixty-two years of age. During several years of his life he was a zealous preacher, and is regarded by the Hungarians as one of the most eloquent pulpit orators of whom their country can boast. A volume of his "Sermons" was published at Presburg, in 1631, folio. But what chiefly entitles him to notice in our pages, is his having undertaken and completed a translation of the Bible from the Vulgate into the Hungarian tongue. This work was printed at Vienna, in 1626. *Moreri.*—M.

KALM, PETER, a traveller and naturalist, was a native of Sweden, and was educated for the ecclesiastical profession. The lectures of Linnæus at the university of Upsal, however, gave him an attachment to natural history; and in travels through different provinces of Sweden, from 1740 to 1745, he had discovered several new species of plants, and distinguished himself as a minute and accurate observer. When a proposal was made by Linnæus, in 1745, to send a person on a naturalist's tour to North America, Kalm, then professor of economy in the university of Abo, was fixed upon; and after a fund had been raised, by the contributions of various public bodies, for defraying his expences, he embarked at Gothenburg in the close of 1747. He landed first in England, where he remained till August, 1748, making observations in agriculture and natural history. He sailed for Philadelphia in that month, and employed the remainder of that year, and the years 1749 and 1750, in travels through the provinces of Pennsylvania, New Jersey, New York, and Canada, with the districts inhabited by the Iroquois, and other Indian tribes. He left America in the beginning of 1751, and reached his native country in the course of the summer. The result of these travels was given to the public in the Swedish language, in three vols. 8vo. 1753—61, which were translated first into German, and then into English, by J. Reinhold Forster, in 1770. Like most of his travelling countrymen, Kalm is a dry and accurate describer of every thing new to him, whether important or trifling, with equal minuteness. Utility, however, seems to have been his leading object, and he brought back some valuable information to his countrymen, and was the introducer of some new subjects of culture adapted to northern climates.

He afterwards returned to Abo, where he was made professor of natural history, and published a great many detached dissertations in the Swedish and Latin languages, on economical and botanical topics. He made, at his own expence, an extensive tour into Russia, which has not been published, though a Swedish writer has been supposed to have taken much from the manuscript. He died at Abo, in 1790. *Stoever's Life of Linnæus. Halleri Bibl. Botan.*—A.

KANT, IMMANUEL, a celebrated German professor of logic, metaphysics, and moral philosophy, and founder of a new philosophical sect, was born at Konigsberg, in Prussia, in the year 1724. His parents being in humble circumstances, he was instructed in reading

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and writing at the charity school in his parish; whence he was sent, at the expence of his maternal uncle, a wealthy shoemaker, to the college Fredericianum. In the year 1740, he was removed to the university, where he pursued his studies with great zeal and diligence, and attended lectures on philosophy, the mathematics, and theology. It was his object to acquire universal information; but if he had any favourite study at the university, it was that of the mathematics, and the branches of natural philosophy immediately connected with them. When he had completed his academical studies, he accepted the situation of tutor in a clergyman's family at some distance from Konigsberg; and afterwards a similar one at Armsdorf, which he in a short time exchanged for the same employment in the family of count Kaiserlingk. He discharged his duty as a tutor, according to his own confession since, by no means to his satisfaction; being too much occupied with acquiring and digesting knowledge in his own mind, to be able to communicate the rudiments of it to others. After spending nine years in these situations, he returned to Konigsberg, where he maintained himself by private instruction; and though his emoluments were but inconsiderable, yet his frugality, which nearly bordered on parsimony, enabled him to live at his native college with credit and respect, without any public salary or appointment. In the year 1746, when only twenty-two years of age, he had begun his literary career, by publishing "Thoughts on the Estimation of the Animal Powers, with Strictures on the Proofs advanced by Leibnitz and other Mathematicians on this Point, &c." 8vo.; and in 1754, he published, "An Examination of the Prize Question of the Berlin Society—whether the Earth in turning round its Axis, by which the Succession of Day and Night was produced, had undergone any Change since its Origin? What could be the Causes; and how we could be assured of it?" The judicious manner in which he treated these subjects, acquired him the reputation of a promising mathematician and natural philosopher, and paved the way to his long desired promotion to the degree of M.A. which was conferred upon him in 1755. While he had been engaged in the employment of private tuition, besides his favourite pursuits of mathematics and natural philosophy, he occasionally indulged in metaphysical speculations; and he employed his leisure hours in the acquisition of modern languages, especially the French and English, which latter he learned without a teacher, chiefly with a view to examine the merits of Locke, Berkley, Reid, Hume, and Beattie. After investigating the principles of these writers, he was disappointed in his researches after what he conceived to be a consistent analysis of the powers and faculties of the human mind, or, what is commonly termed a system of metaphysics, and suspended his enquiries on this subject for some years. Having now become a graduate in the university, he entered upon the task of delivering half-yearly courses of lectures on pure and practical mathematics; which he discharged to his own infinite delight, and the enthusiastic approbation of crowded audiences, for fifteen years, annually publishing something on the abstruse sciences, which served to establish the fame that he had already acquired.

In the year 1755, he was on the point of sending into the world his "Universal Natural History and Theory of the Heavens, or, an Essay on the Constitution and Mechanical Structure of the whole Globe, according to the Newtonian System," when he was prevented by the failing of the publisher, and the circumstance of all the M.S.S. in his hands, as well as his effects, being put under seal. Owing to this event, six years afterwards, the famous Lambert unintentionally plucked the laurels of invention from the brow of our philosopher, by advancing the very same principles, and having the credit of originality. The justness of Kant's Theory, was, thirty years afterwards, evinced by the practical investigations of Herschel. In the same year he gave to the public, "An Examination of the Question, whether the Earth decayed?" In 1756, he furnished the first specimen of his metaphysical talents, in "Principiorum primorum Cognitionis metaphysicæ nova Dilucidatio," and "Dissertatio de Principiis primis Cognitionis humanæ," both in 4to.; which were succeeded by his "Monodologia Physica," 4to.; "A History and Philosophical Description of the Earthquake in 1755," 4to.; and in another work, further considerations on this subject; and "Remarks for the Elucidation of the Theory of the Winds." In 1757, he published "A Sketch and Annunciation of Lectures on Physical Geography;" and in the following year, "New Principles of Motion and Rest, and the Results connected with them in the Fundamentals of Natural Philosophy," 8vo.: a small work, which, at the time, excited much notice, and was afterwards inserted more at large in his later writings. In 1759, he published, "Reflections upon Opticism," 4to. with which, likewise, lectures were announced; in 1762,

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"A Demonstration of the sophistical Subtlety contained in the four Syllogistic Figures," 8vo.; and in 1763, "An Attempt towards introducing the Proposition of negative Magnitudes into Philosophy," 8vo.; and "On the only possible Method of proving the Existence of the Deity," 8vo. In 1764, he gave to the world "Reflections on an Adventurer, &c." a fanatic, who was then deluding the country people by false pretences to a prophetic spirit, 8vo.; which was followed by "An Essay on Disorders of the Head," 8vo. containing a philosophical examination of the subject; "Observations on the Sublime and Beautiful," 8vo.; and "An Essay on Evidence in Metaphysical Sciences," which obtained the *accessit* of the royal academy of sciences at Berlin. In 1765, he published, under the simple title of "Intelligence respecting the Arrangement of Lectures for the Winter half Year," a beautiful system of lecturing on metaphysics, logic, and ethics; and in the following year he attacked Swedenborg, who pretended to a converse with spirits, in his "Dreams of a Ghost-seer, illustrated by Dreams in Metaphysics," 8vo. About this time he obtained the place of sub-inspector of the royal library at the palace; and he also undertook the management of the beautiful collection of natural curiosities, and cabinet of arts, belonging to M. Saturgus, minister of the commercial department, which afforded him an opportunity of studying mineralogy. Some years afterwards, however, he resigned both these appointments.

During the period of Kant's life which had now elapsed, his reputation and literary productions had recommended him to the notice of the Prussian monarch, who made him repeated offers of a professorship in the universities of Jena, Erlangen, Mittau, and Halle, with the rank of privy-counsellor; but his attachment to his native place, and his desire to labour and be useful on the spot where he had received his physical and mental existence, induced him to decline those proffered honours. He might also have obtained the professorship of poetry in his own university; but, considering himself to be inadequate to the situation, he would not accept of it. At length, in 1770, a vacancy having taken place in the post of professor in the metaphysical department, it was immediately bestowed on our philosopher, who, in the month of March, entered upon his long-wished-for office. According to the statutes of the university of Konigsberg, every new professor, when raised to the academical chair, is obliged to publish and defend an inaugural dissertation, before he is permitted to exercise his public functions, or to become a member of the senate. On this occasion, Kant chose for his subject, "De Mundi sensibilis atque intelligibilis Forma et Principiis," and afterwards published his Dissertation in 4to. This is a very elaborate, abstruse performance, and contains the outlines of his philosophy, which has been since distinguished by the name of "The Critical System." It excited much attention in several of the German schools, and gained converts from other systems; but, for some time, chiefly in the university of Konigsberg. Kant's new situation required, that he should be almost entirely occupied in metaphysical studies; and he pursued them with the most unremitting ardour. At this time he maintained a philosophical correspondence with several of the first literary characters of the age, and particularly with the celebrated Lambert, then president of the Royal Academy of Sciences at Berlin, who, in his "Cosmological Letters," had proposed theories coinciding with those of Kant, and had pursued nearly the same path of philosophizing. From this time, also, Kant's publications were almost exclusively of a metaphysical nature. In 1775, appeared his short "Essay on the different Races of human Beings," by way of announcing his lectures on the subject. In 1781, besides his "Correspondence with Lambert," he published his "Critique of pure Reason," 8vo. which is the most important of his metaphysical productions, and intended to exhibit a full and complete illustration of the fundamental principles of his new philosophy. Soon after its appearance, it was attacked by different German writers, who entertained different judgments of its merits; and indeed of its meaning, owing to the frequent obscurity of the author's style, and the construction and arrangement of his periods, which are, in many places, ungraceful, heavy, and overloaded. His doctrine, however, met with numerous admirers and adherents in the German universities, and soon produced a revolution in the philosophy of that country. With the design of obviating misconceptions, and of facilitating an acquaintance with his system, in 1783, Kant published "Prolegomena, or introductory Observations applicable to every future System of Metaphysics, that may deserve the Name of a Science," 8vo.; which contains an abstract of his "Critique," in an analytical method, which the author has here adopted, in order to return by the same path on which he had before advanced.

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synthetically. In 1784, besides some smaller pieces, printed either separately, or in different periodical works, he published, "Reflections upon the Foundation of the Powers and Methods which Reason is entitled to employ in judging of its Stability;" and "Fundamental Principles of the Metaphysics of Morals," 8vo. In 1786, he published, "Metaphysical Principles of Natural Philosophy," 8vo.; in which he entered at large into the exercise of reasoning powers with regard to material objects: and in the same year, he was appointed rector of the university. Not long after this, without any solicitation on his own part, he received a considerable addition to his salary from the foundation of the upper college.

In 1787, our philosopher published "Fundamental Principles of the Critique of Taste," 8vo.; and in the same year, he roused the public curiosity by his "Critique on practical Reason," 8vo.; in which he enlarged on the moral, as he had before on the metaphysical, principles of reason. In the summer of 1788, he was chosen rector of the university a second time; and not long afterwards, senior of the philosophical faculty. Though Kant was now far advanced in life, he continued his literary industry, and presented to the public, "Religion considered within the Limits of plain Reason," 1793, 8vo. in which he endeavours to shew the agreement between reason and revelation; "On the End, or Termination of all Things," 1795, 8vo.; "Project for a perpetual Peace, a philosophical Attempt," 1795, 8vo.; an epistle "to Sömmering, on the Organ of the Soul," 1796, 8vo.; "On the new-fangled haughty Tone in philosophical Discussions," 1796, 8vo.; "Metaphysical Elements of Jurisprudence," 1797, 8vo.; "Metaphysical Elements of Ethics, or, Doctrinal Virtue," 1797, 8vo.; "On the Art of Book-making, in two Letters to M. Frederic Nicholai," 1797, 8vo.; "On the Power of the Mind to overcome morbid Sensations by mere Resolution," 1797, 8vo.; "Answer to the reiterated Question, whether the human Race is in a progressive State of Improvement?" 1798, 8vo.; "Contest between the Faculties," 1798, 8vo.; and, "A Pragmatical View of Anthropology," 1798, 8vo. In the last mentioned work, he takes almost a formal leave of the public as an author, consigning his papers over to the revision of others. Soon afterwards he gave up all his official situations, and, in consequence of his infirmities, retired into solitude. From his papers his friends published, "Logic, or, a Guide to Lecturing," 1801, 8vo.; "Physical Geography," 1802, 8vo.; "On giving Instruction," 1803, 8vo.; and "Upon the Prize Question of the Royal Academy at Berlin—What is the actual Progress made in Metaphysical Science, since Leibnitz and Wolf?" Besides the articles already enumerated, he was the author of numerous philosophical and ethical papers, inserted in the Berlin "Monthly Magazine," and in the "German Mercury." For seventy years, Kant had enjoyed an almost uninterrupted state of good health; but in the last ten years of his life, his corporeal and mental decay was painfully visible to his friends. Loss of appetite, of sight, of voice, of teeth, of strength, and memory, proclaimed his approaching dissolution; and a fit of apoplexy gave him the finishing stroke, on the 12th of February 1804, when he had nearly completed the eightieth year of his age.

Immanuel Kant was in person of a middle stature, and of a remarkably slender and delicate make. In his countenance there was an air of dignity mingled with complacency, and his fine large blue eyes were expressive both of genius and benevolence. His intellectual qualifications were of no ordinary stamp. He had an astonishing faculty of unfolding the most abstruse principles, and such a facility in deducing every thing from his own reflections, as gave him at length such an habitual familiarity with himself, that he could not properly enter into the sentiments of others. He also possessed an extraordinary faculty of retaining words, and representing absent things to himself. He could describe objects, an account of which he had met with in books, even better than many who had seen them. Thus, for example, he once gave a description, in the presence of a Londoner, of Westminster bridge, according to its form and structure, length, breadth, height, and dimensions of all its parts, which led the Englishman to enquire how long he had been in London, and whether he had dedicated himself to the study of architecture; when, to his surprize, he was assured that Kant had never passed the boundaries of Prussia, and was no architect. A similar question was put to him by Brydone, to whom he described in conversation the relative situations of the principal places and scenes in Italy. By the aid of his quick observation and clear conception, he was enabled to converse with admirable accuracy on chemical experiments, although he had never witnessed any process in chemistry, and did not begin the theoretical study of it, till after the sixtieth year of his age. Dr. Hagen, the great chemist, could not

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forbear expressing his perfect astonishment, while conversing with Kant at dinner on the subject, to find any one able, by simple reading, to make himself such a perfect master of a science so difficult. This happy talent, combined with general reading, rendered him an universal scholar, so that at length, there was no science in which he was not a proficient. The consequence of having such a happy memory was, that he set no value on an extensive library. As he could acquire the contents of books, by reading them once or twice, the books themselves were rather burthensome to him than otherwise. He accordingly made a contract with a bookseller, to send to him all new books in sheets, which he read through in that form, and generally returned afterwards. To the love of truth he was ardently devoted; and liberality of sentiment was the result. He wished to establish all human knowledge on the firm basis of reason, and, therefore, rejected all principles as visionary, which did not admit of a fundamental explication. He conceived, however, of religion as an inherent quality of our souls, which panted after some higher object than this transitory existence: it demanded no proof from without, it flowed of itself from within ourselves. From this view of the subject he was accused by some of mysticism, while others thought that they saw in his doctrine what was inimical to divine truth. Thus much, however, is certain, from the testimony of his best friends, and the whole tenor of his works, that he was a firm believer in the Deity, a future state, and Christianity. If he did not attend to the practical part of religion, this originated in his own private views of those matters, rather than in any disregard of sacred ordinances. He thought, by a life of good deeds, to do more honour to the Almighty than by the simple compliance with human institutions. His political creed subjected him to still more censure than his metaphysical sentiments; although, perhaps, with as little justice. He was a citizen of the world; but, at the same time, a friend to peace and good order. He acknowledged the equal rights of all men as originally born free; but he deprecated every violent effort which was made to acquire that freedom; and in his own conduct always testified due respect and submission to established authorities. Both by his precepts and example, he inculcated the strictest and purest integrity and morality. In private life, he was affable, courteous, friendly, and benevolent to enthusiasm. Every reader of his writings, who was not acquainted with him, would have been agreeably surprized in finding the contrast between the abstruse and deep thinker, and the sociable and lively companion. He was the life of every company in which he mixed; and mirth, discourse, and wit, never flagged when he was present. Much as he liked to converse on matters of philosophy, he carefully avoided these topics in mixed companies. Here he lost the philosopher in the man of the world, and spoke with freedom on dress, politics, public occurrences, or housekeeping, as the males or females of the society turned the discourse. It was his custom to retire to rest at nine o'clock in the winter, and ten o'clock in the summer; rising at five o'clock in the former, and four o'clock in the latter season. By this commendable and healthy practice, daily exercise on foot, serenity of mind, temperance in eating and drinking, constant employment, and cheerful company, he protracted his life to the advanced period which we have already mentioned.

Since the Kantian, or, as it is called, the critical philosophy has been very generally admired in Germany, and, for a time, banished almost every other system from the Protestant universities, notwithstanding the great difficulty of comprehending it, from the obscurity of the author's phraseology, and the subtlety of his reasonings; it will be expected that we should present our readers with a synopsis of its fundamental principles. This we shall do from the able and impartial view of them given in the supplement to the "Encyclopædia Britannica;" leaving the abstract, without any comment, to the judgment of our philosophical readers. "Kant divides all our knowledge into that which is *a priori*, and that which is *a posteriori*. Knowledge *a priori* is conferred upon us by our nature. Knowledge *a posteriori* is derived from our sensations, or from experience; and is by our author denominated *empyric*. One would at first be induced, by this account of human knowledge, to believe that Kant intended to revive the system of *innate ideas*; but we very quickly discover that such is not his system. He considers all our knowledge as acquired. He maintains, that experience is the *occasional cause* or *productrice* of all our knowledge; and that without it we could not have a single idea. Our ideas *a priori*, he says, are produced *with* experience, and could not be produced *without* it; but they are not produced *by* it, or do not proceed *from* it. They exist in the mind; they are the *forms* of the mind. They are distinguished from other ideas by two marks, which are easily discerned;

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i. e. they appear *universal* and *necessary*; or, in other words, they admit of no exception, and their *converse* is impossible. Ideas which we derive from experience have no such characters. We can suppose, that what we have seen, or felt, or heard once, we may see, feel, or hear again; but we do not perceive any impossibility in its being otherwise. For instance; a house is on fire in my view: I am certain of this fact; but it affords me no *general* or *necessary* knowledge. It is altogether *a posteriori*; the materials are furnished by the individual impression which I have received; and that impression might have been very different. But if I take twice two balls, and learn to call twice two *four*, I shall be immediately convinced, that any two bodies whatever, when added to any two other bodies, will constantly make the sum of bodies *four*. Experience has indeed afforded me the *opportunity* of acquiring this knowledge; but it has not given it to me; for how could experience prove to me that this truth will never vary? Experience must always be *limited*; and, therefore, cannot teach us that which is *necessary* and *universal*. It is not experience which discovers to us, that we shall have the surface of the whole pyramid by multiplying its base by the third part of its height; or that two parallel lines, extended *in infinitum*, shall never meet.

All the truths of pure mathematics are, in the language of Kant, *a priori*. Thus, that a straight line is the shortest of all possible lines between two fixed points; that the three angles of a triangle are always equal to two right angles; that we have the same sum, whether we add five to seven or seven to five; and that we have the same remainder when we subtract five from ten as when we subtract ten from fifteen—are so many propositions, which are true *a priori*. Pure *knowledge a priori*, is that which is absolutely without any mixture of experience. *Two and two men* make *four men*, is a truth, of which the knowledge is *a priori*; but it is not PURE knowledge, because the truth is particular. The ideas of *substance*, and of *cause* and *effect*, are *a priori*; and when they are separated from the objects to which they refer (we suppose from this or that *particular* object), they form, in the language of Kant, *void ideas*. (or, in the language of Locke, *abstract* ideas). It is our knowledge *a priori*, i. e. that knowledge which precedes experience as to its origin, which renders experience possible. Our faculty of knowledge has an effect on our ideas of sensation analogous to that of a vessel, which gives its own form to the liquor with which it is filled. Thus, in all our knowledge *a posteriori*, there is something *a priori* derived from our faculty of knowledge. All the operations of our minds; all the impressions which our external and internal senses receive and retain, are brought into effect by the *conditions*, the *forms*, which exist in us by the pure ideas *a priori*, which alone render all our other knowledge certain.

Time and *space* are the two essential forms of the mind: the former for impressions received by the internal sense; the second for those received by our external senses. Time is necessary in all the *immediate* (perhaps *intuitive*) perceptions of objects; and space in all *external* perceptions. *Extension* is nothing real but as the form of our sensations. If extension were known to us only by experience, it would then be possible to conceive that there might be sensible objects without space. It is by means of the form *space*, that we are enabled, *a priori*, to attribute to external objects *impenetrability*, *divisibility*, *mobility*, &c.; and it is by means of the form *time* that we attribute to any thing *duration*, *succession*, *simultaneity*, *permanence*, &c. *Arithmetic* is derived from the form of our internal sense; and *geometry* from that of our external. Our understanding collects the ideas received by the impressions made on our organs of sense, confers on these ideas *unity* by a particular *force a priori*; and thereby forms the representation of each object. Thus, a man is successively struck with the impression of all the parts which form a particular garden. His understanding unites these impressions, or the ideas resulting from them; and in the unity produced by that unifying act, it acquires the idea of the garden. If the objects which produce the impressions afford also the *matter* of the ideas, then the ideas are *empyric*; but if the objects only unfold the *forms of the thought*, the ideas are *a priori*. The act of the understanding which unites the perceptions of the various parts of an object into the perception of one whole, is the same with that which unites the attribute with its subject. Judgments are divided into two species; *analytic* and *synthetic*. An analytic judgment is that in which the attribute is the mere developement of the subject, and is found by the simple analysis of the perception: as, *bodies are extended*; *a triangle has three sides*. A synthetical judgment is that where the attribute is connected with the subject by a cause (or basis) taken from the faculty of knowledge, which renders this connection necessary; as,

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a body is heavy; wood is combustible; the three angles of a triangle are equal to two right angles. There are syntheses *a priori* and *a posteriori*; and the former being formed by experience, we have the sure means of avoiding deception. It is a problem, however, of the utmost importance, to discover how synthetic judgments *a priori* are possible. How comes it, for example, that we can affirm that all the radii of a circle are equal, and that two parallel lines will never meet? It is by studying the *forms* of our mind that we discover the possibility of making these affirmations. In all objects there are things which must necessarily be THOUGHT (be supplied by thought); as, for example, that there is a *substance*, an *accident*, a *cause*, and certain *effects*. The *forms* of the understanding are, *quantity*, *quality*, *relation*, *modality*. Quantity, Kant distinguishes into *general*, *particular*, and *individual*; quality, into *affirmation*, *negation*, *infinite*; relation, into *categoric*, *hypothetic*, and *disjunctive*; and modality, into *problematic*, *certain*, and *necessary*. He adds also to these properties of the four principal forms of the understanding, a table of *categories*, or fundamental ideas *a priori*. Quantity, gives *unity*, *plurality*, *totality*. Quality, gives *reality*, *negation*, *limitation*. Relation, gives *inherence*, *substance*, *cause*, *dependence*, *community*, *reciprocity*. Modality, gives *possibility*, *impossibility*, *existence*, *nothing*, *necessity*, *accident*. These categories can only be applied to experience. When, in the consideration of an object, we abstract all that regards sensation, there remain only the pure ideas of the understanding, or, the *categories*, by which a *thing* is conceived as a *thing*. Pure reason is the faculty of tracing our knowledge *a priori*, to subject it to principles, to trace it from its necessary conditions, till it be entirely without condition, and in complete unity. This pure reason has certain fundamental rules, after which the necessary connection of our ideas is taken for the determination of the objects in themselves: an illusion which we cannot avoid, even when we are acquainted with it. We can conclude from what we know to what we do not know; and we give an *objective* reality to those conclusions from *an appearance* which leads us on.

The writings of Kant are multifarious; but it is in his work entitled "The Critique of pure Reason," that he has chiefly expounded his system. This work is a treatise on a science, of which Kant's scholars consider him to be the founder, and which has for its objects the *natural forces*, the *limits of our reason*, as the source of our pure knowledge *a priori*, the *principles of all truth*. Kant does not promise to give even an exposition of these branches of knowledge, but merely to examine their origin; not to extend them, but to prevent the bad use of them, and to guard us against error. He denominates this science, *transcendental criticism*; because he calls all knowledge, of which the object is not furnished by the senses, and which concerns the kind and origin of our ideas, *transcendental knowledge*. The Criticism of pure Reason, which gives only the fundamental ideas and maxims *a priori*, without explaining the ideas which are derived from them, can lead, says Kant, to a complete system of pure knowledge, which ought to be denominated *transcendental philosophy*, of which the Criticism presents the *architectonic* plan; i. e. the plan regular and well disposed. The work entitled, "The Critique of pure Reason," is divided into several parts, or sections, under the titles of *æsthetic transcendental*; *transcendental logic*; *the pure ideas of the understanding*; *the transcendental judgment*; *the parologism of pure reason*; *the ideal transcendental*; *the criticism of speculative theologies*; *the discipline of pure reason*, &c. But to proceed with our abstract of the system. We know objects only by the manner in which they affect us; and as the impressions which they make upon us are only certain *apparitions* or *phenomena*, it is impossible for us to know what *an object is in itself*. In consequence of this assertion, some have supposed that Kant was an *idealist*, like Berkley and many others, who have thought that sensations are only *appearances*, and that there is no truth but in our reason. But, according to him, our understanding, when it considers the apparitions or phenomena, acknowledges the *existence* of the objects in themselves, inasmuch as they serve for the bases of those apparitions; though we know nothing of their *reality*, and though we can have no certitude but in experience. When we apply the *forms* of our understanding, such as *unity*, *totality*, *substance*, *casuality*, *existence*, to certain ideas which have no object in *space* and *time*, we make a fallacious and arbitrary application. All these forms can bear only on sensible objects, and not on the *world of things in itself*, of which we can THINK, but which we can never KNOW. Beyond things sensible, we can only have *opinions*, or a *belief* of our reason.

The motives to consider a proposition as true, are either *objective*, i. e. taken from an *external* object, so that every man shall be obliged to acknowledge them; and then there is a truth *evident*, and susceptible of *demonstra-*

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tion, and it may be said that we are *convinced*; or the motives are *subjective*, i. e. they exist only in the mind of him who judges, and he is *persuaded*. TRUTH, then, consists in the agreement of our notions with the *objects*, in such a manner as that all men are obliged to form the same judgment. BELIEF consists in holding a thing for true in a *subjective manner*, in consequence of a persuasion which is entirely personal, and has not its basis in an object submitted to experience. There is a *belief of doctrine*, of which Kant gives, as an example, this assertion: "There are inhabitants in the planets." We must acknowledge, he adds, that the ordinary mode of teaching the existence of God belongs to *the belief of doctrine*, and that it is the same with *the immortality of the soul*. *The belief of doctrine* has in itself something *staggering*; but it is not the same with *moral belief*. In moral belief there is something *necessary*; it is, says Kant, that I should obey the law of morality in all its parts. The end is strongly established; and I can perceive only one condition, by means of which this end may be in accord with all the other ends, i. e. that *there is a God*. I am certain that no man knows any other condition which can conduct to the same unity of end under the moral law; which law is a law of my reason. I will consequently believe certainly *the existence of God*, and *a future life*; because this persuasion renders immoveable my moral principles: principles which I cannot reject without rendering myself contemptible in my own eyes. I wish for happiness, but I do not wish for it without morality; and as it depends on *nature*, I cannot wish it with this condition, except by believing that nature depends on a Being who causes this connection between morality and happiness. This supposition is founded on the *want* (or *necessity*) of my reason, and not on my duty. We have, however, no *certainty*, says Kant, in our knowledge of God, because certainty cannot exist except it is founded on an object of experience. The philosopher acknowledges, that *pure reason* is too weak to prove the existence of a Being beyond the reach of our senses. The necessity of believing in God is therefore only *subjective*, although necessary and general for all those beings who conform to their duty. This is not *knowledge*, but only *a belief* of reason, which supplies the place of a knowledge which is impossible.

The proofs of natural theology, according to our philosopher, taken from the order and beauty of the universe, are proofs only in *appearance*. They resolve themselves into a bias of our reason to *suppose* an infinite intelligence as the author of all that is possible; but from this bias it does not follow that there really is such an author. To say, that whatever exists must have a cause, is indeed a maxim *a priori*; but it is a maxim applicable only to experience; for one knows not how to subject to the laws of our perceptions that which is absolutely independent of them. It is as if we were to say, that whatever exists in experience must have an experience; but the world, taken as a whole, is without experience as well as it's cause. It is much better to draw the proof of the existence of God from morality, than to weaken it by such reasoning. This proof is relative. It is impossible to *know* that God exists; but we can comprehend how it is possible to act morally on the *supposition* of the existence (although incomprehensible) of an intelligent Creator: an existence which PRACTICAL REASON forces THEORETICAL REASON to adopt. This proof not only *persuades*, but even acts on the CONVICTION, in proportion as the motives of our actions are conformable to the law of morality. Religion ought to be the *means* of virtue, and not its object. Man has not in himself the idea of religion, as he has that of virtue. The latter has its principle in the mind; it exists in itself, and not as the means of happiness; and it may be taught without the idea of a God, for the pure law of morality is *a priori*. He who does good by inclination, does not act morally. The converse of the principle of morality is to make personal happiness the basis of the will. There are compassionate minds which feel an internal pleasure in communicating joy around them, and who thus enjoy the satisfaction of others; but their actions, however just, however good, have no moral merit, and may be compared to other inclinations; to that of honour, for example, which, while it meets with that which is just and useful, is worthy of praise and encouragement, but not of any high degree of esteem. According to Kant, we ought not even to *do good*, either for the pleasure which we feel in doing it, or in order to be happy, or to render others happy; for any one of these additions (perhaps motives) would be *empyric*, and injure the purity of our morals. We ought to act after the maxims derived *a priori* from the faculty of knowledge, which carry with them the idea of necessity, and are independent of all experience; after the maxims which, it is to be wished, could be erected into GENERAL LAWS for all beings endowed

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with reason." For further information relative to the critical philosophy, the English reader may consult F. A. Nitsch's "General and introductory View of Professor Kant's Principles concerning Man, the World, and the Deity, &c.;" and Dr. Willich's "Elements of the critical Philosophy, containing a concise Account of its Origin and Tendency, a View of all the Works published by its Founder, &c." *Monthly Magaz. May* 1805. *English Encycl. Encycl. Britan.*—M.

KARNKOWSKI, STANISLAUS, (Lat. *Carnkovius*), a Polish writer and statesman, was born in 1525. He became bishop of Uladislaw about 1563; and upon the death of Sigismond Augustus, king of Poland, in 1572, he promoted the election of Henry of Valois, and, on his reception, made an eloquent harangue to him in the name of the states. After the abdication of this prince, Karnkowski nominated Anne, the sister of the late Sigismond, queen of Poland, and crowned her husband, Stephen Battori, upon the refusal of the primate to perform this office. For his reward he was made coadjutor to the archbishop of Gnesna, and in 1581 he succeeded to that see and to the primacy. On the death of king Stephen, he sat as president of the directory during the interregnum, and opposed the election, made by a party, of Maximilian, archduke of Austria. He placed the crown upon the head of Sigismond III. prince of Sweden, who was acknowledged by the kingdom. The primate, in 1590, joined a party who were in opposition to the great-chancellor, Zamoisky, and convoked an extraordinary assembly at Kiow, in which he endeavoured to cancel the ordonances of the last general diet. This step rendered him unpopular, and he found himself obliged to be reconciled to the chancellor. He died in 1603, at the age of seventy-eight, and was interred in the Jesuit's college at Kalish, which he had founded. He established seminaries for education both at Uladislaw and Gnesna, and occupied himself with success in the reform of his clergy. The works of this prelate are "Historia Interregni Polonici," being a relation of the affairs of the interregnum succeeding the abdication of Henry of Valois: "De Jure Provinciarum, Terrarum, Civitatumque Prussiæ:" "Epistolæ Illustrium Virorum Libr. III.:" this collection of letters is very rare, and is said to contain many important particulars relative to the history of Poland, from 1564 to 1577. *Moreri.*—A.

KAROLI, JASPER, a Hungarian Calvinist divine, who flourished within the last twenty years of the sixteenth century. We are furnished with no other particulars relative to his life, than that he was held in high estimation for his abilities as a philosopher, theologian, and philologist, and much admired as a preacher. By the Protestants in Hungary his memory is revered, on account of his having translated the Bible from the original Hebrew into their native language. This performance is warmly commended in some poems by George Thurius, inserted in John Philip Pareus's *Deliciæ Poetarum Hungarorum;* and, if we may conclude from its reception by the public, without any exaggeration. It was published at Hanover in 1608, in 4to.; and during the same year at Frankfort, in 8vo., revised and corrected by Albert Molnar. This improved edition was reprinted at Oppenheim in 1612, in 8vo.; and has since that time undergone repeated impressions at different places, and in particular at Nuremberg in 1704, in 4to. *Moreri.*—M.

KAUNITZ, WENZEL ANTONY, prince of the holy Roman empire, count of Rietberg, knight of the Golden Fleece, the royal order of St. Stephen, &c., was born in Vienna in 1711. Being the fifth son of nineteen children, he was destined for the church; but as the greater part of his brothers had either died a natural death or fallen in the army, he quitted the ecclesiastic profession to enter into the service of the state, in which his ancestors had made a considerable figure. He laid the foundation of his studies at Vienna; in 1737 was made a counsellor of state, and two years after, imperial commissioner at the diet of Ratisbon. As the emperor, Charles VI., died the year following, and as his commission thereby ceased, he retired to his estates in Moravia; but he did not long remain unemployed, being appointed, in the year 1742, minister plenipotentiary to the court of Sardinia, which had entered into a new alliance with Austria. This treaty was brought to a conclusion by Kaunitz; and the favourable specimen of his talents which he gave on this occasion induced the court to confer upon him offices of more importance. On the marriage of the archduke Charles of Lorrain with the arch-duchess Mary Ann, governess general of the Netherlands, in 1744, Kaunitz was appointed to a place of honour during the ceremony; and at the same time made minister for the kingdoms of Hungary and Bohemia, in the room of count Konigsegge. In the month of October he went to Brussels, to undertake the chief management of public affairs, which at that time required a man of talents, as the king of France had already de-

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clared war, and the Netherlands were the first part of the emperor's dominions exposed to the attack of the French army. In February, 1745, he was appointed minister plenipotentiary; but in 1746, the French having taken possession of great part of the Netherlands, he repaired to Aix-la-Chapelle; and, on account of his bad health, repeated a request to the empress for leave to resign, which he at length obtained. He, however, soon again made his appearance on the political theatre; when the preliminaries of peace were signed at Aix-la-Chapelle, in 1748. On this occasion he acquired, by his talents for negotiation, and the open and noble conduct which he displayed amidst those little manœuvres which are so often honoured with the name of political sagacity, the respect of all the ministers then present. When the peace of Aix-la-Chapelle was concluded, the empress Mary Theresa, as a mark of her satisfaction, conferred on him the order of the Golden Fleece, and appointed him envoy to Paris, where he resided till the end of the year 1752, esteemed and respected by the court and the whole nation. During his residence at Paris he laid the foundation of that alliance between France and Austria, which took place some time after. Count Uhlfeld having requested leave to resign his office as chancellor of state, Kaunitz was appointed his successor, and consequently recalled from Paris about the end of the year 1752; but at the same time was ordered to return to Brussels, to bring to an end, if possible, the negotiations in regard to the barriers, which had been carried on a whole year without success. In 1752 he accordingly repaired to Brussels, and had some conferences with count Bentinck, plenipotentiary of the states-general; but the negotiations went on very slowly, and it was a considerable time before they were brought to a complete termination. On his return to Vienna, in 1753, Kaunitz entered into the office of chancellor of state, in addition to that of supreme dictator of the affairs of the Netherlands and of Lombardy, with the rank of minister of state, which he retained till his death. In the year 1764 he was raised to the dignity of prince of the empire, with descent to his heirs male. The most important service performed by Kaunitz as a minister was the treaty of alliance between France and Austria, concluded in 1756, which put an end to that hostility which had prevailed for several centuries between these two countries. After that period he had the sole management of all the foreign affairs; possessed great influence in regard to those of the interior, and enjoyed the unlimited confidence of the empress Mary Theresa, and afterwards of Joseph II., Leopold II., and Francis II. His great age, during the latter part of his life, prevented him from taking any share in public business; and therefore he lived in a kind of philosophical retirement, amusing himself chiefly with riding, which was his favourite exercise, and in which he was very expert. He died on the 27th of June, 1794, in the eighty-fourth year of his age, with the consciousness of having discharged his duty, to the best of his ability, for the good of his country. *Gallerie interessanter Personen, von K. A. Schiller.* —J.

KEATING, Geoffrey, an Irish historian, was a native of Tipperary, and flourished in the earlier part of the seventeenth century. He was educated to the priesthood in the Roman catholic church; and having received at a foreign university the degree of D.D., returned to his native country, and became a celebrated preacher. Being extremely well versed in the ancient Irish language, he undertook to collect all the remains of the early history and antiquities of the island, and form them into a regular narrative. This he drew up in the Irish language, and finished about the time of the accession of Charles I. to the throne. Few histories embrace a longer period of time; for it commences from the first planting of Ireland after the deluge, and goes on without interruption to the seventeenth year of king Henry II. It states the year of the world in which the posterity of Gathelus and Scota settled in the island, and gives an account of the lives and reigns of one hundred and seventy-four kings of the Milesian race. This work remained in manuscript in the original language, till it was translated into English by Dermot O'Connor, and published at London in 1723, folio. A new edition, with splendid plates of the arms of the principal Irish families, was printed in 1738. Several copies of the original are to be found in the public libraries of Great Britain and Ireland. It is needless to observe, that great part of a work of such pretensions must be founded on fable; and it has accordingly been generally considered as little better than a mass of idle fiction. It has been alleged in defence of the veracity of Keating himself, that he has given his extraordinary relations merely as fables, and not as true history; and that he only supposes real facts to be disguised under them. This writer probably died between 1640 and 1650. *Nicolson's Hist. Library. Moreri.*—A.

KEBLE, Joseph, a law-writer of meritorious industry, was the son of Richard Keble, esq.

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a lawyer of reputation at Ipswich. He was born in London, in 1632, and studied at Jesus and All-Souls colleges, in Oxford. After leaving the university he settled at Gray's-Inn, and was admitted a barrister. He attended with great assiduity at the King's-bench bar from 1661 to 1710; though it is not known that he ever had a cause, or made a motion. He was, however, extremely diligent in taking notes, which furnished him with matter for several publications, as well as for a vast collection of manuscript papers. He died suddenly, as he was getting into a coach at Holborn-gate, in 1710, in the seventy-eighth year of his age. His publications were "A new Table to the Statute-book," 1674: "An Explanation of the Laws against Recusants," 8vo. 1681; "An Assistance to Justices of Peace," folio, 1683: "Reports taken at the King's-bench from the twelfth to the thirtieth of Charles II.," 3 vols. fol. 1685: "Two Essays; one on Human Nature, the other on Human Actions." His manuscripts amounted at his death to one hundred folios, and more than fifty quartos, all of his own hand-writing. Among them are the *reports* of above four thousand sermons preached at Gray's-Inn; such was the industry of the times! *Biogr. Britan.* —A.

KECKERMAN, Bartholomew, an eminent Prussian Calvinist divine and philosophical professor in the early part of the seventeenth century, was born at Dantzick, in the year 1571. Having received the rudiments of learning in his native city, when he was eighteen years of age he was sent to the university of Wittemberg, where he studied philosophy and divinity during two years. From this seminary he went to the university of Leipsic, where he spent six months, and removed, in 1592, to that of Heidelberg. Here he prosecuted his studies with great industry and success, and, after having been admitted to the degree of A.M., was at first appointed master of the third class, and afterwards tutor in the college of Wisdom. His next advancement was to the professorship of Hebrew in the university, the duties of which he discharged with very high reputation. The fame which he acquired induced the senate of Dantzick, in the year 1597, to invite him to become co-rector of the celebrated academical institution in that city: but for several weighty reasons he was at that time obliged to decline their offer. In the year 1601, however, he accepted of a second invitation; and, after having been admitted a licentiate in theology, settled in his native city. The professorship to which by the desire of the senate he devoted his talents, was that of philosophy; and he proposed to lead students to its inmost recesses, by a more compendious method than what had been before adopted. According to his design they were to complete their course in three years. In pursuance of his plan, he drew up a great number of systems and treatises on logic, ethics, metaphysics, theology, physics, astronomy, &c.; and was so assiduous in studying, writing, and teaching, that he ruined his health, and fell a sacrifice to his industry in 1609, when only thirty-eight years of age. Bayle says, that his works discover more method than genius, and adds, that they are full of plagiarisms which have been well pillaged by plagiarists. M. Gilbert, professor of eloquence in the college of Mazarine, has expressed a more favourable judgment of his abilities and productions, in the second volume of his treatise concerning authors on eloquence. He particularly commends two of our author's works, entitled, "Rhetoricæ Ecclesiasticæ, Lib. II.," and, "Systema Rhetoricæ;" and in reply to the charge of plagiarism, maintains that he has honourably acknowledged his obligations, whenever he has availed himself of the labours of preceding writers. All the edited works of Keckerman were collected together, and published at Geneva in 1614, in two vols. folio. *Melchior. Adam. Vit. Germ. Phil. Moreri. Bayle.*—M.

KEILL, John, an eminent mathematician and philosopher in the seventeenth century, was born at Edinburgh, in the year 1671. After being instructed in the rudiments of learning in his native city, he became a member of the university there, in which he continued his studies till he was admitted to the degree of M. A. As his genius inclined him to the mathematics, he made great progress in those sciences under the tuition of doctor David Gregory, the mathematical professor, who had embraced the Newtonian philosophy soon after it was published, and read a course of lectures to explain it. By this means Mr. Keill became early acquainted with the immense treasure of mathematical and philosophical learning which is contained in sir Isaac Newton's "Principia," which he made the ground-work of his future studies. In the year 1694, upon the removal of his tutor to Oxford, Mr. Keill followed him to that university, where he was entered of Baliol college, and obtained one of the Scotch exhibitions in that society. Not long after this, Mr. Keill furnished himself with such an apparatus of instruments as his fortune could command, and began to read lectures in his

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chamber at college upon natural philosophy, according to the principles of the Newtonian system, which he illustrated by proper experiments. This is said to have been the first attempt which was made to teach the doctrines of the "Principia" by the experiments on which they are founded; and the happy method in which it was conducted, acquired to the author considerable reputation in the university. In the year 1698, Mr. Keill's pretensions to mathematical and philosophical learning became more generally known, by the appearance of his "Examination of Dr. Burnet's Theory of the Earth," 8vo. By men of science this publication was highly applauded, and was justly pronounced to contain a full and solid refutation of the philosophy in that celebrated "Theory." To his "Examination" our author had subjoined some "Remarks upon Mr. Whiston's new Theory of the Earth;" which induced that singular genius to publish a vindication of his hypothesis. About the same time Dr. Burnet printed "Reflections upon the Theory of the Earth." These publications drew from our author, in the year 1699, "An Examination of the Reflections on the Theory of the Earth, together with a Defence of the Remarks on Mr. Whiston's new Theory," 8vo.; in which he satisfactorily supports the animadversions in his former masterly production. It was thought by some, however, that in these pieces he treated Dr. Burnet, who was a person of great candour and moderation, with too much severity, especially considering the great disparity of their years. But though he has plainly and without ceremony exposed our theorist's false reasoning and unacquaintance with science, and consequently disclaimed him as a philosopher, he has as frankly acknowledged the merit of his work, in the noble and excellent descriptions with which it abounds; and thus, by allowing him to be a man of a fine imagination, left him in possession of that which has since been thought to constitute the great characteristic and value of his performance. "Perhaps," says he, in the conclusion of his examination, "many of his readers will be sorry to be undeceived; for, as I believe, never any book was fuller of errors and mistakes in philosophy, so none ever abounded with more beautiful scenes and surprising images of nature: but I write only to those who might perhaps expect to find a true philosophy in it. They who read it as an ingenious romance, will still be pleased with their entertainment."

In the year 1700, Dr. Thomas Millington, Sedleian professor of natural philosophy at Oxford, having been appointed physician in ordinary to king William, devolved on Mr. Keill, as his deputy, the task of reading lectures in the public schools. In this employment he acquitted himself with uncommon reputation; and as the term for his enjoying the Scotch exhibition at Baliol college was expiring about this time, he accepted an invitation from Dr. Aldrich, dean of Christ-church, to reside in that college. In the year 1702, he published his treatise, entitled, "Introductio ad veram Physicam," 8vo. containing the substance of several lectures upon the new philosophy. This is universally esteemed to be the best and most useful of our author's productions, and deservedly met with a very favourable reception, both at home and abroad. The first edition of it contained only fourteen lectures; but to the second edition, in 1705, the author added two more upon the motions arising from given forces. When the Newtonian philosophy began to be cultivated in France, this work was held in high esteem there, being considered as the best introduction to the "Principia;" and a new edition of it in English was printed at London, in 1736, at the instance of that eminent mathematician M. Maupertuis, who was then in England, and who subjoined to it a new hypothesis of his own concerning the ring of the planet Saturn. The fame which Mr. Keill acquired by this performance, justly entitled him to the honours which science had to bestow; and, accordingly, he was elected a fellow of the Royal Society, sometime before the year 1708. In that year he published, in the "Philosophical Transactions," a paper "of the Laws of Attraction, and its physical Principles;" which was suggested by some propositions in sir Isaac Newton's "Principia," and particularly designed to pursue the steps pointed out by some queries of that great man at the conclusion of his treatise on Optics. About the same time, meeting with a passage in the "Acta Eruditorum" of Leipsic, in which Newton's claim to the first invention of the method of fluxions was called in question, he zealously vindicated that claim in a paper communicated to the Royal Society, entitled, "De Legibus virium Centripetarum." In this piece Mr. Keill not only asserted that sir Isaac first invented the method of fluxions, as appeared by his letters published by Dr. Wallis, but that M. Leibnitz had taken this method from him, only changing the name and notation. In the year 1709, our author went a voyage to New England, in the capacity of treasurer of the Palatines who were sent by government into that country; and soon

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after his return, in the following year, he was chosen Savilian professor of astronomy at Oxford.

Mr. Keill's vindication of sir Isaac Newton's claim to the first invention of the method of fluxions, drew on him an attack from M. Leibnitz, in the year 1711, who, in a letter to Dr. Hans Sloane, then secretary to the Royal Society, protested that he was absolutely ignorant of the name of the "Method of Fluxions," and of the notation used by sir Isaac, till they appeared in the mathematical works of Dr. Wallis. He, therefore, desired the Royal Society to oblige Mr. Keill to disown publicly the bad sense which his words might bear. After this letter had been read in the Royal Society, Mr. Keill obtained their leave to explain and defend what he had advanced. This he did in a letter to Dr. Sloane, which met with the approbation of Newton and the other members of the society, by whom a copy of it was directed to be sent to M. Leibnitz. The latter, however, found new matter of complaint in it, and in a second letter to Dr. Sloane represented, that Mr. Keill had attacked his candour and sincerity more openly than before; adding, that it was not suitable for a man of his age and experience to engage in a contest with an upstart, who was unacquainted with what had passed so long before, and acted without any authority from sir Isaac Newton, who was the party concerned. He concluded with desiring that the society would enjoin Mr. Keill silence. Our mathematician, finding himself thus contemptuously treated, appealed to the registers of the Royal Society, which, he maintained, would afford convincing proofs of the justice of his allegations. Upon this a special committee was appointed, who, after examining the authorities, concluded their report with declaring, that they reckoned Newton the first inventor of the method in question, and were of opinion that Mr. Keill, in asserting the same, had been no ways injurious to M. Leibnitz. The particulars of the proceedings in this matter may be seen in Collins's "Commercium Epistolicum," with many valuable papers of Newton, Leibnitz, Gregory, and other mathematicians. The dispute, however, was still carried on for some years, particularly in the "Acta Eruditorum," and the "Journal Literaire," of which the reader will find some notice in the first of our subjoined authorities. The last publication of our author in this controversy was a Latin epistle to the celebrated John Bernouilli, mathematical professor at Basil, who had also attempted unjustly to disparage Newton's mathematical abilities. It was published at London, in 1720, 4to. with a thistle, the arms of Scotland, in the title-page, and the motto, "Nemo me impune lacessit." In these contests Mr. Keill conducted himself with a degree of firmness, penetration, and spirit, which did him great honour, and satisfactorily repelled the attacks upon the reputation of our great countryman.

About the year 1711, several objections being urged against Newton's philosophy, in support of Des Cartes's notions of a plenum, Mr. Keill drew up a paper, which was published in the Philosophical Transactions, containing some theorems "on the Rarity of Matter, and the Tenuity of its Composition," in which he ably answers those objections, and points out some phenomena which cannot be explained upon the supposition of a plenum. While he was engaged in this dispute, queen Anne was pleased to appoint him decipherer to her majesty: an office for which he was well qualified by his great skill in that curious art, and in which he continued under king George I. till the year 1716. In 1713, the university of Oxford conferred on him the degree of M. D.; and two years afterwards, he published an edition of Commandine's "Euclid," to which he added two tracts of his own, viz. "Trigonometriæ planæ et Sphericæ Elementa," and "De Natura et Arithmetica Logarithmorum." These were more highly esteemed by himself than any of his performances; and it must be acknowledged that they are drawn up with peculiar elegance and perspicuity. In the year 1718, Dr. Keill published at Oxford, his "Introductio ad veram Astronomiam," 8vo., which was afterwards translated by himself into English, at the request of the duchess of Chandos, and published in 1721, with several emendations, under the title of "An Introduction to the true Astronomy, or Astronomical Lectures read in the Astronomical Schools of the University of Oxford," 8vo. This was his last gift to the learned world, and he did not long survive it. He had married, in the year 1717, in a manner which had given great offence to his brother, the subject of the next article; but a reconciliation soon took place between them, and at the death of the latter our mathematician received a considerable accession to his fortune. This circumstance, however, did not prove favourable to the health of our author, since it led him to indulge to a fuller diet, and to the less frequent use of exercise, than what he had been accustomed to. Being thus a bad subject for the attack of disease, he was seized with a

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violent fever in the summer of 1721, to which he fell a sacrifice before he had completed his fiftieth year. His papers in the Philosophical Transactions to which we have alluded in the preceding narrative, are contained in volumes xxvi. and xxix. *Biog. Brit. Brit. Biog. Martin's Biog. Phil. Hutton's Math. Dict.*—M.

KEILL, JAMES, a physician of the mathematical sect, younger brother of the preceding, was born at Edinburgh, in 1673. He received his education partly in his own country, and partly in foreign schools of medicine, where he particularly attended to anatomy. He read lectures upon this science in both the English universities; and in 1698 published a compendium, entitled "The Anatomy of the Human Body abridged," of which many successive editions appeared, and which was long a popular manual for the use of students. The degree of M. D. was conferred upon him at Cambridge; and in 1703 he settled as a physician at Northampton, where he passed the rest of his life. In 1706, he sent to the Royal Society an account of the dissection of a man reputed to be 130 years old. The most considerable fruit of his application of mathematical speculations to physiology appeared in 1708, in a work entitled "An Account of Animal Secretion, the Quantity of Blood in the Human Body, and muscular Motion," 8vo. His theory of secretion is founded upon the doctrine of the mutual attraction of similar particles in the blood, and the retardation of the blood's motion as it passes from trunks to branches. He calculates the pressure of the air in the lungs upon the blood during respiration, by which he supposes its particles to be comminuted. He estimates the quantity of blood in the body at a rate much beyond modern calculation. To account for muscular motion he conceives of fibres composed of very narrow vesicles. This work he afterwards translated into Latin, and published in an enlarged form, in 1718, under the title of "Tantamina medico-physica ad œconomiam animalem accommodata. Acced. Medicina statica Britannica," 8vo. *Lond.* In this he gives a calculation of the force of the heart, which he reduced from the enormous estimate of Borelli to eight ounces. In his medical statics he relates experiments made upon himself, and greatly reduces the quantity of perspiration laid down by Sanctorius. In a paper of the Philos. Trans. No. 362, he makes objections against Dr. Jurin's calculation of the force of the heart. This ingenious physician was carried off by a cancer in the mouth, in 1719. *Biogr. Britan. Halleri Bibl. Anatom.*—A.

KEITH, JAMES, a distinguished general, was the younger son of George Keith, earl-marshal of Scotland, by a daughter of Drummond, duke of Perth. He was born in the county of Kincardine, in 1696, and was educated at the college of Aberdeen. Following the cause of the Stuart family, he fought at Sheriffmuir, in 1715; and on the defeat of his party escaped to France, where he applied to all the branches of knowledge useful in the military profession. Such was his proficiency in mathematics, that on the recommendation of his instructor Maupertuis, he was admitted a member of the Academy of Sciences. He travelled through several parts of Europe, and at length accompanied his elder brother to Spain, and there served ten years in the Irish brigades. He then went to Russia, with the duke of Liria, embassador to the court of Petersburg, who recommended him to the czarina. In her service he was raised to the rank of brigadier-general, and soon after to that of lieutenant-general. He signalized his courage in all the actions of the war between the Russians and Turks during that reign, and was the first who mounted the breach at the capture of Otchakof. In the war between the Swedes and Russians, he commanded in Finland; and to him was owing the victory at Wilmanstrand, and the expulsion of the Swedes from the isles of Aland. He had likewise a share in the revolution which placed the princess Elizabeth upon the throne of Russia. At the peace of Abo, in 1743, he was sent embassador to the court of Stockholm, where he appeared with great magnificence. On his return to Petersburg he was honoured with the marshal's staff; but finding his appointments insufficient for the support of his dignity, he accepted an invitation from Frederic, king of Prussia, to enter his service. That monarch settled an ample pension upon him, made him governor of Berlin, and received him to his particular intimacy. In the war of 1756, Keith entered Saxony, in quality of field-marshal of the Prussian army. It was he who secured the fine retreat after the raising of the siege of Olmutz, in 1758. He was killed in that year at the surprize of the camp of Hochkirchen, by count Daun. General Keith understood the art of war theoretically, and was equally able in the council and the field. He also possessed many estimable qualities as a man, of which the following passage in a letter from his brother, the earl-marshal, to Mad. Geofrin, is an ho-

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nourable testimony. "My brother has left me a noble inheritance. He had just laid all Bohemia under contribution at the head of a great army, and I have found seventy ducats in his chest." The king of Prussia honoured his memory with a fine monument at Potzdam. *Nouv. Dict. Hist.*—A.

KELLER, JAMES, one of the ablest writers who appeared among the Jesuits in Germany towards the beginning of the seventeenth century, was born at Seckingen, one of the four forest towns, in the year 1568. He became a member of the society of Jesus in 1588, and greatly distinguished himself as a professor of belles-lettres, philosophy, and moral and scholastic theology, in different seminaries belonging to the order. For two years he filled the post of rector of the college of Ratisbon; and afterwards that of the college of Munich for sixteen years successively. He was for a long time confessor to prince Albert of Bavaria, and the princess his wife, and was frequently consulted and employed by the elector Maximilian in affairs of importance. In the year 1615, he held a public disputation at Newburg, with James Hailbrunner, on a charge which he preferred against the latter, of having cited numerous passages from the fathers, in a controversial work against the Catholics, with a thousand falsifications. According to the relations of the Jesuits, their champion obtained the victory: but the Lutheran writers claim it for Hailbrunner. Our author published several pieces in theological controversy, and various political works relative to the affairs of the times, chiefly under disguised names; the titles of which may be seen in *Bayle. Moreri. Nouv. Dict. Hist.*—M.

KELLER, JOHN BALTHASAR, a celebrated artist, was born at Zurich in 1638. He learned the art of a goldsmith, in which he displayed great ingenuity, and went to Paris, by the invitation of his brother, who was cannon-founder and commissary of artillery to the king of France. While in the French service he cast a great many cannons and mortars, together with the statues in the gardens of Versailles; but he acquired the greatest fame by the equestrian statue of Louis XIV. erected in the place Louis le Grand, and executed after the model of Girardon: it was completed in one cast, on the 1st of December, 1691, and is twenty-one feet in height. He was inspector of the foundery at the arsenal, and died at Paris in 1702. *Dict. Historique.*—J.

KELLEY, EDWARD, the associate of the learned and credulous Mr. Dee in his ridiculous incantations and Rosicrusian impostures, and, most probably, the knave of whom our mathematician was the dupe, was born at Worcester, in the year 1555. He was educated in grammar learning in his native city, and other places, and when he was about seventeen years of age, was sent to the university of Oxford. In what college he was placed, or how long he continued there, Anthony Wood informs us that he was not able to ascertain. He tells us, however, that Kelley, being of an unsettled mind, left Oxford abruptly, "and in his rambles in Lancashire, committing certain foul matters, lost both his ears at Lancaster." Afterwards he became acquainted with Mr. Dee, to whose article we refer for all the particulars which we have to relate concerning him, before the quarrel and separation of those associates in 1589. For some time after this Kelley is said to have lived in a very expensive and ostentatious manner, supported, doubtless, by the contributions which he levied on the credulous; till at length the emperor Rodolph, provoked by the detection of some of his impositions, ordered him into close imprisonment. He had the address, however, by some means or other, to obtain an order for his release, and is reported to have made some progress in conciliating the favour of that prince, who seems to have bestowed on him the honour of knighthood; when fresh discoveries of his knavery occasioned his being imprisoned a second time. In attempting to escape from the place of his confinement out of a window, with the assistance of his sheets which he had tied together, he fell to the ground from a considerable height, and received such bruises and fractures as terminated in his death, in the year 1595. He was the author of "A Poem on Chemistry," and another "Poem on the Philosopher's Stone," both inserted in Elias Ashmole's "Theatrum Chymicum Britannicum;" a treatise "De Lapide Philosophorum," published at Hamburg in 1676, in 8vo., if the doubts respecting his claim to it are unfounded; several Latin and English discourses, printed in Dr. Meric Casaubon's "True and faithful Relation of what passed, for many Years, between Dr. John Dee and some Spirits," &c.; and, according to Linden, in his treatise "De Scriptis Medicis," "Fragmenta ali uot edita a Combachio," at Geismar, 1647, 12mo. Some of his MSS. are preserved in the Ashmolean Museum, at Oxford. *Wood's Athen. Oxon. vol. I.*—M.

KEMPIS, THOMAS A, rendered famous by

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the popularity of his devotional tracts, was born at a village in the diocese of Cologne, whence he derived his surname, about the year 1380. When he was thirteen years of age, he was sent to a seminary in high repute at Deventer, where he was admitted on a foundation for the charitable instruction of the children of persons in mean circumstances, which was the condition of his parents. Here he continued seven years, making commendable proficiency in the elementary branches of learning and knowledge, and distinguishing himself by the exemplariness of his manners, the ardour of his piety, and the attachment which he discovered for the contemplative life. In the year 1399, he obtained letters of recommendation from Florence the founder, to the monastery of Mount St. Agnes, in the vicinity of Zwol, which had been recently established for canons regular of St. Augustine, and of which an elder brother of his was at that time prior. After a probation of more than six years, he received the habit of the order in 1406; and in the year 1423 he was ordained priest. He spent the remainder of his long life chiefly in the assiduous practice of the prescribed duties of the cloister, in copying the Bible and other religious books, and in composing sermons, devotional treatises, and lives of holy men. Such, however, was the estimation in which he was held, that at different periods he was obliged by the unanimous voice of the monastery, though not without great reluctance on his part, to fill the honourable and confidential posts of subprior, steward, and superior of his order. But in every station he was the same character; particularly eminent for his piety, humility, meekness, benevolence, diligent study of the holy scriptures, austerity of life, readiness to afford advice and consolation, persuasive eloquence in his discourses and exhortations, and extraordinary zeal and fervour in prayer. He died in 1471, when he had entered on the ninety-second year of his age. His works, which are chiefly practical and devotional, are written in a pleasing, animated, and impressive style, not unmixed with what we should call enthusiastic flights, in sentiment and language: but it must in justice be acknowledged, that he is less frequently chargeable with these extravagances, than the generality of contemplative and mystical writers. The most complete of the numerous editions of them which have appeared at different places, are those published at Antwerp, in 1600 and 1615, in three vols. 8vo. by Sommalius a Jesuit. Many of them have been translated into a variety of languages, particularly the celebrated treatise "De Imitatione Christi," which has been more frequently printed than any other book, excepting the scriptures. There are versions of it not only in almost every language spoken in Europe, but also in the Arabic and Turkish languages. The best English translation of it is that by Dr. George Stanhope, which was first printed in 1696, and has since undergone numerous impressions. It is not, however, a decided point among the learned, that Thomas a Kempis was the author of this performance. Various writers have contended, and that very forcibly, that it is the production of John Gersen, or Gessen, a benedictine abbot, who lived at an earlier period than Thomas a Kempis. This question was warmly agitated during more than sixty years, between the canons regular of the congregation of St. Genevieve, and the benedictines of the congregation of St. Maur; and, though in itself certainly of little or no consequence, was for a time rendered famous by the different judgments which learned men formed concerning it, the curious enquiries to which it gave rise, and the learning and eloquence employed in discussing it. Those of our readers who may have any curiosity to see what has been written upon the subject, may find a summary of what has been advanced on both sides in either of our subjoined authorities, excepting the first, and particularly in Dupin, who has given a history of the dispute in a long dissertation. His decision is, that it still remains uncertain who was the author of this book. *Freheri Theatrum Vir. Erud. Clar. Cave's Hist. Lit. vol. II. sub sæc. Synod. Dupin, Moreri.*—M.

KEN, Thomas, an eminent English prelate in the seventeenth century, who was deprived for refusing to take the oaths to king William, was the son of an attorney in London, and born at Berkhamstead in Hertfordshire, in the year 1637. He received his classical education at Winchester school, of which he was chosen a scholar, and whence, in 1656, he was elected to New-college, in Oxford. Of that society he became a probationer fellow in the following year; and he gained the esteem of the members by the diligence with which he prosecuted his studies, and by the regular manners and serious disposition which he discovered. After taking his degree of B.A. in 1661, and that of M.A. in 1664, he entered into holy orders, and became chaplain to lord Maynard, comptroller of the household to king Charles II. In 1666, being chosen a fellow of Winchester college, he removed to that place; and

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soon afterwards was appointed domestic chaplain to Dr. Morley, bishop of that see, from whom he received a presentation to the rectory of Brixton, in the Isle of Wight, and afterwards, in 1669, to a prebend in the church of Winchester. About the year 1673, the same patron gave him the rectory of Woodhey, in Hampshire; which he soon resigned, from conscientious motives, conceiving that he ought to be satisfied with the preferments which he before possessed. In 1675, he took a tour to Rome, accompanied by his nephew Mr. Isaac Walton; and after his return home in the same year was often heard to say, that he had reason to thank God for the effect produced by his travels, for that the scenes which he had witnessed contributed to confirm him, if possible, more strongly than before, in a conviction of the purity of the protestant religion. In 1678, he was admitted to the degree of batchelor of divinity; and in the course of the following year, commenced doctor in the same faculty. Not long afterwards, being honoured with the appointment of chaplain to the princess of Orange, he went to Holland. The prudence and piety with which he discharged the duties of this office, effectually secured to him the esteem and confidence of his mistress; but he incurred the temporary displeasure of her consort, afterwards king William III. by obliging one of his highness's favourites to fulfil his engagement to a young lady of the princess's train, whom he had seduced under a promise of marriage. His honest and commendable zeal on this occasion gave so much offence to the prince, that he very warmly threatened to turn the doctor out of his post. Properly resenting this haughty threat, the latter, after having obtained leave from the princess, voluntarily resigned his appointment; nor would he consent to resume it for one year longer, till entreated by the prince in person.

At the expiration of the term above mentioned, Dr. Ken returned to England, where the king appeared to be satisfied with his conduct, and appointed him chaplain to lord Dartmouth, who received a commission to demolish the fortifications at Tangier. Having attended his lordship on this expedition, and returned with him to England in the year 1684, he was immediately advanced to be chaplain to the king, by an order from his majesty himself. This was clearly understood to be an earnest of future favours; but it had not the effect of rendering him so complaisant to his royal master, as to make a sacrifice to him of propriety and decorum. A striking proof of this was afforded in the summer of the present year, when, upon the removal of the court to Winchester, the doctor's prebendal house was fixed upon for the residence of Eleanor Gwyn, one of the king's mistresses. Dr. Ken, however, was too warmly attached to the interests of religion and virtue, to submit to an arrangement which might seem to give countenance to vice even in his royal benefactor; and positively refused her admittance, so that she was under the necessity of seeking accommodation elsewhere. The king had the good sense not to be offended with this new proof which he afforded of religious intrepidity; and not long afterwards shewed the respect which he entertained for his sincerity and consistency, by raising him to the episcopal rank. For, upon a vacancy taking place in the see of Bath and Wells, his majesty precluded all attempts of the doctor's friends to apply on his behalf, by declaring that he should succeed, but that it should be from his own peculiar appointment. Accordingly, the king himself gave an order for a *conge d'elire* to pass the seals for that purpose. Within a fortnight after our new prelate's consecration, the king was attacked by his last illness; during which the bishop gave a close attendance for three whole days and nights at the royal bed-side, endeavouring, though ineffectually, to awaken the king's conscience to a sense of sorrow for his past profligate life. On this occasion he exposed himself to censure, and not without reason, for pronouncing absolution over his majesty, before he had received from him any declaration of his repentance, or purpose of amendment.

After bishop Ken had taken possession of his see, he was unwearied in the discharge of his pastoral duties, and active in doing good, to the utmost extent of his ability. In the summer time, it was his frequent practice to go to some great parish, where he would preach twice, confirm, and catechise; and when he was at home on Sundays, he would have twelve poor men or women to dinner with him in his hall. With these guests he affably joined in cheerful conversation, generally mixing with it some useful instruction; and when they had dined, the remainder of the provision was divided among them to carry home to their families. Deploring the condition of the poor, who were very numerous at Wells, he was earnest in devising expedients for their relief; and among others, projected a plan for a workhouse in that city, which proved the model for numbers which have been erected since his time. The inadequacy of his own funds, however,

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and the want of sufficient assistance from the gentlemen with whom he consulted concerning his design, prevented him from carrying it into execution. At his first settling in his diocese, he found so much deplorable ignorance among the adult poor, that he had but little hope of their improvement; but he said that he would try whether he could not lay a foundation to make the next generation better. With this view he established many schools in all the great towns of his diocese, in which poor children were taught to read, and say their catechism; and for this purpose he wrote and published his "Exposition on the Church Catechism." By this means he engaged his clergy to be more diligent in instructing the lower orders; and he at the same time furnished them with the necessary books for the children, and also established numerous parochial libraries. These patriotic and humane exertions soon produced good effects, which were seen and felt in the more regular manners, and the moral and religious improvement of the objects of them, and deserve to be recorded in honour of the bishop. To such, and other benevolent purposes, after supplying the wants of his necessitous relations, did Dr. Ken devote the income of his see. His charity indeed was so extensive, that, not long before the revolution, having received from his bishopric a fine of four thousand pounds, he gave a great part of it for the relief of the French Protestants; and so little did he take anxious thought for the morrow, that on his subsequent deprivation, the sale of all his effects, his books excepted, did not produce more than seven hundred pounds.

Upon the accession of king James II. our prelate possessed, to all appearance, the same degree of favour at court as in the preceding reign; and attempts were made to gain him over to the interest of the popish party. They failed, however, of success, and had the contrary effect of stimulating his zeal in defence of the protestantre ligion, and the establishment of which he was a member. It is true that he sustained no part in the celebrated popish controversy of the day; but in the pulpit, where his popular talents secured to him crowded audiences, he frequently took the opportunity to point out and confute the errors of Popery. One circumstance which recommended him to king James's favour, was his being a warm advocate for the doctrine of passive obedience and non resistance: but, when the king claimed a power of dispensing with the penal laws, and commanded his declaration of indulgence to be read by the clergy, he found it expedient to renounce that principle, and to act on more constitutional grounds. On this occasion, he was one of the seven bishops who openly opposed the reading of the declaration, suppressed those copies of it which were sent to them to be read in their dioceses, and petitioned his majesty not to insist on their compliance with a command which was illegal, and to which they could not in honour or conscience submit. The consequences of this resistance to the king's pleasure were, his imprisonment with his petitioning brethren in the Tower, and their acquittal, on a charge of treason, by the verdict of their country. Our prelate's conscience, however, would not permit him to transfer his allegiance to another sovereign on the abdication of king James. When, therefore, William and Mary were seated on the throne, and the new oath of allegiance was required, for refusing it he was deprived of his bishopric. After his deprivation he resided chiefly at Long-leat, a seat of lord viscount Weymouth in Wiltshire, occupied in his studies, and the composition of pious works, in prose and verse. The latter afford greater evidence of his devotional spirit, than of his poetical genius, and served to divert his mind while suffering under the attacks of a painful disorder. In his retirement, he appears to have taken no share in any of the disputes, or political intrigues of his party, and not to have excited any jealousy in the existing government. He differed also from those of his nonjuring brethren, who were for continuing a separation from the established church by private consecrations among themselves; yet he looked upon his spiritual relation to his diocese to be in full force during the life of his first successor, Dr. Kidder. Upon his death, and the nomination of Dr. Hooper to the diocese by queen Anne, he requested that gentleman to accept it, and afterwards subscribed himself, "late bishop of Bath and Wells;" from which time the queen settled on him a pension of two hundred pounds a year, which he enjoyed as long as he lived. For several years he had been afflicted with severe colicky pains, and in 1710 discovered symptoms which were ascribed to an ulcer in his kidneys. Having spent the summer at Bristol, in the hope of receiving benefit from the hot well, he removed to a seat belonging to the hon. Mrs. Thynne, at Lewston in Dorsetshire, where an attack of the palsy confined him to his chamber for some months. He died on a journey from thence to Bath, at Long-leat, March 19, 1710-11, in the seventy-

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fourth year of his age. It is reported of him, that he had travelled for many years with his shroud in his portmanteau; and that he put it on as soon as he came to Long-leat, of which he gave notice on the day before his death, in order to prevent his body from being stripped. He published, "A Manual of Prayers for the Use of the Scholars of Winchester College," 1681, 12mo.; "An Exposition of the Church Catechism, or, Practice of Divine Love, composed for the Diocese of Bath and Wells," 1685, 8vo., to which were afterwards added "Directions for Prayer, taken out of the Church Catechism;" "A Pastoral Letter to the Clergy of the Diocese of Bath and Wells, concerning their Behaviour during Lent," 1688, quarto; some single "Sermons," preached on public occasions; and he left behind him numerous poems, which were printed in 1721, in four volumes 8vo., under the title of "The Works of the right reverend, learned, and pious Thomas Ken, D.D. &c." *Biog. Britan. Gen. Dict. Wood's Ath. Oxon. Vol. II.*—M.

KENNETT, White, a learned English prelate and antiquarian in the seventeenth, and early part of the eighteenth century, was the son of the rev. Basil Kennett, rector of Dimchurch in Kent, and was born at Dover, in the year 1660. He had the first part of his education at Eleham and Wye, two country schools in the neighbourhood; where he made such good progress in classical learning, that upon his being removed to Westminster, with the view of obtaining a place on the foundation, he was admitted into the upper school. At the time of the election, however, he unfortunately fell sick of the small pox; when his father, who thought it not adviseable that he should wait another year, accepted of an offer which was made him of becoming tutor for twelve months to the sons of a gentleman in his neighbourhood. He acquitted himself in this post greatly to the satisfaction of the family, till his removal to Oxford in 1678, when he was recommended by his countryman the learned Dr. Wallis to Edmund-hall, where he was placed under the care of Mr. Allam, a celebrated tutor at that time. In this society, by the diligence of his application to his studies, and his rapid improvement, he gained the warm esteem of his tutor, who took a particular delight in imposing tasks and exercises upon him, which he would often read in the common room, before the masters and gentlemen commoners, in order to furnish himself with opportunities of commending his pupil. The same gentleman also introduced him very early, while he was an under graduate, to the acquaintance of Anthony Wood, who employed him in collecting epitaphs, and other notices of eminent and learned men who had been members of the university of Oxford. And though Mr. Kennett's condition was only that of a battler or semi-commoner, the lowest of those who were supported at their own expence, yet his character and manners recommended him to the conversation and friendship of those in the highest, of which he reaped the benefit in future life. The studies to which he was chiefly attached, were the different branches of polite literature; but with a particular genius and inclination for the study of antiquities and history. His career as an author, however, commenced in the publication of a political tract, while he was an undergraduate, and entitled, "A Letter from a Student at Oxford to a Friend in the Country, concerning the approaching Parliament, in Vindication of his Majesty, the Church of England, and the University," 1680, 8vo. It was written in defence of the court measures, and supported notions which he renounced in his maturer years. The Whig party in parliament, as it was then begun to be called, were so much offended with it, that enquiries were made after the author, in order to have him punished: but the sudden dissolution of parliament preserved him from the effects of their resentment On this event he printed, in the same party spirit, "A Poem (or Ballad) to Mr. E. L. on his Majesty's dissolving the late Parliament at Oxford," 1681.

Mr. Kennett was admitted to the degree of B.A. in 1682; and in the following year he published an English translation of Erasmus's "Moriæ Encomium," entitled, "Wit against Wisdom, or a Panegyric upon Folly." This was one of the exercises which had been prescribed to him by his tutor; as was also "The Life of Chabrias," printed among the translations of the lives of illustrious men by "Cornelius Nepos," by several hands, and published at Oxford in 1684, 8vo. About this time he entered into holy orders, and became curate and assistant to Mr. Samuel Blackwell, vicar and schoolmaster of Burcester in Oxfordshire. In 1685, he proceeded M. A. and in the same year was presented by sir William Glynne, bart. the father of one of his friends and fellow-collegians at Oxford, to the vicarage of Amersden, or Ambrosden, in Oxfordshire. To this patron he dedicated, "An Address of Thanks to a good Prince, presented in the Panegyric of Pliny upon Trajan, the best of the Roman

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Emperors," which translation had been another of his college exercises, and was published in 1686, 8vo. Mr. Kennett was too young a divine to take a part in the famous popish controversy; but he distinguished himself by preaching against Popery. In the same spirit he afterwards refused to read king James's declaration of indulgence in 1688, and concurred with the body of the clergy in the diocese of Oxford, in rejecting an address to his majesty which had been recommended by bishop Parker in the same year. In 1689, while engaged in the exercise of shooting, his gun burst, and he received a dangerous wound in the forehead by a splinter from it, which fractured his skull, and rendered it necessary for him to undergo the severe operation of trepanning. During the sleepless hours which followed his mind was calm and active, and as he lay on his bed he composed some Latin verses, which he dictated to a friend, and which good judges pronounced "to be no reproach to the author." In the autumn of the present year he was chosen lecturer of St. Martin's, commonly called Carfax, in Oxford, having for some time returned to that city, on being invited to become tutor and vice-principal at Edmund-hall, where he lived in friendship with the principal, the learned Dr. John Mill, who was at this time employed in preparing for the press his celebrated edition of the New Testament. Our author's character now stood so high in the university, that he was first appointed a public lecturer in the schools, and afterwards chosen proproctor two years successively. The next piece which he sent to the press was "The Life of Mr. William Somner," which was prefixed to Mr. Brome's edition of that famous antiquary's "Treatise of the Roman Ports and Forts in Kent," and published with it in 1693. In that year he was presented, by the father of another of his fellow-collegians, to the rectory of Shottesbrook, in Berkshire; but he still continued to reside at Oxford, where the study of antiquities particularly flourished under the influence of his example, and by the advantage of his instructions. A striking testimony of the high opinion entertained of his proficiency in this branch of knowledge, may be seen in the elegant Latin dedication to him of Mr., afterwards bishop, Gibson's translation of Somner's treatise in answer to Chifflet, "concerning the Situation of the Portus Iccius," on the coast of France, where Cæsar embarked for the invasion of this island.

Mr. Kennett was admitted to the degree of bachelor of divinity in 1694; and in the following year he published his very learned and accurate work, entitled "Parochial Antiquities attempted in the History of Ambrosden, Burcester, and other adjacent Parishes in the Counties of Oxford and Bucks," quarto. While he was drawing up this work, he was frequently led to take into consideration the subject of impropriations; and as he had this part of the revenue of the church much at heart, in 1698 he published sir Henry Spelman's "History and Fate of Sacriledge," with additional authorities and facts collected by himself. That he might be the better qualified to pursue these antiquarian researches with success, he now set about improving himself in the Saxon and northern tongues, and, particularly, the derivation of our oldest English words from the Gothic, and other Norman dialects, under the instruction of the celebrated Dr. Hickes; with whom he had been for some time intimately acquainted, and who had taken shelter in the parsonage house at Ambrosden, when under prosecution for his proceedings on his deprivation from the deanery of Worcester. To divert his friend's attention from political controversy, Mr. Kennett engaged him to review his Saxon and Icelandic grammars, and to embellish them with notes and observations which might revive and improve the knowledge of our antiquities, in the origin and conveyance of our laws, customs, tenures, and other national rights. His conversation and importunity also succeeded in persuading Dr. Hickes to undertake, and in that asylum to lay the foundation of his learned and valuable work, entitled, "Antiquæ Literaturæ Septentrionalis, Lib. II.;" as the author acknowledges in the preface, when he observes, "that if it shall be found to be of any advantage to the learned world, it was certainly owing to him, as the encourager and promoter of it." About the year 1699, Mr. Kennett took the degree of doctor of divinity; and in 1700, without any solicitation on his part, he was appointed minister of St. Botolph, Aldgate, in the city of London. As this was a very extensive and populous parish, he immediately resigned the vicarage of Ambrosden, notwithstanding that he might have legally retained it together with his new preferment. In 1701, he embarked, in opposition to Dr. Atterbury and the high church party, in the controversy about the rights of the convocation; of which body he became a member about this time, as archdeacon of Huntingdon, to which dignity he was promoted by Dr. Gardiner, bishop of Lincoln, who had appointed him his chaplain some

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time before. For the titles of his pieces in this dispute, we refer to our authorities.

Dr. Kennett had now grown into high esteem with the moderate party in the church, and particularly with Dr. Tenison, archbishop of Canterbury; at whose recommendation he was chosen, in 1701, a member of the society for propagating the Gospel in foreign parts: and he afterwards rendered it essential service by his zealous exertions in promoting its progress and success. In 1705, upon the advancement of Dr. Wake to the see of Lincoln, our archdeacon was appointed to preach his consecration sermon; which was published at the desire of the archbishop and bishops, and was so much admired by lord chief justice Holt, that he pronounced it to contain more to the purpose of the legal and Christian constitution of the church of England, than any volume of discourses. On the 30th of January following, he preached before the House of Commons, and was under the necessity of printing his discourse, to vindicate himself against the calumnies propagated concerning it. About this time, some booksellers undertook to publish a collection of the best writers of the lives and reigns of our several English princes from the time of the Norman invasion; but after having laid their plan, they found it necessary that some of the later reigns should be written by a new hand. Upon their application to Dr. Kennett, he consented to engage in the work; and the whole was published in 1706, in three volumes folio, under the title of "A complete History of England, &c." The first and second volumes were collected by Mr. John Hughes, who also wrote the general preface; and the third, containing the reigns of Charles I. Charles II. James II. and William III. was entirely written by our author. His name, indeed, was not prefixed to it; yet it was soon known that he was the writer, and much abuse was thrown out against him by the jacobite party, who thought it not sufficiently favourable to their principles of passive obedience, non-resistance, and divine hereditary right. Among others, his old friend Dr. Hickes was exceedingly incensed against him, and complained that he had not paid a due respect to his book "Jovian," and to the opinions contained in it. A second edition of this work made its appearance in 1719, with notes, said to be inserted by Mr. Strype, and various alterations and additions.

About the year 1707 Dr. Kennett was appointed chaplain in ordinary to her majesty; and in that year preached a funeral sermon on the death of the first duke of Devonshire, which occasioned great clamours against him, and afforded plausible ground for his enemies to accuse him of encouraging a death-bed repentance, and to insinuate, that "he had built a bridge to heaven for men of wit and parts; but that the duller sort of mankind must not hope to pass that way." In the same year, Dr. Kennett was promoted by the queen to the deanery of Peterborough, and presented to the rectory of St. Mary Aldermary, in the city of London; for which last preferment he exchanged his benefice at Aldgate, that he might have more leisure for retirement and study, though by so doing he made a considerable pecuniary sacrifice. Soon after the appearance of the noted Dr. Sacheverell's sermon, which was preached before the lord mayor of London, on the 5th of November 1709, our author addressed a letter to an alderman of the city concerning that scandalous production, which was printed under the title of "A true Answer to Dr. Sacheverell's Sermon, &c.;" and in the same year he published, "A Vindication of the Church and Clergy of England, from some late Reproaches rudely and unjustly cast upon them," 8vo., written in answer to "An Appeal of the Clergy of the Church of England, to my Lords the Bishops, &c." the production of a violent and noisy high church clergyman, and afterwards a nonjuror. In the year 1710, he preached the Latin sermon at the opening of the convocation, which was immediately printed, as was soon afterwards an English translation of it, with a postscript, in vindication of himself against some reflections cast on him by the Tory party. To the manœuvres of that party he steadily opposed himself when, in the same year, they procured an address from the majority of the London clergy to the queen, upon the change of the ministry, despising the threat that those who should refuse to subscribe it would be considered as enemies to the queen and her government. One opinion, favourable to the extension of priestly power, for which some of the high church clergy were at this time advocates, was the necessity of private confession and sacerdotal absolution; and a sermon intended to advance that notion was published by a Dr. Brett, of which complaint was made in the house of convocation, though the motions for censuring it were suffered to drop, and the author was justified and commended by his party. To counteract the tendency of such principles, the dean published, in 1712, "A Letter to the reverend Thomas Brett, LL.D.

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&c. about a Motion in Convocation;" and in the same year he also published, with the same view, "A Memorial for Protestants on the Fifth of November, &c. in a Letter to a Peer of Great-Britain:" which was succeeded, in the following year, by an impression of a sermon of archbishop Whitgift, preached before queen Elizabeth, with a preface of his own, relative to the points in debate between him and his antagonists.

The zeal which dean Kennett thus displayed in opposition to the claims of the high-church clergy, and the sentiments of moderation which he discovered towards the dissenters, as well as his attachment to the protestant succession, and the interests of civil liberty, had rendered him so very obnoxious to the violent Tories, that very uncommon methods were taken to expose him; and an extraordinary one in particular, by Dr. Welton, rector of Whitechapel, who was afterwards deprived as a nonjuror. In a new altar-piece of that church, intended to represent Christ and his twelve apostles eating the last supper, Judas was drawn sitting in an elbow-chair, dressed in a black garment between a gown and a cloak, with a black scarf and a white band, a short wig, a mark on his forehead, resembling the black patch with which Dr. Kennett covered the place where he had formerly received his wound, and with so much of that gentleman's countenance, that under it, in effect, was written "the dean the traitor." Such an extraordinary painting drew crowds of people daily to view it: but it was esteemed so insolent and profane a prostitution of what was intended for the most sacred use, that upon the complaints of others, without any remonstrance from the dean, who neither saw it, nor seemed to regard it, the bishop of London compelled those who set it up to take it down again. Such efforts of malignity to expose the character of the dean, instead of damping his ardour in the defence of that cause which he had espoused, served only to animate him to farther exertions: and, in the year last mentioned, upon the appearance of Mr. Bedford's "Hereditary Right, &c." he published an answer to it in "A Letter to the Lord Bishop of Carlisle, concerning one of his Predecessors, Bishop Merks, on Occasion of a new Volume for the Pretender, &c." which was followed, at subsequent periods, by two other letters from the dean to the same prelate, in the same controversy. In the mean time, he employed his leisure hours in promoting the designs of the society for propagating the Gospel in foreign parts. With this view, having made a large collection of books, charts, maps, and papers, at his own expence, in subserviency to a design of writing "A full History of the Propagation of Christianity in the English American Colonies," he presented them to the society, and published a catalogue of them in quarto in the year 1713, entitled, "Bibliothecæ Americanæ Primordia: an Attempt towards laying the Foundation of an American Library, in several Books, Papers, and Writings, &c." This catalogue was published by him, to induce others to make donations to the society of such books as were not in it, and which might be serviceable to the institution. About the same time, he also founded an antiquarian and historical library at Peterborough, consisting of about fifteen hundred volumes and small tracts: among which are most of the printed legends of saints, the oldest rituals and liturgies, the first printed statutes and laws, the most ancient homilies and sermons, the first editions of the English schoolmen, postillers, expounders, &c. with numerous fragments of our ancient language, usage, customs, rights, tenures, and such other things as tend to illustrate the history of Great Britain and Ireland, and the successive state of civil government, religion, and learning in these kingdoms.

After the accession of king George I. to the throne, when dean Kennett found that a rebellion was breaking out in Scotland, and that many in England were disposed to countenance it, he preached with the utmost boldness in defence of the present settlement of the government under the house of Hanover: and when threatened in private letters, that the time was coming when he should be punished for his treason against the lawful king, and it was even hinted by some friends of less spirit than himself, that wisdom and prudence called for greater caution while the enemy had a sword in his hand; he was used to say, that he was prepared to live and die in the cause against Popery and the pretender, and that he would go out to fight, when he could stay no longer to preach against them. He was also zealous for the repeal of the acts against occasional conformity, and the growth of schism; and warmly opposed the proceedings in the convocation against Dr. Hoadly, then bishop of Bangor, on whose side he was deeply engaged in what is called the Bangorian controversy. The spirit which in these instances he displayed in the service of civil and religious freedom, exasperated his enemies, who were so artful as to excite prejudices against him in

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the minds of some who were high in power at court; whence they were led to hope and confidently reported, that an effectual bar was opposed to his farther advancement in the church. In a short time, however, they had the mortification to see him honoured with the mitre: for, upon the death of bishop Cumberland in 1718, he was immediately promoted to the see of Peterborough. The most important of his publications after his elevation to this dignity, was "A Register and Chronicle, Ecclesiastical and Civil, containing Matters of Fact, delivered in the Words of the most authentic Books, Papers, and Records, digested in exact Order of Time; with proper Notes and References towards discovering and connecting the true History of England, from the Restoration of King Charles II." in two vols. folio, 1728. He enjoyed his bishopric ten years; and died at his house in Westminster, on the 19th of December, 1728, in the sixty-ninth year of his age.

Bishop Kennett sustains a respectable rank in the episcopal order, for learning and abilities. In English history and antiquities he was eminently skilled; while he was by no means deficient in that kind of knowledge which was the more immediate business of his profession. He did not, indeed, much admire matters of doubtful disputation, or apply himself to the study of merely speculative notions; but he was an excellent and judicious practical theologian, well conversant in all the most weighty and substantial parts of divinity, and would speak very readily and admirably upon any subject of that kind, whenever occasion required. His grand object was to establish and secure the essential and most necessary points of religion; and the rest he left to the disputers of this world. As he possessed a solid judgment, as well as a lively imagination, and quickness of thought, as well as facility of expression, his sermons were excellent, and calculated at the same time to improve the mind, and affect the heart. They were delivered with a degree of fervour, and decorum of action, that exceedingly engaged the attention of his hearers; and all his public ministrations were performed with remarkable seriousness, reverence, and solemnity. He always expressed a singular satisfaction in discharging the duties of his ministerial function, and was very solicitous to serve in the most effectual manner those committed to his care. Even his higher station in the church is said not to have prevented him from a faithful attention to the pastoral duties of his parish. He was a man of incredible diligence and application, throughout the whole of his life; and his recreation chiefly consisted in varying the subject of his study or employment. As he had a noble library, collected at a vast expence of time and money, his great delight was to be among his books, and to be rendering them some way or other useful to the world. In acts of benevolence and charity, he was liberal and bountiful; and his manners and behaviour were unaffected, affable, and courteous. He was accessible and communicative, a true friend, as well as an admirable pattern to his clergy; and those of them who did honour to their profession, or distinguished themselves as scholars, were sure of his countenance and encouragement. Of his love for his country, his zeal for its welfare and honour, his attachment for the protestant religion, and his affection for the church of England, though tempered with great charity and moderation towards the dissenters, the preceding narrative affords sufficient evidence. Besides the articles already enumerated, bishop Kennett published numerous sermons, tracts, and editions, with improvements, of pieces by other authors, of which a list may be seen in *the Life of the Right Rev. Doctor White Kennett*, the *Biog. Brit.* and the *Gen. Dict. Brit. Biog.*—M.

KENNETT, Basil, younger brother of the preceding, was born in 1074, at his father's vicarage of Postling in Kent. He was brought up to the church, and admitted a scholar of Corpus-Christi college, Oxford, in 1690. He took the degree of M. A. 1696, and in that year published "Romæ Antiquæ Notitia; or the Antiquities of Rome," 8vo. to which were prefixed two essays on the Roman learning and education. This work was so well received, that he followed it, in 1697, by "The Lives and Characters of the Ancient Greek Poets," 8vo. He was in the same year elected a fellow of his college, and about the same time entered into orders. Turning his studies to divinity, he published "An Exposition of the Apostles Creed, according to Bishop Pearson," 8vo. 1705; and "An Essay towards a Paraphrase on the Psalms in Verse, with a Paraphrase on the third Chapter of the Revelations," 8vo. 1706. So much was he respected in the university, that it was with some reluctance he complied with his brother's solicitation in accepting the place of chaplain to the English factory at Leghorn. He entered upon that office in 1707, and conducted himself with so much prudence and propriety, that he acquired universal esteem, even from the Catholics, who had used their utmost endeavours to prevent his officiating in that capacity. After seeing

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a successor established in the privilege which he had himself steadily exercised while it was yet of dubious right, he returned to Oxford in 1713, and in the next year was elected president of his college, and created D.D. A declining state of health which he brought with him from Italy, terminated his life before the close of 1714. He had prepared for the press a volume of "Sermons on several Occasions, preached before a Society of British Merchants in Foreign Parts," which was published in 1715. Dr. Kennett besides gave translations of several modern works in Latin and French. *Biog. Brit.*—A.

KENNICOTT, BENJAMIN, a learned English divine and orientalist in the eighteenth century, to whom the learned world is indebted for a most elaborate and valuable edition of the Hebrew bible, was born at Totness, in Devonshire, in the year 1718. His father was the parish clerk of that town, and was once master of a charity school in the same place. To this employment young Kennicott succeeded at an early age, being recommended to it by his sobriety of manners, and acquirements in knowledge not common at such a period of life. While he was in this situation in the year 1743, he wrote some verses on the recovery of the Hon. Mrs. Elizabeth Courtenay from her late dangerous illness, which, if they cannot be said to possess any high poetical merit, discover talents deserving better cultivation than his humble sphere could afford; of this the lady to whom they were addressed was fully sensible, as were several of the neighbouring gentry and clergy, who generously opened a subscription, in order to procure for him the advantages of an academical education. Thus patronized, in the year 1744, he entered of Wadham-college, in the university of Oxford; where he soon distinguished himself in that department of study in which he afterwards became so eminent. While he was yet an undergraduate, he commenced his career in sacred criticism, by publishing, "Two Dissertations: the first on the Tree of Life in Paradise, with some Observations on the Creation and Fall of Man; the second on the Oblation of Cain and Abel," 8vo. These dissertations were so favourably received that they came to a second edition, in the year 1747; and they also procured the author the extraordinary honour of having the degree of B.A. conferred on him *gratis* by the university, a year before the statutable period. They were dedicated by him, in terms strongly expressive of his lively gratitude, to those liberal benefactors who had placed him in this seat of learning, and whose continued favour and friendship had encouraged and animated him in his studies. To the reputation which he acquired by this production, together with the zealous exertions of his friends, he was not long afterwards indebted for his success as a candidate for a fellowship of Exeter-college. When he was of sufficient standing, he took the degree of M.A.; but before that time, if we are not mistaken, he had been admitted into holy orders. It is said, that when he first came to officiate in his clerical capacity at his native place, and his father, as clerk, was proceeding to put the surplice on his shoulders, a struggle ensued between the modesty of the son and the honest pride of the parent, who insisted on paying his son the same respect that he had been accustomed to shew to other clergymen; in which filial obedience was obliged to submit. A circumstance is added, that his mother had often declared that she should never be able to support the joy of hearing her son preach; and that on her attendance at this time, she was so overcome, as to be taken out in a state of temporary insensibility.

Mr. Kennicott continued to maintain his reputation, by the publication of several occasional sermons; in some of which his critical talents are advantageously displayed. In the year 1753, he laid the foundation of his great work, by publishing, "The State of the Hebrew Text of the Old Testament considered: A Dissertation in two Parts," &c. 8vo. The design of this publication was to overthrow a strange notion which had long prevailed among divines, concerning what is called the integrity of the Hebrew text; namely, that the copies of it had been preserved absolutely pure, and uncorrupt. Though this idea was absurd in itself, and though no such perfection was supposed to exist in the MSS. of the New Testament, yet it had almost universally occupied the minds of biblical critics. A few, indeed, of greater sagacity, and of deeper, as well as more liberal enquiry, among whom Capellus was the most distinguished, had found out that various errors must have crept into the bible as we now have it. Capellus's observations on this subject are inserted in his "Critica Sacra," published after his death by his son, in 1650. In vain did Buxtorf and numerous other critics exert all their abilities and skill, to ward off this blow on the generally received notion. But Capellus, though his arguments were supported by the authority of the Samaritan

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Pentateuch, that of parallel passages, and the ancient versions, yet, as he had no opportunity of consulting MSS. could never absolutely prove his point. This task was reserved for Mr. Kennicott. Indeed, the general opinion was, that the Hebrew MSS. contained none, or at least very few and trifling variations from the printed text; and with respect to the Samaritan Pentateuch, very different opinions were entertained. Those who maintained the notion of the integrity of the Hebrew text, of course condemned the Samaritan as corrupt in every place where it differed from the Hebrew; and those who believed the Hebrew to be incorrect, did not think the Samaritan of sufficient authority to be made use of in correcting it. Besides, the Samaritan itself appeared then under very great disadvantage: for no Samaritan MSS. were at that time known, and the Pentateuch itself was condemned for those errors which dispassionate criticism would have ascribed to the incorrectness of the editions. In this dissertation Mr. Kennicott proved, that there were many Hebrew MSS. extant, which, though they had hitherto been generally supposed to agree with each other, and with the printed Hebrew text, yet contained numerous and important various readings; and that from those various readings, considerable authority was derived in support of the ancient versions. He, likewise, announced the existence of six Samaritan MSS. in Oxford only, by which many errors in the printed Samaritan might be corrected; and proved that even from the Samaritan, as it was already printed, the Hebrew text might be corrected in many passages. This work, as it was reasonable to expect, was examined with great severity, both at home and abroad. At home, the doctrine of the corrupt state of the Hebrew text was opposed by Comings and Bate, two Hutchinsonians, with as much violence as if the whole truth of revelation were at stake; and it was received with disapprobation by some persons of sounder learning and more temperate judgment, who indulged to groundless apprehensions that it would afford cause of triumph to unbelievers. But by the generality of learned and candid biblical scholars, both natives and foreigners, its value was justly appreciated; and they were led by it to form high expectations of the author's future labours in the service of sacred criticism.

Mr. Kennicott spent the next three or four years of his life principally in searching out and examining Hebrew MSS.; not without finding leisure to preach and to publish some occasional sermons, which were well received. About this time he was appointed one of the king's preachers at Whitehall; and from the title-page of one of his sermons published in 1759, we find that he had been presented to the vicarage of Culham, in Oxfordshire. Early in the year 1760, he published his "State of the printed Hebrew Text of the Old Testament considered: Dissertation the second." In this volume, he vindicated the authority and antiquity of the Samaritan copy of the Pentateuch; proved that the present Chaldee paraphrase has not been taken from MSS. so very ancient as has been commonly supposed, and that it has been in many places altered wilfully, in conformity to the Heberew text, where that text itself had been before corrupted; appealed to the sentiments of the Jews themselves, on the subject of the Hebrew text, and gave a compendious history of it from the close of the Hebrew canon down to the invention of printing; and presented an account of all the Hebrew MSS. then known, with a collation of eleven Samaritan MSS. and a particular catalogue of one hundred and ten Hebrew MSS. in Oxford, Cambridge, and the British Museum. A collation of the Hebrew MSS. was now loudly called for by the most learned and enlightened friends of biblical learning; and in the same year, Mr. Kennicott published proposals for collating all the Hebrew MSS. prior to the invention of printing, that could be found in Great Britain and Ireland, and for procuring at the same time, as many collations of foreign MSS. of note, as the time and money he should receive would permit. In a design so laudable and extensive, he was supported by a subscription and encouragement from crowned heads, public bodies, noblemen, clergy, and private gentlemen, of different nations, and different religious persuations, in a manner which had not been before equalled in the annals of literature. Among his first subscribers were the delegates of the Oxford press, who, with that liberality which has generally marked their character, gave him an annual subscription of forty pounds. He now bent his whole powers to complete his arduous undertaking; corresponding with some of the most eminent characters in Europe; availing himself of learned assistants in collating MSS. in foreign countries; and furnishing his patrons from time to time with an account of his progress. In the first year, the money received was about five hundred guineas; in the next it rose to nine hundred; at which sum it continued stationary till the tenth year, when

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it amounted to a thousand guineas. While Mr. Kennicott was proceeding in this work, he was made keeper of the Radcliffe library; admitted to the degree of doctor of divinity; presented to the valuable living of Mynhenyote, in Cornwall, by the chapter of Exeter; and rewarded by a canonry of Christ-church, Oxford.

In the year 1776, Dr. Kennicott was enabled to give the public the first volume of his noble and beautiful edition of the Hebrew bible, in folio; and in the year 1780, the second volume, which completed the work, made its appearance. To the whole is prefixed a general dissertation, giving a full history of the nature of the design, and of the benefits resulting from it: and the truth of what he has advanced will be acknowledged by those who are acquainted with the subject. There can be no doubt, but that great and fresh light will hence be thrown, not only upon the Old, but even upon the New Testament, by a clearer and more satisfactory explication of some of the prophecies relating to the Messiah. It will contribute, also, to the clearing up of many other difficulties, which have perplexed commentators; and what completes its value is, that it affords a most important preparation and assistance for a new public translation of the bible, or, at least, a total revision of the common version. We need not point out the valuable translations of several books of the sacred writings, by learned men of our own country, which they were encouraged to undertake, and in performing which they were very materially aided by this grand work. The various readings which are inserted in it, are the result of a collation of above six hundred MSS: and when the time and labour requisite for such an undertaking are considered, together with the manner in which it is executed, it must be acknowledged to reflect the highest credit on the integrity, diligence, judgment, and learning of the editor, and to raise him to the highest rank among biblical scholars and critics. Such a work, likewise, reflects honour on the country, in which so grand and important a design was first patronized, and carried into execution. Within two years of his death, Dr. Kennicott resigned his living in Cornwall, from conscientious motives, on account of his not having a prospect of ever again being able to visit his parishioners: which disinterested conduct deserves to be recorded, in honour to his memory. He died at Oxford, after a lingering illness, in 1783, about the age of sixty-five. In private life, he sustained the character of a liberal, worthy, friendly man; and we have often seen him in the circles of his neighbours and acquaintance at Culham, and in Oxford, when he always appeared unaffected, good-natured, cheerful, and facetious. At the time of his death, he was employed in preparing for the press, "Remarks on select Passages in the Old Testament." This work was undertaken by him, soon after he had completed the publication of his bible, and continued, with his usual attention and care, while his faculties were capable of exertion. It is to be lamented, however, that he was able to perfect only a small part of his useful design. To this part the editors, who published it in 1787, have added, according to the author's instructions in his will, whatever they found among his papers evidently designed for this work; and such of his hints and imperfect sketches, as may be useful to future commentators. These remarks are accompanied by eight sermons, partly critical, and partly practical. *Encycl. Brit. New Annual Register for* 1780 *and* 1782.—*Gent. Mag. Aug. and Sept.* 1783.—M.

KENT, WILLIAM, an artist of original genius, was a native of Yorkshire; and was put apprentice to a country coach-painter; but feeling that he possessed a capacity for a higher department, he quitted his master without leave, and repaired to the metropolis. His studies there gave indications of genius, which induced some gentlemen of his county to raise a subscription for sending him to Rome, at which seat of the arts he arrived in 1710. He remained in Italy several years, and returned in 1719 with lord Burlington, who gave him an apartment in his house, and recommended him to employment as a history and portrait painter. In both these branches, however, his merit was very inconsiderable, and he never would have attained celebrity had not the versatility of his talents led him to display his genius in other walks of art. A taste for ornamental decorations in the inside architecture and furniture of houses brought him into reputation; and so much did he become the oracle of fashion in that branch, that he was consulted about every thing to which ornament could be applied. Two great ladies prevailed upon him to give them designs for birth-day gowns; and he dressed one of them in a petticoat adorned with columns of the five orders, and the other in a copper-coloured satin with gold ornaments, resembling a bronze figure. In the higher department of an architect he was justly admired, and the mansions of several

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of the English nobility attest the beauty of his designs. Holkham, the seat of the earl of Leicester, in Norfolk, was his favourite performance.

But it is as the creator of a new species of imitative art that Kent chiefly claims a place among men of genius. This is the modern art of landscape-gardening, a native of England, and productive of scenes of beauty and grandeur no where else to be equalled. Kent found the English garden only so far advanced as to take into the view the park or lawn by means of a sunk fence. "He leaped the fence (says Mr. Walpole), and saw that all nature was a garden." To form the whole extent of pleasure-grounds into a varied and natural landscape, diversified by light and shade upon picturesque principles, was his leading idea. He broke all the old uniformity of straight lines and corresponding parts, and threw wood, water, and ground into such shapes as beautiful nature presents. The ideas of extent were not yet enlarged enough to aim at grandeur; but almost every thing was done toward the attainment of a graceful and pleasing diversity. The taste of a poet, Pope, is supposed to have aided that of the artist; and when time shall have defaced the works of the latter, his fame will live in the poet's allusion to the scenes of Esher,

Where Kent and nature vied for Pelham's love.

The patronage of the queen, and several persons of rank, procured for him the places of master-carpenter, architect, keeper of the pictures, and principal painter to the crown. He died at Burlington-house, in 1748, in the sixty-fourth year of his age, and was buried in lord Burlington's vault at Chiswick. *Walpole's Anecd. of Painting, &c. in England.*—A.

KEPLER, JOHN, one of the greatest mathematicians and astronomers who have appeared in any age, was born at Wiel, in the dutchy of Wirtemberg, December 27th, 1571. He was the son of Henry Kepler, an officer who had served with distinction among the troops of Wirtemberg, but by misfortunes was reduced to low and narrow circumstances. Hence his son John was exposed to difficulties and interruptions while acquiring the rudiments of learning, in different places, and under various masters; but his genius and avidity for knowledge animated him to surmount every obstacle, and to make a rapid and surprising proficiency. He pursued his academic studies at the university of Tubingen, where he was admitted to the degree of bachelor in the year 1588, and to that of master of philosophy in 1591. In that year he became a pupil of the learned mathematician and astronomer Michael Mœstlin, and in a short time made a very uncommon progress in the different branches of mathematical learning. In the following year he applied to the study of divinity, and by several sermons which he preached, afforded sufficient proof, that he would have excelled in the office of the ministry, had he continued to exercise it. But his predominant inclination was for the mathematics, to which he devoted his whole attention, and acquired so high a reputation for his skill in that science, that, in the year 1594, he was invited to Gratz, in Styria, to fill the mathematical chair in the university of that city. From this time astronomy became the chief object of his attention, in which he made most important discoveries relative to the great laws of the planetary motions; of which, as he stands at the head as it were of modern reformed astronomy, we shall give a pretty large account, chiefly taken from the words of that great mathematician Colin Maclaurin, after having briefly detailed the occurrences in his life. In the year 1596, Kepler married a lady of a noble family; and two years afterwards was driven from Gratz by persecution on account of his religion, though he was soon recalled by the states of Styria. That country, however, being not long afterwards involved in the calamities of war, he found it necessary to look out for some more safe and tranquil place of residence than Gratz. While he was thus circumstanced, he was strongly urged to settle in Bohemia, by Tycho Brahe, who had been furnished by the emperor Rodolph with every necessary requisite for the prosecution of his astronomical studies, and was very desirous of having Kepler for an assistant. The repeated letters which Tycho wrote on this subject, and his promise to introduce Kepler to the emperor, at length prevailed upon our professor to resign his post in the university, and to remove with his family and library to Bohemia, in the year 1600.

During Kepler's journey towards that country, he had the misfortune to be attacked by a quartan ague, which afflicted him for seven or eight months, and incapacitated him so long for much of the assistance which he would otherwise have rendered to Tycho. Kepler was also dissatisfied with the conduct of Tycho towards him, which he considered to be unfriendly on some particular occasion when the latter might have been serviceable to

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his family; and he complained of Tycho's reservedness, in not communicating to him all his discoveries and improvements. And as Tycho died in 1601, the shortness of the intercourse between these two great men, together with the circumstances above mentioned, precluded Kepler from being very useful to Tycho, as well as from receiving any considerable advantage under him. Before his death, however, Tycho fulfilled his promise of introducing Kepler to the emperor Rodolph, who gave him a very favourable reception, and appointed him his mathematician; but he engaged him at the same time to continue his assistance to Tycho as an arithmetician. This title, of mathematician to his imperial majesty, Kepler possessed during the remainder of his life, not only under the reign of Rodolph, but those of his successors Matthias and Ferdinand; and he reflected honour upon it, by the increasing reputation which he acquired from the numerous productions of his active genius. Upon the death of Tycho, the emperor Rodolph ordered him to complete the tables begun by that great man, which were to be called "the Rodolphine Tables." "To this work," says Gassendi, "he applied himself vigorously: but such difficulties arose in a short time, partly from the nature of the work, and partly from the delay of the treasurers, that the tables were not completed and published till the year 1627. He complained, that from the year 1602 and 1603 he was looked upon by the treasurers with a very invidious eye; and when in 1609 he had published a noble specimen of the work, and the emperor Rodolph had given orders, that besides the expence of the edition, he should immediately be paid the arrears of his pension, which, he said, amounted to two thousand crowns, and likewise two thousand more; yet, he complained, that it was not till two years afterwards, that the generous orders of Rodolph in his favour were executed, and that he in vain knocked at the door of the Silesian and imperial chamber." Kepler met with similar discouragement from the treasurers under the emperor Matthias, as from those of Rodolph; till at length the emperor gave him a fixed settlement at Lintz, and appointed him a salary from the states of Upper Austria, which was paid for sixteen years. But the imperial treasurers were still irregular and deficient in their supplies for completing the edition of Tycho's Tables; and Kepler's complaints of their conduct continued after the year 1619, when the emperor Matthias was succeeded by Ferdinand, and likewise after 1621, when he published the theoretical part of the Copernican doctrine, according to which the tables were to be deduced; until the good emperor, though his own affairs were in an unsettled state, commanded that all arrears should be paid off, and that the necessary expences for finishing the edition of the work should be furnished to him. Having published that work, in 1627, about two years afterwards, with the emperor's leave, he went to reside at Sagan in Silesia, where he suffered inconvenience from again experiencing want of punctuality in the payment of his pension. This circumstance obliged him to take a journey to Ratisbon, in 1630, to solicit for the arrears which were due to him; and there he was seized with a violent fever, brought upon him, it is said, by too hard riding, to which he fell a victim in the month of November, when he was nearly fifty-nine years of age.

To this sagacious mathematician we owe the discovery of the true figure of the orbits, and the proportions of the motions of the solar system; but the philosophical improvement of these phenomena was reserved for sir Isaac Newton. Kepler had a particular passion for finding analogies and harmonies in nature, after the manner of the Pythagoreans and Platonists; and to this disposition we owe such valuable disscoveries as are more than sufficient to excuse his conceits. Three things, he tells us, he anxiously sought to find the reason of from his early youth: why the planets were six in number, why the dimensions of their orbits were such as Copernicus had described from observations, and what was the analogy or law of their revolutions. He sought for the reasons of the first two of these in the properties of numbers and plane figures, without success. But at length reflecting that while the plane regular figures may be infinite in number, the ordinate and regular solids are five only, as Euclid had long ago demonstrated; he imagined that certain mysteries in nature might correspond with this remarkable limitation inherent in the essences of things; the rather that he found the Pythagoreans had made great use of those five regular solids in their philosophy. He therefore endeavoured to find some relation between the dimensions of those solids and the intervals of the planetary spheres; and imagining that a cube inscribed in the sphere of Saturn would touch by its six planes the sphere of Jupiter, and that the other four regular solids in like manner fitted the intervals that are betwixt the spheres of the other planets; he became persuaded that this

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was the true reason why the primary planets were precisely six in number, and that the Author of the world had determined their distances from the sun, the centre of the system, from a regard to this analogy. Being thus possessed, as he thought, of the grand secret of the Pythagoreans, and being mightily pleased with his discovery, he published it in 1596, under the title of "Mysterium Cosmographicum;" and was for some time so charmed with it, that he declared he would not give up the honour of having invented what was contained in that book for the electorate of Saxony.

Kepler sent a copy of this book to Tycho Brahe, who did not approve of those abstract speculations concerning the system of the world, but wrote to Kepler, first to lay a solid foundation in observations, and then, by ascending from them, to strive to come at the causes of things. After the death of Tycho, Kepler made many important discoveries from his observations, as well as his own. He found that astronomers had erred from the first rise of the science, in ascribing always circular orbits and uniform motions to the planets; that, on the contrary, each of them moves in an ellipsis, which has one of its foci in the sun: that the motion of each is really unequable, and varies so, that a ray supposed to be always drawn from the planet to the sun describes equal areas in equal times. It was some years later before he discovered the analogy there is between the distances of the several planets from the sun, and the periods in which they complete their revolutions. He easily saw that the higher planets not only moved in greater circles, but also more slowly than the nearer ones; so that, on a double account, their periodic times were greater. Saturn, for example, revolves at a distance from the sun nine times and a half greater than the earth's distance from it; and the circle described by Saturn is in the same proportion: but, as the earth revolves in one year, so, if their velocities were equal, Saturn ought to revolve in nine years and a half; whereas the periodic time of Saturn is above twenty-nine years. The periodic times of the planets increase, therefore, in a greater proportion than their distances from the sun; but yet not in so great a proportion as the squares of those distances: for if that were the law of their motions (the square of $9\frac{1}{2}$ being $90\frac{1}{4}$), the periodic time of Saturn ought to be above 90 years. A mean proportion between that of the distances of the planets, and that of the squares of those distances, is the true proportion of the periodic times; as the mean between $9\frac{1}{2}$ and its square $90\frac{1}{4}$ gives the periodic time of Saturn in years. Kepler, after having committed several mistakes in determining this analogy, hit upon it at last, May 15th, 1618; for he is so exact as to mention the precise day when he found, "that the squares of the periodic times were always in the same proportion as the cubes of their mean distances from the sun."

When Kepler saw, according to better observations, that his disposition of the five regular solids among the planetary spheres was not agreeable to the intervals between their orbits, he endeavoured to discover other schemes of harmony. For this purpose, he compared the motions of the same planet at its greatest and least distances, and of the different planets in their different orbits, as they would appear viewed from the sun; and here he fancied that he had found a similitude to the divisions of the octave in music. These were the dreams of this great man, of which he was so fond, that, hearing of the discovery of four new planets (the satellites of Jupiter) by Galileo, he owns that his first reflections were from a concern how he could save his favourite scheme, which was threatened by this addition to the number of the planets. The same attachment led him into a wrong judgment concerning the sphere of the fixed stars: for being obliged, by his doctrine, to allow a vast superiority to the sun in the universe, he restrains the fixed stars within very narrow limits. Nor did he consider them as suns, placed in the centres of their several systems, having planets revolving round them; as the other followers of Copernicus have concluded them to be, from their having light in themselves, from their immense distances, and from the analogy of nature. Not contented with these harmonies, which he had learned from the observations of Tycho, he gave himself the liberty to imagine several other analogies, which have no foundation in nature, and are overthrown by the best observations. Thus from the opinions of Kepler, though most justly admired, we are taught the danger of espousing principles, or hypotheses, borrowed from abstract sciences, and of applying them, with such freedom, to natural enquiries.

A more recent instance of this fondness for discovering analogies between matters of abstract speculation, and the constitution of nature, we find in Huygens, one of the greatest geometricians and astronomers produced in any age. When he had discovered that satel-

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lite of Saturn, which from him is still called the Huygerian satellite, this, with our moon, and the four satellites of Jupiter, completed the number of six secondary planets then discovered in the system: and because the number of primary planets was also six, and this number is called by mathematicians a perfect number (being equal to the sum of its aliquot parts, 1, 2, 3,) Huygens was hence induced to believe that the number of the planets was complete, and that it was in vain to look for any more. This is not mentioned to lessen the credit of this great man, who never, perhaps, reasoned in such a manner on any other occasion; but only to shew, by another instance, how ill-grounded reasonings of this kind have always proved. For, not long afterwards, the celebrated Cassini discovered four more satellites about Saturn; not to mention the two more that have been discovered to revolve round that planet by Dr. Herschel, with another new primary planet and its two satellites, or the primary planets discovered by M. M. Piazzi and Olbers, besides many others, primary and secondary, yet unknown, which possibly may belong to our system. The same Cassini having found that the analogy discovered by Kepler, between the periodic times and the distances from the centre, takes place in the lesser systems of Jupiter and Saturn, as well as in the great solar system; his observations overturned that groundless analogy which had been imagined between the number of the planets, both primary and secondary, and the number six; but established, at the same time, that harmony in in their motions, which afterwards was shewn to flow from one real principle extended over the universe.

Kepler's great sagacity, and continued meditations on the planetary motions, suggested to him some views of the true principles from which these motions flow. In the preface to his commentaries on the planet Mars, he speaks of gravity as of a power that was mutual between bodies, and tells us, that the earth and moon tend towards each other, and would meet in a point, so many times nearer to the earth than to the moon, as the earth is greater than the moon, if their motions did not hinder it. He adds, that the tides arise from the gravity of the waters towards the moon. But not having notions sufficiently just of the laws of motion, he does not seem to have been able to make the best use of these thoughts; nor does it appear that he adhered to them steadily, since in his Epitome of Astronomy, published many years afterwards, he proposes a physical account of the planetary motions, derived from different principles. He supposes, in that treatise, that the motion of the sun on his axis is preserved by some inherent vital principle; that a certain virtue, or immaterial image of the sun, is diffused with his rays into the ambient spaces, and, revolving with the body of the sun on his axis, takes hold of the planets, and carries them along with it in the same direction; like as a loadstone turned round near a magnetic needle makes it turn round at the same time. The planet, according to him, by its inertia, endeavours to continue in its place, and the action of the sun's image and this inertia are in a perpetual struggle. He adds, that this action of the sun, like his light, decreases as the distance increases; and therefore moves the same planet with greater celerity when nearer the sun, than at a greater distance. To account for the planet's approaching towards the sun as it descends from the aphelion to the perihelion, and receding from the sun while it ascends to the aphelion again, he supposes that the sun attracts one part of each planet, and repels the opposite part; and that the part which is attracted is turned towards the sun in the descent, and that the other part is towards the sun in the ascent. By suppositions of this kind, he endeavoured to account for all the other varieties of the celestial motions.

Now, however, when the laws of motion are better known than in Kepler's time, it is easy to shew the fallacy of every part of this account of the planetary motions. The planet does not endeavour to stop in consequence of its inertia, but to preserve its motion in a right line. An attractive force makes it descend from the aphelion to the perihelion in a curve concave towards the sun: but the repelling force, which he supposed to begin at the perihelion, would cause it to ascend in a figure convex to the sun. When we come to mention the discoveries of Newton, we shall have occasion to shew, how an attraction or gravitation towards the sun alone produces the effects, which, according to Kepler, required both an attractive and repelling force; and that the virtue which he ascribed to the sun's image, propagated into the planetary regions, is unnecessary, as it would be of no use for this effect, though it were admitted. For now his own prophecy, with which he concluded his Epitome of Astronomy, is verified; where he tells us, that "the discovery of such things was reserved for the succeeding age, when the Author of Nature would be pleased to reveal

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those mysteries." The following is a list of the principal works of this great man, in the order of their appearance: "Prodromus Dissertationum Cosmographicarum," 4to. with the title also of "Mysterium Cosmographicum," of which we have already made mention; "Paralipomena ad Vitellionem, quibus Astronomiæ Pars optica traditur," 1604, 4to.; "De Stella nova in pede Serpentarii," 1606, 4to.; "Astronomia nova, seu Physica cælestis, tradita Commentariis de Motibus Stellæ Martis, ex Observationibus Tyconis Brahei," 1609, folio; "Dissertationes cum Nuncio sidereo Galilei," 1610; "De Cometis, libri tres," 1611, 4to.; "Ephemerides Novæ," from 1617 to 1620; "Epitome Astronomiæ Copernicanæ," in two vols. 8vo. vol. I. published in 1618, and vol. II. in 1622; "Harmonices Mundi, lib. V." 1619, 4to.; "Chilias Logarithmorum in totidem numeros rotundos," 1624, 4to.; "Supplementum Chiliadis, &c." 1625, 4to.; "Tabulæ Rodolphinæ," 1627; folio; "De Jesu Christi Servatoris anno natalitio;" "Eclogæ Chronicæ de Tempore Herodis, Herodiadumque, &c;" and "Nova Stereometria Doliolum Vinariorum, &c." Besides these, he was the author of several other pieces belonging to chronology, the geometry of solids, and trigonometry, and a treatise of dioptrics, which was excellent for that time. *Gassendi Vit. Tychonis Brahei, lib. v. and vi. Bayle. Moreri. Maclaurin's Account of Newton's Philosophical Discoveries, book i. chap.* 3. *Hutton's Math. Dict.*—M.

KERKHERDERE, JOHN GERARD, a learned professor of the university of Louvain in the eighteenth century, was born at the town of Fauquemont, not far from Maestricht, about the year 1678. He pursued his academical studies at Louvain; and afterwards distinguished himself during several years, as a professor of the belles-lettres and of history in that university. In the year 1708, he was appointed historiographer to the emperor Joseph I. and died in the year 1738. He was the author of "Systema Apocalypticum," 1708, 12mo. which was only preliminary to a larger treatise, published in 1727, 12mo. entitled, "De Monarchia Romæ Paganæ secundum Concordiam inter S. S. Prophetas Danielem et Joannem," &c.; and "Prodromus Danielicus, sive novi Conatus historici, critici, in celeberrimas Difficultates Historiæ veteris Testamenti," &c. 1711, 12mo.; both which pieces are said to be distinguished by profound erudition and great critical acumen, and to throw light on many obscure passages in the scriptures, relating to history, chronology, and geography. He was also the author of a "Grammatica Latina," 1706, 12mo, which though short, is said to possess greater merit than the mass of more voluminous grammars; of a great number of Latin poems; and of a volume of dissertations illustrative of scripture history, &c. 1731, 12mo. In one of these dissertations, "De situ Paradisi terrestris," he places Paradise a little above Babylon, making the western branch of the Euphrates the pison, and the eastern branch the gihon of the scriptures; which, perhaps, is as probable as most of the other hypotheses of learned men concerning this point. *Nouv. Dict. Hist.*—M.

KERSEY, JOHN, an able English mathematician and philologist, who flourished in the latter part of the seventeenth and the beginning of the eighteenth century. Though we have not been successful in our endeavours to obtain some particulars of his life, he is entitled to have his name inscribed on the list of men of science and literature, on account of his being the author of "Elements of Algebra," 1673, in two vols. folio, which is a very ample and complete work, containing a full explanation of Diophantus's problems; and also of "Dictionarium Anglo-Britannicum, or a General English Dictionary," 1708, 8vo. *Hutton's Math. Dict. art. Algebra.*—M.

KETTLEWELL, JOHN, a pious and worthy English divine in the seventeenth century, was born at Brompton, in the parish of North-Allerton, in the county of York, in the year 1653. He was instructed in classical learning at the free-school of North-Allerton; and in 1670, was entered a servitor at St. Edmund-hall, in the university of Oxford. Here he distinguished himself by his diligence, regularity, and modesty, and in the year 1674 was admitted to the degree of B. A. During the following year, through the interest of his learned countryman Mr. George Hickes, he was chosen a fellow of Lincoln-college, and became eminent as a tutor in that society. He took the degree of M. A. in 1677; and entering afterwards into holy orders, he became celebrated for his useful and instructive mode of preaching, and also his uncommon knowledge of divinity. In the year 1681, he published his "Measures of Christian Obedience, &c. for the promotion of Piety and Peace of troubled Consciences," 4to. which met with a very favourable reception from the public, and procured the author a high degree of reputation both as a practical writer and religious casuist. This work was dedicated to Dr

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Compton, bishop of London, by the advice of Dr. Hickes, in the hopes that it might prove introductory to the author's settlement in the metropolis; but when that prelate took an active part in the measures which terminated in the abdication of James II. Mr. Kettlewell ordered the dedication to be erased from all the copies of the work which were then unsold, and directed that it should be omitted in future editions. In the mean time, the impression which this work made induced the old countess of Bedford, mother of the celebrated William lord Russel, to appoint him one of her domestic chaplains; and it also procured him the patronage of Simon lord Digby, who, in 1682, presented him to the vicarage of Coleshill in Warwickshire. On this living he resided, in the diligent and zealous discharge of his pastoral duties, and universally esteemed and respected, till the year 1690, when he was deprived for refusing to take the oaths of allegiance and supremacy to king William and queen Mary. After his deprivation, he removed with his wife, whom he had married in 1685, to London; where he continued to write and publish several religious works, as he had done during his residence at Coleshill, together with some treatises in defence of the cause of the nonjurors. In this city, he chiefly associated with gentlemen who entertained similar sentiments with himself; and was particularly happy in the friendship and intimacy of the good and pious Mr. Robert Nelson, with whom he concerted "a model of a fund of charity for the needy suffering (i. e. nonjuring) clergy." Having been, from his infancy, of a tender and delicate habit of body, and inclinable to a consumption, he was at length attacked by that disease, and was carried off by it in 1695, when only in his forty-second year. His friend Mr. Nelson has pronounced this eulogium on his character: "he was learned without pride; wise and judicious without cunning; he served at the altar without either covetousness or ambition; he was devout without affectation; sincerely religious without moroseness; courteous and affable without flattery or mean compliances; just without rigour; charitable without vanity; and heartily zealous for the interest of religion without faction." His numerous publications, which are particularized in our authorities, were printed in a collective form, in 1718, in two vols. folio. *Biog. Brit. Gen. Dict.*—M.

KEYSLER, John George, F.R.S. a celebrated traveller, was born at Thurnau, in the county of Giech, in 1683. He received a good education, for which he was much indebted to the care of his mother, a sister of M. Kuhnel, member of his Britannic majesty's council in Hanover. Young Keysler soon manifested a strong attachment to the sciences, and he had the advantage of being placed under the tuition of the ablest masters. After some years spent in laying the grounds of his education, he was entered at the university of Halle, where he studied jurisprudence, without neglecting the other branches of academical instruction. His close application deranged his health, but it was soon restored upon his return to his native place. He had not long remained at home, when he was invited to superintend the education of Charles Maximilian and Christian Charles, counts of Giech-Buchau, with whom he repaired to Halle in 1717, and then accompanied them on their travels; an employment highly gratifying to him, as it afforded him an opportunity of seeing foreign countries. He first proceeded to Utrecht, where he formed an acquaintance with the celebrated Roland; who soon discerning in his young friend a taste and talents capable to produce something of importance, he recommended to his attention the immense field of German antiquities, as yet almost untouched. Through his encouragement, Keysler formed the resolution of undertaking something systematic on the antiquities of Germany, and the origin of its inhabitants. A specimen which he published in regard to the Celts was favourably received, and afforded a strong proof of his diligence and erudition. From Utrecht he went with his pupils to the principal towns of Germany and the Low Countries, collecting, as they occurred, materials for his intended work. Without suffering his time to be occupied with those trifles which engage the attention of travellers in general, he employed himself chiefly in visiting the most remarkable libraries, and frequenting the society of the learned, of whom Baudelot and Montfaucon in particular shewed him every mark of esteem and respect. About this time a Celtic monument had been discovered at Notre Dame at Paris, which the learned were busy in explaining. Keysler examined it also; and his conjectures respecting it are far superior to the greater part of those which were offered. In consequence of the great reputation which Keysler had acquired in his first tour, M. Bernstorff, minister of his Britannic majesty in Hanover, an enlightened statesman, and a decided patron of letters, engaged him as travelling tutor to his two sons. After remaining two years in Hanover, he ob-

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tained permission, in 1718, to visit England for his own improvement. At London and Oxford he met with that reception which he deserved; but nothing was so flattering to him as the honour he had of being elected a fellow of the Royal Society. The paper on account of which he received this mark of distinction was his ingenious dissertation, "De Dea Nehelenia, numine Wallachiorum topico." He wrote also some curious observations on that stupendous monument on Salisbury plain, known by the name of Stonehenge; and a dissertation on the consecrated *gui* or misletoe of the Druids: the latter of which was dedicated to his intimate friend James Douglas, M. D. On his return to Hanover in 1720, he published his immortal work, entitled, "Antiquitates selectæ Septentrionales et Celticæ," in which the author is exceedingly happy in solving a great number of difficulties never before sufficiently explained. This work bears evident marks of being written by a man who does not regulate his ideas by those of others, and who at the same time is neither fond of novelties nor wedded to imaginary systems. In 1727, Keysler's pupils, who continued under his care more than ten years, accompanied him to Tubingen; and in 1729 they began their travels, which comprised the whole of Germany, Switzerland, Italy, Hungary, France, England, and Holland. The distinguished name of Bernstorff procured them free access to every thing worthy of notice, and Keysler was thus enabled to derive from his travels all the advantages which he wished and expected. In the course of this tour M. Keysler had many advantageous offers made to him, which his attachment to his pupils induced him to decline. He accompanied the younger of these gentlemen to the court of Copenhagen (see the art. Bernstorff,) thence to Ratisbon, and then returned to the elder. These noble and generous patrons made a provision for their tutor, suitable to the obligations they were under to him; they entrusted him at the same time with their valuable library, their collection of medals and natural curiosities, and even gave him the chief management of their domestic concerns. M. Keysler in the course of his travels had made a valuable collection of books, amidst which he spent the most agreeable moments of his life. He had also a collection of curiosities acquired at a great expence, and a prodigious number of bracteati, urns, and other antiques, the most remarkable of which he has described. To this valuable collection he added, by purchase, that of M. Eckard; and to prevent the whole from being dispersed, he destined it after his death to be added to that of M. Bernstorff. Keysler was of a communicative disposition, and ready to assist in their literary labours all those who stood in need of his advice; of this he gave proofs on various occasions. He was of great service in particular to M. Eckard, when about to publish his German Antiquities, after the model of the Thesaurus Antiquitatum Græcarum et Romanarum, by Grævius and Gronovius. The prospectus of this work appeared in 1720, but unfortunately it was never printed. In 1728, when M. Jark reprinted the work of Schedius on the German deities, Keysler not only corrected it, but furnished him with considerable additions, and subjoined an ingenious dissertation, "De Cultu Solis." Mr. Ritler, professor at Ilfeld, was under great obligations also to our traveller, and he acknowledged them in several parts of his work entitled "Oryctographia Calenbergica." Keysler displayed great moderation and command of temper in his conduct towards some of the learned by whom he was attacked; and shewed an aversion to enter into literary disputes, which in general are attended with neither honour nor advantage to those who engage in them. Keysler, after his return from his travels, spent the remainder of his days in retirement, declining all public employment, and keeping himself single, that the charge of a family might not impede him in his literary pursuits. He had for some time been troubled with an asthma, but his friends did not imagine that it would so soon have proved fatal. He was found dead in his bed on the twenty-first of June, 1743, at Stentenbourg, an estate belonging to M. Bernstorff. His "Travels," which contain an abundance of curious matter, were translated into English from the second German edition, and published in four vols. 4to. *Lond.* 1756.—J.

KHALEKAN (Ebn), or Ben Khalekan, surnamed, *Aboul Abbas Schamseddin Ahmed Ben Mohammed, Ben Ibrahim*, a very celebrated biographer of illustrious Mussulmen, particularly of such as were distinguished by their proficiency in the sciences, was born in the year 608, and died in the year 681 of the Hegira, or 1282 of the Christian era. His work is entitled, "*Vafiat Alaïan*," or "*The Deaths of illustrious Men*," and was commenced by him at the city of Cairo in Egypt, under the reign of Bibars, a sultan of the Mameluke dynasty. Being appointed by that prince cadi of Damascus, in the year of the Hegira 659, the duties of that employment so

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far interrupted his studies, that he was not able to finish his work before the year 672, according to that computation. He was the contemporary of Aboul Pharagius, whose dynasties our countryman Pocoke has published, in Arabic and Latin; and the treatise on which his own celebrity is founded, was afterwards brought down to a later period, by *Fadhl Allah-al Sakâï*. *D'Herbelot's Biblioth. Orient.*—M.

KHONDEMIR, the surname of a celebrated Persian historian, whom some writers call *Emirkhond*, and others *Emir Khouand Shah*, appears to have been a native of Herat, the capital of Chorasan, and to have flourished under the reign of sultan Hossain Behadir Kan, a grandson of the famous Tamerlane. From an early age Khondemir applied himself to the study of history, general and particular; and having happily obtained the patronage of the emir *Ali Shir*, a lover and protector of men of letters, he inspired that nobleman with a passion for his own favourite pursuit, and with a desire to form a collection of the principal writers in this class of science. He was at considerable expence, both of trouble and money, in gratifying this wish; and in the year 904 of the Hegira had become master of an excellent library, the care and superintendence of which he committed to Khondemir, who was indefatigable in profiting from the valuable deposit. His grand object was to facilitate the study of history, by drawing it up in a more methodical order, and with less diffuseness of style, than had been the characteristics of preceding writers; and the result of his labours was a judicious compendium of oriental history, from the creation of the world to the year 875 of the Hegira, or the year of Christ 1470, under the title of "*Khelassat Alakbar fi Veian Ahual Alakbiar*;" that is to say, "a faithful and correct Summary of what is valuable and interesting in the most authentic and genuine Histories." *D'Herbelot's Biblioth. Orient.*—M.

KIDDER, Richard, a learned English prelate in the seventeenth century, was born, according to some writers, in Sussex, but, according to others, and more probably, in Suffolk. Of the date of his birth, or of his early education, we have not seen any account. In the year 1649, he was sent to Emanuel-college, in the university of Cambridge; where he commenced B.A. in 1652, and M.A. in 1656. Two years afterwards he was incorporated at the university of Oxford. By his college he was presented to the vicarage of Stanground in Huntingdonshire; from which he was ejected for nonconformity under the Bartholomew act, in 1662. This circumstance we do not find mentioned in Calamy's "Account of the ejected Ministers," either in its original form, or under its modern arrangement with the title of "The Nonconformist's Memorial." Mr. Kidder's scruples on the subject of conformity, however, were not of any long duration; since we find that he had returned to the bosom of the established church, and was presented, by Arthur earl of Essex, to the rectory of Raine, in that county, in 1664. Here he continued about ten years, greatly esteemed by his connexions, and in high reputation for his learning, particularly his knowledge of the eastern languages. In 1674, he became a rector in the metropolis, having been presented to the benefice of St. Martin Outwich, by the Merchant-taylor's company. His next promotion took place in 1681, when he was appointed a prebend in the cathedral church of Norwich; which was succeeded by his nomination to the deanery of Peterborough, in the year 1689. About this time he accumulated the degrees of bachelor and doctor of divinity. Upon the deprivation of Dr. Ken, bishop of Bath and Wells, for not taking the oaths of allegiance and supremacy to king William and queen Mary, and Dr. Beveridge's refusal of that see, Dr. Kidder was nominated to succeed him, and was consecrated in 1691. In the year 1693, he preached the lecture founded by the hon. Robert Boyle; and afterwards inserted his sermons on that occasion in his "Demonstration of the Messias," of which learned and excellent work they constitute the first, second, and third chapters in the second part of it. That performance is designed to prove the truth of the Christian religion, more particularly against the Jews, and was published in three volumes 8vo; which made their appearance at different periods, one in 1684, another 1699, and the third in 1700. With such valuable writings did bishop Kidder continue to benefit the world after his promotion, until he was unhappily killed in his bed, together with his lady, by the fall of a stack of chimneys in his palace at Wells, during the great storm in the night of Nov. 26, 1703. His writings are distinguished by learning, perspicuity, and elegance, and justify the eulogium which has been passed upon him, of being one of the best divines in his time. His largest work, excepting the article which we have already mentioned, is "A Commentary on the five Books of Moses; with a Dissertation concerning the Author, or Writer of the

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said Books, and a general Argument to each of them," published in 1694, in two volumes 8vo. This work is the author's part of an intended commentary on the whole of scripture, for the use of families, and of those well disposed persons who were desirous of reading them to their greatest advantage. A considerable number of the London clergy had divided the work amongst them; but the engagement of the greater part of them in the popish controversy, and the deaths of others, prevented the completion of that useful design. To the first of these volumes is prefixed a learned dissertation, in which the bishop collects together and answers all the objections against Moses's being the author of the Pentateuch. Among others, he considers one objection deduced from Genesis xxxvi. 31. by the learned Le Clerc, of whom he speaks in terms of severity. This produced an interchange of Latin letters between them, which Le Clerc printed in his "Bibliotheque Choisie," tom. iv. art. 10; acknowledging that they were civil, on the part of the bishop, but complaining that they did not contain a satisfactory retractation of the imputations cast upon him. Bishop Kidder was also the author of "The Life of Dr. Anthony Horneck," 1698, 8vo; "Critical Remarks upon some difficult Passages of Scripture in a Letter to Sir Peter King," 1719, 8vo. a posthumous publication; several practical treatises; tracts in the popish controversy; the collection of Hebrew proverbs, added by way of appendix, to Mr. Ray's collection of proverbs; and numerous sermons, &c. the subjects and dates of which are particularised in the *Biog. Brit. Gen. Dict.*—M.

KIMCHI, David, a very learned rabbi, who acquired high reputation as a scripture commentator and grammarian, was a native of Spain, and flourished towards the close of the twelfth and in the former part of the thirteenth century. His father, rabbi Joseph Kimchi, was a violent enemy to the Christians, and wrote some bitter treatises against them, which were never printed. The subject of the present article did not inherit his father's hatred to the heretics, as the latter called the Christians; at least he speaks of them with greater moderation. His learning and abilities eminently qualified him for undertaking the philological and exegetical labours, which will ever reflect the greatest lustre on his name; and his works are justly held in the highest estimation by the Jews. Alluding to his name, which signifies a miller, or full of meal, they are accustomed to say, "there is no meal without a miller;" that is, there is no true science without Kimchi. The Christian world, likewise, has entertained the greatest value for all the productions of his pen, and made more use of them than those of any other Jewish commentator or grammarian. Most of his commentaries have been incorporated in the great bibles of Venice and Basil; and Pfeiffer, in the "Critica Sacra," remarks, that his grammar is like the Trojan horse, from which crowds of Christian grammarians have issued forth, with Reuchlin at their head, of whom those have been the most learned who have been most perfectly acquainted with Kimchi. When about the year 1232, the disputes took place between the French and Spanish synagogues concerning the writings of Maimonides, and proceeded to such a length that the parties mutually excommunicated each other, Kimchi, at the head of the Spanish rabbis, zealously defended the reputation of that celebrated man; and though his efforts were not successful in entirely extinguishing the differences between them, they so far contributed to terminate the schism, as to produce a revocation of the sentences of excommunication on both sides, and to obtain the consent of the rabbis of France, that the epitaph on Maimonides's tomb, which declared him excommunicated, should be erased. How long rabbi Kimchi survived after his able management in this famous controversy, has not been ascertained. His commentaries extend to the greater number of the books of the Old Testament, and from the bibles of Venice and Basil have been transplanted into the labours of catholic and protestant commentators, and have unquestionably afforded much valuable assistance in illustrating the true sense and meaning of the Hebrew text. Detached parts of them have been repeatedly published, at various places, either in the original Hebrew alone, or accompanied with Latin versions; of which a particular account may be seen in the first of our authorities. Rabbi Kimchi's philological works consist of a Hebrew grammar called "Sepher Miclol," or the Book of Perfection; and of a Hebrew dictionary, entitled "Sepher Schoraschim," or the Book of Roots. They were published together at Constantinople, in 1513, and 1530, folio; and by Dan. Bomberg at Venice, in 1529, and 1545, folio, with the notes of rabbi Elias Levita to the edition last mentioned. There have been various other editions of them, collectively or separately, of which a particular account is given by Wolfius. Buxtorf made these works the foundations of his "Thesaurus Linguæ Hebrææ," and his "Lexicon Lin-

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gens Hebræa." Several of Kimchi's "Letters," written during the controversy between the French and Spanish synagogues, may be found in a volume of the "Letters of Maimonides," published at Venice, 1545, 8vo; and some of them in the appendix to Buxtorf's "Instit. Epistol. Hæb." Rabbi Kimchi had a brother called Moses Kimchi, who was the author of a short Hebrew grammar, entitled "Mahalac Scevile Haddaath," which was printed at Venice in 12mo. with notes by different rabbis; and reprinted in Holland, with notes in Latin, by rabbi Elias Levita. *Wolfii Biblioth. Hebræa.* Cat. of Jewish Authors in *Simon's Crit. Hist. Old Test.* *Basnage's Hist. Jews. b. vii. ch.* 8. —M.

KING, John Glen, an English divine, and valuable writer in ecclesiastical antiquities in the eighteenth century, was born in the county of Norfolk, about the year 1732. From the grammar-school he was entered a student of Caius-college, in the university of Cambridge; where he proceeded B.A. in 1752, and M.A. in 1763. At subsequent periods, he was admitted to the degree of doctor of divinity, and received as a member of the Royal Society, and of the Society of Antiquaries. About the year 1764, he obtained the appointment of chaplain to the English factory at Petersburg. In this situation he was naturally led to enquire into the ceremonies of the Russian church, which he saw practised every day; and soon became sensible that all the accounts of them which had been published in the English, or other European languages, were full of falsehoods, blunders, and ridiculous stories. He, therefore, conceived that he should render service to the interests of literature, and particularly to students in theology and ecclesiastical history, by writing a description of them, founded on personal observation and enquiries, as well as original and authentic documents. Having determined to undertake such a work, he made himself master of the Sclavonian language, in which they are performed; and he had recourse to the writings of the best and most approved Russian authors. He also received considerable assistance from many of the Russian clergy, in the highest stations, and of the most acknowledged abilities. Of the materials derived from these sources he composed his work, which he published in 1772, in a handsome quarto volume, illustrated with several engravings, and under the title of "The Rites and Ceremonies of the Greek Church, in Russia; containing an Account of its Doctrine, Worship, and Discipline, &c." In the year 1778, he published "A Letter to the Bishop of Durham, containing some Observations on the Climate of Russia, and the Northern Countries, with a View of the Flying Mountains at Zarsko Sello, near St. Petersburg." 4to. After his return to his native country, he was presented to the rectory of Wormley, in Hertfordshire, in 1783; and in 1786, he purchased the chapelry of Spring-garden, in which he officiated as preacher. In the year last mentioned, he sent to the Society of Antiquaries a paper of "Observations on the Barberini Vase," which is printed in the eighth volume of the "Archæologia." While he resided at Petersburg, Dr. King had been appointed medalist to the empress of Russia; and he was engaged in a medallic work at the time of his death, which took place after a few hours' illness, Nov. 3, 1787, when he was about fifty-five years of age. *Gent. Mag. Nov.* 1787. *Preface to Rites and Ceremonies of the Greek Church.*—M.

KING, Peter, baron of Ockham, lord chancellor of Great Britain, was born in 1669, at Exeter, of which city his father was a wealthy shopkeeper. He was brought up to his father's business; but having a strong inclination for reading, he purchased books, and spent all the time he could command in improving his mind. Such was the fund of knowledge he had acquired, that the celebrated Locke, who was his kinsman, expressed great surprise upon conversing with him, and advised that he should be sent to Leyden for literary improvement. His studies at this time appear to have been chiefly theological; and their first fruits were a publication in 1691, entitled "An Enquiry into the Constitution, Discipline, Unity, and Worship of the primitive Church, that flourished within the first three hundred Years after Christ; faithfully collected out of the extant Writings of those Ages." 8vo. As only three of the heads were discussed in this volume, he soon after published a "Second Part," comprising the fourth article, that of worship. The great purpose of this performance was to prepare the way for that comprehension of the dissenters within the pale of the established church, which the revolution was supposed likely to effect. The writer therefore laboured to prove the primitive co-equality of presbyters and bishops with respect to order, and by consequence the validity of the sacraments administered by them. The work excited considerable notice, and was regarded as a powerful bulwark of the cause which it espoused; whence it met with several antagonists.

After his return from Leyden, the advice of

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Mr. Locke induced him to choose the law for his profession, and he accordingly entered of the Inner Temple. By means of great industry, he acquired a very extensive knowledge of the laws and constitution of his country; and obtained a reputation which introduced him into the House of Commons in 1699, as representative for Beeralston in Devonshire. This station he occupied in the following year, and in the five succeeding parliaments of queen Anne. He did not, however, entirely renounce his former studies; but having been led by his enquiries to examine the origin of the Apostles Creed, he published in 1702 an octavo volume under the title of "The History of the Apostles Creed, with critical Observations on its several Articles." This was esteemed a performance of great learning and judgment, and such as threw new light on the subject after bishop Pearson's elaborate exposition of the same creed. Mr. King's employment as a lawyer increased with his general reputation, and in 1708 he was chosen recorder of London, and in the same year was knighted. In 1709 he was appointed by the House of Commons one of the managers on the trial of Dr. Sacheverel. He appeared in 1712 as gratuitous council for Mr. Whiston, on his prosecution for heresy before the court of delegates. Upon this occasion, as Whiston relates in his Memoirs, when none of the judges would agree to a sentence against him, and the rest of the court, consisting of bishops and civilians, were resolving to proceed without them, sir Peter King threatened to sue them to a præmunire should they do so; upon which they desisted. Upon the accession of George I. he was appointed, in 1714, to succeed lord Trevor as lord-chief-justice of the Common-pleas, and was sworn of the privy council. While occupying this post, in 1721, he presided at the remarkable trial of Coke and Woodburne, at Bury in Suffolk, who attempted to evade the Coventry act by pleading, that, in the assault they committed, their intention was to kill, and not to maim or disfigure. This infamous plea was overruled by the judge, but it was generally thought that in this case the strict letter of the law gave way to considerations of substantial justice. In 1725 sir Peter was raised to the peerage by the style of lord King, baron of Ockham in Surrey, and was created lord chancellor in the room of the earl of Macclesfield. The care and fatigue which he underwent in the execution of this high office, for which he is said not to have been well calculated, gradually impaired his health, and brought on a paralytic disorder. He resigned the seals in 1733, and died in July 1734; leaving a character of great virtue and humanity, and steady attachment to civil and religious liberty. By his lady, the daughter of Richard Seys, esq. of Glamorganshire, he left four sons, who successively inherited the title of lord King, and two daughters. *Biog. Britan. Collins's Peerage.*—A.

KING, WILLIAM, a miscellaneous writer who ranked among the wits of his day, was born in London about 1663. His father, Ezekiel King, was a gentleman, of mercantile origin; but it appears that William claimed kindred with some noble families. He was educated at Westminster-school under Dr. Busby, whence he was removed to Christ-church college in Oxford. A marvellous story is told of the number of books that he perused in the course of his academical studies, of which Dr. Johnson has shewn the absurdity; yet there is no reason to doubt that he employed much time in various reading. He took the degree of M.A. in 1688; and in that year made his appearance as an author in a refutation of Varillas' account of Wicliffe in his History of Heresies. About this time he began the professional study of the civil law, in which he took a doctor's degree. He settled in Doctor's Commons as an advocate, and is said to have come into great practice; though his known dislike of business, and the employment of his pen on light and miscellaneous subjects, render this scarcely credible. Lord Molesworth's account of Denmark appearing in 1692, its observations on the arbitrary spirit of that court, and the slavish principles of the people, gave so much offence, that Dr. King was applied to by the Danish resident to draw up an answer to it; a task which his own principles of government rendered congenial to him. His "Animadversions upon the pretended Account of Denmark" appeared in 1694, and were so much approved by prince George of Denmark, that he was appointed secretary to the princess, afterwards queen, Anne. In some subsequent years he published several works of a kind of humorous banter, in which his principal strength lay; such as "A Journey to London," intended as a burlesque on Dr. Martin Lister's Journey to Paris; and a satire on sir Hans Sloane and the Royal Society. In these he made advantage of his desultory learning, and fell into a vein of ridicule, somewhat resembling that of "Scriblerus," but of an inferior kind. His habits of life were so totally adverse to the exertions of regular industry, that he deserted all his professional prospects, and probably in 1702 ac-

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cepted an offer to go to Ireland, where he was made judge of the admiralty, commissioner of the prizes, keeper of the records, and vicar-general to the primate. These posts might have given him full employment, and raised him to affluence; but he spent his time chiefly in conviviality at a country retirement with judge Upton, an intimate acquaintance, of tastes similar to his own. He returned to England in 1708, not at all improved in his fortune, and retired to his student's place in Christ-church college, where he finished his largest poem, an imitation of Ovid's Art of Love, and composed several other pieces. He closely connected himself with the Tory party, and wrote in defence of Dr. Sacheverel. He was likewise concerned as an author or publisher in the periodical paper called "The Examiner;" and such were his services to his party, that Swift, Prior, and others, procured for him the place of gazetteer. The duties of that office, however, appeared so irksome to him, that he soon resigned it; and his constitution being broken by his intemperate habits, he died on Christmas-day, 1712. "Though (says Dr. Johnson) his life had not been without irregularity, his principles were pure and orthodox, and his death was pious." This brief account may suffice of a writer who never passed mediocrity in any of his performances, and who deserves commemoration only from his connexion with the literary and political history of his time. He certainly possessed humour, though of a trivial kind; and some of his tales in verse may be read with amusement. To the higher qualities of poetry he has no pretension. As a prose writer he is forgotten: yet his "Account of the Heathen Gods" was long a popular school-book. Parts of his works have been often printed, and a complete collection of his "Original Works in Prose and Verse," in three vols. 8vo. was edited in 1776 by Mr. John Nichols. *Biogr. Britan. Johnson's Lives of the Poets.*—A.

KING, WILLIAM, a learned Irish prelate in the seventeenth and former part of the eighteenth century, was the son of a Scotch gentleman settled in Ireland, and born at Antrim, in the province of Ulster, in the year 1650. When he was twelve years old, he was sent to the grammar-school of Dungannon, in the county of Tyrone, where his progress in classical learning reflected credit both on himself and his master; and from that place he was transplanted to Trinity-college, Dublin, in 1667. In this situation he applied to his studies with very commendable diligence, and was admitted to the degree of B. A. in 1670. He commenced M. A. in 1673; and in the same year was ordained deacon. In the following year he received priest's orders, from Dr. Parker, archbishop of Tuam; who soon afterwards took him into favour, and appointed him his chaplain in 1676. Ecclesiastical honours now began to flow in rapidly upon him. In the year last mentioned, his patron collated him to a prebend in the church of Tuam; and soon afterwards advanced him to the precentorship of the same cathedral. His residence there, however, was not of long duration: for, the archbishop being promoted to the see of Dublin, took the earliest opportunity of removing his favourite near to himself. Accordingly, he preferred him to the office of chancellor of the church of St. Patrick, and to the parish of Varburg, the archbishop's peculiar, in Dublin. During the reign of James II. Mr. King shewed that he was not unworthy of the preferments which had been conferred upon him, by the learning, abilities, and spirit which he displayed, in the defence of the protestant religion, in opposition to Mr. Manby, dean of Londonderry, who had been lately reconciled to the Romish religion. Mr. King published three tracts in this controversy, which continued to the beginning of 1688; and in that year he was elected dean of St. Patrick's. No sooner had the revolution taken place in England, than the dean became active in promoting the same establishment in Ireland, both before and after the landing of king James there in 1689. That prince, fully sensible of the dean's influence, and of the weight of his opposition, confined him twice in the tower of Dublin castle on that account. This did not, however, prevent him from proceeding doctor of divinity that year; and he obtained his liberty soon afterwards. But the Jacobite party continued inveterate against him; and when they failed in an attempt to expose him to the vengeance of the court, by misrepresentation and calumny, they excited their instruments to assault him in the public street, where a musket with a lighted match was levelled at him. He was also frequently disturbed in the performance of divine service at his church; and on one particular day, seven officers who were present swore aloud that they would cut his throat.

Upon the flight of king James into France, after the battle of the Boyne in the year 1690, and the appointment of a thanksgiving day, for the preservation of king William's person, dean King preached the sermon on that occasion, at St. Patrick's cathedral; and in January 169[illegible],

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his zeal and activity in favour of the revolution were rewarded with the episcopal dignity, by his consecration to the see of Derry. A few months after this, he published a piece entitled, "The State of the Protestants in Ireland under the late king James's Government; in which their Carriage towards him is justified, and the absolute Necessity of their endeavouring to be freed from his Government, and of submitting to their present Majesties, is demonstrated." This treatise was so well received by the public, that a third edition of it was published in the year 1692; and bishop Burnet observes, that it was universally acknowledged to be as truly as it was finely written; referring to it, in his History of his own Time, as a full and faithful account. The Jacobites, however, must be excepted from the number of those who applauded it, and one of their champions, Mr. Charles Leslie, wrote an answer to it: but in such a rancorous spirit, that the bishop did not think it worthy of any public reply. In the year 1693, our prelate was appointed one of the royal visitors of the see of Down and Connor, when the bishop of that diocese was suspended by them. As the public tranquillity was now perfectly restored, his lordship applied himself more particularly to the immediate duties of his pastoral care; and finding, upon a review of the state of his diocese, that from the great influx of Scotch colonies into it, the major part of the people were of the presbyterian persuasion, his zeal for the established church induced him to attempt their conversion to the episcopal discipline. With this design he published, in 1694, a treatise entitled, "The Inventions of Men in the Worship of God;" which drew him into a controversy with Mr. Joseph Boyce, a dissenting minister of Dublin: and the contest was sustained by them, in different publications, for about twelve months, when it terminated, without effectuating the object which his lordship had at heart. The titles of their respective pieces are given in our authorities.

In the year 1702, bishop King published at Dublin his celebrated and very valuable work, entitled "De Origine Mali, &c.," quarto, which was reprinted the same year at London, in octavo. The object of this work is to shew, how all the several kinds of evil with which the world abounds are consistent with the goodness of God, and may be accounted for without the supposition of an evil principle. An abridgment of this book being given by M. Bernard, in his "Nouvelles de la Republique des Lettres," for the months of May and June, 1703, it fell into the hands of M. Bayle; who, perceiving that his favourite Manichean system was in danger of receiving a fatal blow from it, shewed his impatience to step forwards in its defence, by writing remarks upon the bishop's hypothesis before he had seen his book, or had any other opportunity of forming a judgment concerning it, than what was furnished by M. Bernard's abridgment, and a passage cited by the writers of the "Acta Eruditorum Leipsiæ," which M. Bernard had omitted. These remarks of M. Bayle appeared in the second volume of the "Response aux Questions d'un Provincial," ch. 74. &c. 1706. The first principle of the bishop which the author mentions is, "that God always acts for an end, which end in the creation of the world was to exercise his power, or to communicate his goodness; so that it is only improperly said, that God created all things for his glory." M. Bayle allows this principle; and it is almost the only point in which he agrees with the author. But he denies what the bishop afterwards asserts, namely, that "there is more natural good than evil in the world, and that the establishing of two principles does not remove the difficulty about the origin of evil; because it is as much repugnant to the divine goodness to have created beings which he foresaw would be corrupted by another principle, as to have created those which were corruptible in themselves." M. Bayle also attacks several other of the bishop's principles, which M. Bernard defended with considerable ability; justly complaining of that author, at the same time, for not consulting the bishop's book itself, whence he had mistaken that prelate's meaning in many particulars, and been led to attack him on such principles as he would expressly deny. M. Bayle afterwards replied to M. Bernard; and having procured the bishop's book, made several new observations, which were published in the fifth volume of his "Response," &c. M. Leibnitz, likewise, wrote some remarks upon the bishop's book, which he allowed to be a work full of learning and elegance, observing, that the first four chapters agreed with his own principles, but that he objected against those laid down in the fifth, which treats of human liberty and moral evil. These remarks were published by M. des Maizeaux, in his "Recueil de diverses Pieces sur la Philosophie, &c. par Mess. Leibnitz, Clarke, Newton," &c. vol. iii. 1720. Bishop king did not make any public reply to these opponents during his lifetime: but he left behind him a great number of manuscripts in which he considered their several objections to his system, and laboured to vindi-

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cate it from the least cavil; of which papers the substance was communicated to the world, as we shall see at the end of this article.

In the year 1702, also, our prelate was translated to the archbishopric of Dublin; and in 1709, he published a sermon preached before the Irish House of Peers, entitled, "Divine Predestination and Foreknowledge consistent with the Freedom of Man's Will," in which he advanced a doctrine concerning the moral attributes of God, as being different from the moral qualities of the same name in man. This doctrine was attacked both by Dr. John Edwards and Mr. Anthony Collins; with whom the archbishop did not enter into controversy, but left his answer to all the objections against his general scheme, of which this was a part, among the manuscripts to which we have above alluded. In the year 1717, archbishop King was appointed one of the lords justices of Ireland; and he held the same office in the years 1721 and 1723. He died at his palace at St. Sepulchre's, in Dublin, May 8th, 1729, when he wanted but a week of completing his seventy-ninth year. He was a prelate of great abilities and learning, steadily attached to the principles of the revolution, sincerely desirous of advancing the interests of religion, zealous for the prosperity of the establishment to which he belonged, and of an unblemished and exemplary moral character. He was also distinguished for wit as well as learning; and it is said, that when Dr. Lindsey, the primate of Ireland, died, he claimed the primacy, as a preferment to which he had a kind of right, from his station in the see of Dublin, and from his acknowledged character in the church. Neither of these reasons, however, prevailed; it being pretended that he was too far advanced in years to be removed. This pretended reason for setting him aside, was as little agreeable as the refusal: but the archbishop had no opportunity of shewing the sense which he entertained of this treatment, excepting to the new primate, Dr. Boulter. Him he received at his own house, and in his dining-room, without rising from his chair; but making this apology, in his usual strain of wit, "My lord, I am certain your grace will forgive me, because you know *I am too old to rise.*" He appears to have been a sincere friend to dean Swift, and strongly pressed him not to employ his time in literary trifles, but on some work worthy of his genius and of his profession. Besides the pieces mentioned in the preceding narrative, Dr. King published several single sermons, preached on public occasions. After his death, his manuscripts were communicated to Mr. Edmund Law, M. A. fellow of Christ's-college in Cambridge, and afterwards bishop of Carlisle, who had translated the treatise "De Origine Mali," and written notes upon it. From these papers he extracted the substance of the additions and improvements left to be incorporated in the original work, and comprehending answers to the objections preferred against it, which he published in a second edition of his translation, under the following title: "An Essay on the Origin of Evil, by Dr. William King, late Lord Archbishop of Dublin; translated from the Latin, with Notes; and a Dissertation concerning the Principle and Criterion of Virtue, and the Origin of the Passions. The second Edition. Corrected and enlarged from the Author's Manuscripts. To which are added, two Sermons by the same Author; the former concerning divine Prescience; the latter on the Fall of Man, never before published." Two vols. 8vo. 1729. *Biog. Brit. Gen. Dict. Brit. Biog.*—M.

KIPPIS, Andrew, a learned and eminent English non-conformist divine, and biographer, was descended both by the father's and mother's side from ejected ministers, and born at Nottingham, on the 28th of March, 1725. The death of his father, when he was about five years of age, occasioned his removal to his paternal grandfather's, at Sleaford in Lincolnshire. In this town he received his education in grammar learning, and early exhibited such proofs of abilities and proficiency, as attracted the peculiar notice of Mr. Merrivale, who was pastor of a congregation of dissenters at that place. Of the fine taste and extensive learning of this gentleman, he would often speak in very honourable terms, and would frequently express the grateful sense which he entertained of his obligations to his patronage and friendship. It was probably owing to this connection with Mr. Merrivale, as well as to his advice and encouragement, that young Kippis directed his views to the profession of a dissenting minister, and to those literary studies in which he afterwards so much excelled. In the year 1741, he was placed in the academy at Northampton, under the care of Dr. Doddridge: a seminary which at that time was in a very high state of reputation and prosperity, and which supplied the pulpits of the dissenters with a number of ministers, equally acceptable and useful in their professional characters, and distinguished by their moral and literary endowments. Mr. Kippis industriously availed himself of the advantages for improvement

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which this institution afforded him; and his proficiency and general deportment, secured the affectionate esteem of his tutor, whom he loved and respected as a father. Having in five years completed his academical course of studies, he was invited to become minister to a dissenting congregation at Dorchester; but having at the same time received another invitation to settle at Boston in Lincolnshire, he gave the preference to the latter, and commenced his residence there in September 1746. He continued at Boston till the year 1750, when he removed to Dorking in Surry; and two years afterwards, he accepted of an invitation to succeed Dr. Obadiah Hughes, as pastor of the presbyterian congregation in Long Ditch, now called Prince's-street, Westminster, where he came to reside in October 1753, having in the preceding month entered into the matrimonial connection with miss Elizabeth Bott, the daughter of a merchant at Boston.

Mr. Kippis was now fixed in a respectable situation, for which he was admirably well qualified by his literary talents, his ministerial abilities, and his external endowments; and from this time he continued to rise in celebrity, and to take an active part in those useful and honourable connections to which it was the means of introducing him. As pastor of that society, he became a manager of the presbyterian fund, instituted for the assistance of poor congregations in the country in supporting their ministers, and of students for the ministry in their academical education; and in 1762, he was elected a member of Dr. Williams's trust, chiefly for similar purposes, together with the support of the doctor's valuable library: which appointments afforded him opportunities of eminent and extensive usefulness. His connection, likewise, with the general body of protestant dissenting ministers in and about the cities of London and Westminster, and with many charitable institutions established by the liberality of the dissenters, gave him frequent occasion to exercise his talents for the honour and interest of that cause, to which, both by his sentiments and profession, he was zealously attached. In the course of his academical education, by the advice of his excellent tutor, he had been induced to form such an arrangement of his studies, as might qualify him to engage advantageously in the department of private or public tuition. About the year 1762, he had announced among his friends his intention of taking private pupils, and was on the point of entering into engagements with the parents of two or three young gentlemen; when he was diverted from this design by the offer of a more honourable, though, we may venture to say from the prospects to which he might reasonably look forwards, not so lucrative an employment. Upon the death of the rev. Dr. David Jennings, the trustees of the academy supported by the funds of William Coward, esq. found it necessary to make a new arrangement of tutors in that institution, and were led from his well-known abilities and attainments, to direct their views to Mr. Kippis. Having agreed to accept the proposals which they made to him in the year 1763, he was appointed classical and philological tutor in Coward's academy; and he sustained that office for more than twenty-five years, with singular reputation to himself, and with great benefit to the young persons who were under his care. In the year 1767, he received the degree of doctor of divinity from the university of Edinburgh, on the unsolicited recommendation of the late learned professor Robertson. He was elected a member of the Society of Antiquaries, in March 1778; and in June 1779, he was chosen a fellow of the Royal Society. In both these societies he was a regular attendant, and a respectable useful member; and he had the honour of being in the council of the former from 1782 to 1784, and of the latter from 1786 to 1787.

In the year 1784, Dr. Kippis's literary engagements had become so numerous, and demanded so much of his attention and time, that he found himself under the necessity of resigning his appointment of tutor in Coward's academy. During the following year the academy itself, which had been a most useful institution, and supplied the liberal dissenters with many ministers of distinguished reputation, was discontinued. This event excited much regret in the minds of many dissenters, who, having reason to believe that the institution was not likely to be revived, made a spirited effort, in the year 1786, to establish a new academy in the neighbourhood of London, for the education of ministers, and other gentlemen intended for civil life. Dr. Kippis was very assiduous in his endeavours to accomplish this laudable design; and, notwithstanding that his numerous engagements rendered it inconvenient to him to fill any official department in it, he at length, though very reluctantly, yielded to the wishes of the subscribers, and consented to be one of the tutors in the new institution. He resigned this office, however, in a few years, on account of the inconvenient distance of Hackney, where the institution was

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fixed, from his place of residence, and for private reasons which it is unnecessary to record. From this time he confined his labours to his private studies, and professional duties, enjoying an uninterrupted state of health, and possessing a degree of constitutional vigour, which flattered his friends with the prospect of a long continuance of his life and usefulness. To their great concern, however, in consequence of a cold which he caught on a journey, he was seized with a fever, which baffled the skill of the most eminent physicians, and terminated in his death, on the fifth of October, 1795, when he had attained the age of seventy years and six months.

Dr. Kippis was eminently distinguished for the virtues and accomplishments which constitute the chief ornament of the human character. His temper was mild and gentle, benevolent and candid; his address and manners polished, easy, and uncommonly conciliating and prepossessing. Though he had acquired a high degree of eminence and reputation, he was without pride or vanity, superciliousness, or self-importance; and he engaged the esteem and love of persons in all ranks and stations of life, by his unaffected humility and modesty, and his engaging courteousness and affability. He possessed superior powers and vigour of mind: a comprehensive understanding, a sound judgment, a retentive memory, a correct imagination, a refined taste, and a great quickness and facility in exerting his faculties on any subject or occasion. These powers he cultivated through life, with great assiduity and perseverance of application; and, by a judicious arrangement of his studies, and regular distribution of his time, attained very high acquirements in the various branches of science and literature. We have seen his diary, from the year 1754 till within sixteen days of his death, in which an account is given of his daily employment, and of the subjects and books which occupied his studies; and it exhibits an astonishing number of the productions of ancient and modern times, which he read with method, attention, and discrimination. The profound and extensive knowledge with which by this means he had furnished his mind, rendered him a most instructing and entertaining companion, and one of the fittest persons imaginable to be consulted for information on any subject which employed his own attention or that of others. Such information he would at any time most readily and cheerfully communicate. As a tutor, he possessed a happy method of conveying instruction, both in his lectures and friendly conversation; and his general conduct and demeanour towards his pupils, not only engaged their attention, but secured their respect and warm affection. To young persons, and to young ministers in particular, he was always accessible; and he took sensible pleasure in assisting them with his advice, in the prosecution of their private studies or public labours. One habit of his particularly deserves the imitation of studious young men: it was that of early rising, to which he had accustomed himself from his youth. This habit was not only highly conducive to his health, but secured to him a large portion of time for improvement, during which he was not liable to be interrupted by any foreign avocations.

Exclusive of the studies more immediately connected with his profession, Dr. Kippis more particularly excelled in his acquaintance with the classics, the belles-lettres, history, and biography. With the history of his own country he was intimately conversant; and to the principles of the British constitution he was zealously attached. He was sensible of the corruptions and abuses which time had introduced into the administration of that admirable system, and he wished well to every temperate constitutional measure for promoting a reformation: but he dreaded anarchy and licentiousness, as much as he detested tyranny and oppression, and in the political disputes which towards the latter part of his life agitated this country, the moderation of his temper and conduct were eminently conspicuous. The cause of genuine, civil, and religious liberty, had in him an enlightened, steady, consistent, temperate friend and advocate. As a divine, his acquaintance with the various branches of theology, and with subjects subservient to the critical study of the scriptures, was very extensive. In the divine original of Christianity he was a firm believer, upon the maturest examination; and of its precepts, his life exhibited a pious, amiable, and edifying illustration. In his theological sentiments he concurred, chiefly, with those who in modern times are distinguished by the name of unitarians; but without approving their appropriation of this title solely to themselves, to the exclusion of others, who are equally careful to offer divine worship only to the one God and Father of all. Controverted topics he scarcely ever introduced into the pulpit; but made such doctrines and duties the subject of his discourses, as have an immediate influence on rectitude of temper and practice. His sermons were always well studied; their style was plain, perspicuous,

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and evangelical; and his delivery was natural, unaffected, and impressive, particularly towards the close of his discourses.

Dr. Kippis commenced his career as an author, in "The Gentleman's Magazine;" after which he contributed several valuable papers to a periodical publication, called "The Library;" and became a frequent writer in the "Monthly Review;" chiefly in the theological, historical, and philological departments. He also projected the improved plan, and laid the foundation of "The New Annual Register;" the miscellaneous parts of which were selected, and the accounts of domestic and foreign literature written by him, from the commencement of the work to the year 1784, inclusive. These departments were conducted from that time to the year 1800, inclusive, by the writer of this article, who had the happiness of being one of the pupils of this excellent man. Dr. Kippis, likewise, was the author of the "Review of the Transactions of the present Reign," prefixed to the Register for 1780; and of "The History of Knowledge, Learning, and Taste, in Great Britain," which is prefixed to the succeeding volumes, to the year 1794, inclusive. In the year 1772, he published a very able "Vindication of the Protestant Dissenting Ministers, with regard to their late Application to Parliament," 8vo. which went through two editions in the same year; and in 1778, at the request of the noble peer who then filled the post of prime minister, he published, "Considerations on the Provisional Treaty with America, and the Preliminary Articles of Peace with France and Spain," 8vo. He also published "The Life of Sir John Pringle, Bart." prefixed to his "Six Discourses delivered at the Royal Society, on assigning the Copley Medal," 1783, 8vo.; "Observations on the late Contests in the Royal Society," 1784, 8vo. "The Life of Captain James Cook," the celebrated navigator, 1788, 4to.; "The Life of Nathaniel Lardner, D. D." prefixed to a complete edition of his works, in eleven volumes, 8vo. 1788; "An Address, delivered at the Interment of Richard Price, D.D. F.R.S. &c." 1791, 8vo.; "The Life of Philip Doddridge, D. D." prefixed to an octavo edition of his "Exposition of the New Testament," 1792; a valuable improved edition of Dr. Doddridge's "Lectures on Ethics, Pneumatology, and Divinity," with a great number of additional references and notes, in two vols. 8vo; several "Sermons," preached on public occasions, some of which were reprinted, and with other practical discourses, formed an octavo volume, 1794; "An Ordination Charge," 1788, 8vo.; and he assisted in selecting and preparing "A Collection of Hymns and Psalms, for public and private Worship," 1795, 8vo. and 12mo. which has reached the third edition. But the work which, next to the duties of his office as a Christian minister, engaged the principal attention of Dr. Kippis during several of the last years of his life, was the improved edition of that great national work, the "Biographia Britannica." His extensive knowledge of men and books, the valuable sources of information to which he had access, his indefatigable assiduity in collecting materials, his sound judgment, his peculiarly happy talent of marking the distinguished features in the characters which he draws, his unbiassed fidelity, impartiality and candour, and his numerous and instructive collateral reflections on a variety of incidental subjects, are abundantly displayed in this performance, and shew how peculiarly well qualified he was for undertaking it. His style, formed on the models of sir William Temple and the classical Addison, is remarkable for its perspicuity, elegance, and purity. This work has given Dr. Kippis a high rank among the literati of his country, and will transmit his name with distinguished reputation to posterity. Dr. Kippis did not live to carry on this edition of the "Biographia," farther than to about a third part of the sixth volume, which has not yet made its appearance. *Rees's Funeral Sermon for Dr. Kippis. Gent. Mag. for Oct. 1795. Private Knowledge.*—M.

KIRCH, GODFREY, an able German astronomer in the seventeenth and former part of the eighteenth century, was born at Guben, a town in Lower Lusatia, in the year 1640. Not finding in his native place sufficient encouragement in the prosecution of his mathematical studies, he removed to Leipsic, where he acquired considerable reputation by the almanacks which he published. In 1692, he married Mary-Margaret Winckelmann, who will be noticed in the next article, with whom he returned to Guben, and derived much useful assistance from her in making his astronomical observations, and the composition of his Ephemerides. On the establishment of the Academy of Sciences at Berlin, 1701, by Frederic the First, king of Prussia, that prince invited M. Kirch to that city, and appointed him a member of the society, as well as his astronomer in ordinary, with an honourable pension for his support. He died at Berlin in 1710, when about seventy-one years of age. He corresponded with men of science in all the

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learned societies of Europe, and published a variety of astronomical treatises which are in great repute; but we have seen the titles only of his "Ephemerides Anni 1698," and of his "Admonitio ad Astronomos, de reditu Stellæ Bayerianæ in Collo Cygni." *Moreri. Nouv. Dict. Hist.*—M.

KIRCH, MARY-MARGARET, wife of the preceding, and distinguished for her attachment to astronomical studies, was the daughter of a Lutheran clergyman at Panitzsh, a village in the vicinity of Leipsic, where she was born in the year 1670. Having lost her father when she was about twelve years of age, she was educated by his successor, and indulged in the inclination which she discovered for the acquisition of knowledge, and particularly that of astronomy. This partiality for his favourite pursuit, was no little recommendation of her to M. Kirch, who, as we have seen above, obtained her hand in marriage, and found her a most valuable helpmate in his scientific labours. She was not contented, however, with only rendering assistance to her husband in making his observations, but shewed herself capable of viewing the heavens with the eye of a discoverer. In the year 1702, she discovered a comet, upon which M. Kirch published his observations. In 1707, she made a discovery of an aurora borealis; of which mention is made in the Memoirs of the Academy of Sciences at Paris, for the year 1716. These exertions of her genius procured her the esteem of all the learned at Berlin; but the reputation which she derived from them did not secure her the patronage and support which she merited, when she was deprived by death of her husband, in 1710. Being by this event reduced to low circumstances, she, nevertheless, contrived to maintain herself, and educate her children, by constructing almanacks, adapted to the meridians of Breslaw and Nuremberg. In 1711, she published a dissertation, entitled "Preparations for observing the grand Conjunctions of Saturn, Jupiter, &c." which the journalists of Leipsic warmly recommended, and rendered justice to the author's merits. In 1712, she found a patron in the baron de Throsick, who furnished her with apartments in his house, convenient for carrying on her astronomical observations; in which she was agreeably accommodated till the death of that friend, about two years afterwards. She now removed to Dantzic, where a son of her's of whom particulars are mentioned in the next article, had an establishment in the observatory. She resided at this place, when Peter the Great, of Russia, visited it in the course of his travels; who was desirous of engaging her to settle in his empire. She gave the preference, however, to her native country; and in 1716, accompanied her son to Berlin, where he was appointed astronomer to the Academy of Sciences in that city. Here she continued her employment of making almanacks, not only adapted to the meridians of Breslaw and Nuremberg, but for Dresden and Hungary; and here she acquired the friendship of M. Leibnitz, who introduced her to the court of Berlin, and secured to her the patronage of some of the royal family. She died in 1720, in the fifty-first year of her age. *Moreri.*—M.

KIRCH, CHRISTIAN-FREDERIC, son of the subjects of the two preceding articles, was born at Guben, in the year 1694. In very early youth, he discovered as strong a bias and inclination for mathematical, and particularly astronomical, science, as had marked the genius of both his parents, and conducted them to celebrity. He commenced his studies at Berlin, and afterwards continued them at Halle; whence he made excursions for improvement to Nuremberg, Leipsic, and Prussia. He was employed in the observatory at Dantzic for a considerable time, where he was very assiduous in making observations, and had the honour to have the czar Peter the Great among the personal witnesses of his labours. That prince made an offer to M. Kirch of an establishment at Moscow; but his attachment to his mother, who was averse to remove from Germany, led him to decline it, with due acknowledgments to the czar for his goodness. Not long after this, the Academy of Sciences at Berlin chose him to the same offices and honours among them, as had been formerly conferred upon his father. In 1717, they added him to the number of their members, appointing him at the same time their observer, and afterwards their astronomer in ordinary. In 1723, he was chosen a corresponding member of the Royal Academy of Sciences at Paris; and he shewed himself worthy of that distinction, by the frequent valuable contributions which he transmitted to them during the remainder of his life. He also maintained a scientific correspondence with astronomers in every other part of Europe. He died in 1740, in the forty-sixth year of his age. His works, which are held in high estimation, are "Astronomical Ephemerides," for the years 1714, 1715, and 1716, in German; "Account of an Aurora Borealis, observed the 16th March, 1716," in the same language; "Observationes

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Astronomicæ Selectiores, in Observatorio Regio Berolinensi habitæ," 1730; "Eclipses circum Jovialium ad Annos 1734, 1739, supputatæ," 1734; and "Celestial Observations for the Year 1739," in the German language. *Moreri. Nouv. Dict. Hist.*—M.

KIRCHER, ATHANASIUS, a celebrated and very learned German mathematician, philosopher, and antiquary in the seventeenth century, was born at Fulda, in the year 1601. In 1618, he commenced his noviciate in the society of the Jesuits; among whom he distinguished himself by his extraordinary proficiency in literature and science. After he had taken the habit, and completed his regular course of studies, he was selected by his superiors to fill the chair of professor, and taught philosophy, mathematics, the Hebrew and Syriac languages, in the university of Wirtzburg, in Franconia, with great success and applause, till the year 1631. At that time, the confusion and ravages attendant on the war between the emperor Ferdinand II. and Gustavus Adolphus, king of Sweden, rendering his situation in Franconia insecure, he withdrew to France, and resided for some time in the Jesuit's college at Avignon. Afterwards he was called to Rome, where, for six years, he filled the post of mathematical professor in the Roman college; and then undertook the professorship of Hebrew. He died in that city in 1680, when in his eightieth year. Father Kircher was a man of very extensive erudition, and of indefatigable industry; but the subjects of his studious labours were more frequently curious than useful, and a visionary fancy, rather than cool judgment and accurate enquiry, too often guided his pen. Whatever wore the stamp of antiquity fascinated his attention, and he had a particular passion for decyphering hieroglyphical characters, of which, if he could not discover the true meaning, he was always prepared to give what he conceived to be a plausible one. Of this passion advantage was taken by humourists, on more than one occasion, to practise impositions on him, for the sake of diverting themselves at his expence: but as they resemble similar tricks by which antiquarians have been duped in our own time and country, such as the discovery of pretended Saxon inscriptions, &c. an account of them is not deserving of being recorded. His works were so numerous, amounting to twenty-two volumes in folio, eleven in quarto, and three in octavo, that the mere transcription of them must have employed no inconsiderable part of his life. They consist of the following articles, which were chiefly published at Rome: "Prælusiones Magneticæ," 1654, folio; "Ars magna Lucis et Umbræ," 1646, in two vols. folio; "Primitiæ Gnomonicæ Catoptricæ," 4to.; "Musurgia Universalis," 1650, in two vols. folio; "Obeliscus Pamphilius," 1650, folio; "Obeliscus Ægyptiacus," folio; "Œdipus Ægyptiacus; hoc est, universalis hieroglyphicæ veterum Doctrinæ Temporum Injuria Abolitæ, Instauratio," 1652, in four vols. folio; "Iter extaticum Cæleste, sive mundi Opificium quo Cæli Syderumque Natura, Vires, et Structura exponuntur," 1656, 4to.; "Iter extaticum Terrestre, &c." 1657, 4to.; "Mundus subterraneus in quo universæ Naturæ Majestas et Divitiæ demonstrantur," 1678, in two vols. folio; "China illustrata," 1667, folio, which the Jesuit missionaries into that country accuse of numerous gross errors, and fanciful inventions; "Arca Noë," folio; "Turris Babel," 1679, folio; "Phonurgia Nova, de prodigiosis Sonorum Effectibus, et Sermocinatione per Machinas Sono animatas," 1673, folio; "Ars magna sciendi in duodecim Libros digesta;" 1669, folio; "Polygraphia, seu Artificum Linguarum, quæ cum omnibus Totius Mundi populis poterit quis correspondere," 1663, folio; "Latium; id est, nova et parallela Latii, tum veteris, tum novi, Descriptio," 1671, folio, &c. Kircher had collected a rich cabinet of antiquities, curiosities, medals, mathematical instruments, rare animals, minerals, &c. for the museum of the Roman college, the arrangement of which was begun by himself, and finished by father Philip Bonanni, who published a description of it at Rome, in 1709, in a large folio volume, entitled, "Musæum Kercherianum, &c." illustrated with numerous engravings. *Moreri. Nouv. Dict. Hist. Hutton's Math. Dict.*—M.

KIRCHER, CONRAD, a German protestant divine, who flourished in the seventeenth century, concerning whose personal history we have not met with any other notice, than that he was settled at Augsbourg. He acquired celebrity, however, among his contemporaries, and deserves to have his name handed down with respect to posterity, as the author of a learned and laborious work of considerable use, illustrating the genuine sense of the sacred scriptures. It is entitled "Concordantia veteris Testamenti Græcæ, Ebræis vocibus respondentes πολυχρηστοι. Simul enim et Lexicon Ebraicolatinum, Ebraicogræcum, Græcoebraicum, &c." printed at Franckfort, 1607, in two volumes, 4to. This work is at once a Hebrew

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dictionary and a concordance; for all the Hebrew words in the Old Testament are introduced, in alphabetical order, and underneath the Greek version of them from the Septuagint, followed by a collection of all the passages of scripture in which those words are differently interpreted. Father Simon strongly recommends it, when treating of the best methods to be adopted in undertaking any new translation of the scriptures. The chief fault in this work, according to Ladvocat, is the author's preference of the Complutensian edition of the Septuagint to that of Rome. By the greater part of the learned world, the Concordance of Trommius is deservedly preferred, which contains the Greek words of the Septuagint in alphabetical order, and under them the words of the Hebrew original, followed by a collection of the passages in the Septuagint, in which the same word occurs as the interpretation of the same, or of different words in the Hebrew. We cannot, however, subscribe to the opinion, that this valuable work, of which that of Kircher was the prototype, has superseded the use of the latter; but we think, that the biblical student may most advantageously make use of them both in conjunction, in ascertaining the true meaning of the Hebrew original. *Simon's Crit. Hist. Old Test. b. iii. ch. 2. Moreri. Nouv. Dict. Hist.*—M.

KIRSTEN, PETER, a physician distinguished for his knowledge of the Arabic language, was born at Breslaw in 1577. He was the son of a merchant, who died while he was an infant; and his guardians, designing to breed him up to trade, sent him to Posna to learn the Polish language, which he acquired in a very short time. On his return, he displayed such an insatiable desire for all kinds of knowledge, that it was determined he should pursue a literary profession: he was accordingly sent to study physic at several of the principal German universities, and afterwards improved himself in the practical part under the most eminent masters in France and the Low Countries. The high character he heard of the works of Avicenna induced him to wish to read them in the original; for which purpose he applied with great assiduity to the Arabic language, and visited the university of Basil, which at that time afforded the best helps for its acquisition. He took the degree of doctor of physic there, and passed seven years more in travels through different parts of Europe. Returning to Breslaw, he was made rector of the college, and inspector of the other schools in that city. At length he confined himself solely to the practice of physic and the cultivation of the Arabic tongue, in which last concern he was so zealous, that he applied part of his professional gains in setting up an Arabic press, and printing such works in that language as he judged might be of public utility. Being in Prussia, he became known to the famous Swedish chancellor, Oxenstiern, who attached him to his person as his physician. He accompanied him to Sweden, where in 1606 he was appointed physician to the queen, and medical professor in the university of Upsal. Infirmities rendered the latter part of his life chiefly sedentary, and he spent most of his time in reading the bible, and in exercises of piety. He died at Upsal, in 1640. In his own profession, Kirsten published an inaugural dissertation, "De Peste;" and a work "De vero usu et abusu Medicinæ," 8vo. 1610. He also edited "Avicennæ Canonis liber secundus Lat. et Arab." the Latin version, with notes, by himself. For the service of Arabic learning, he published "An Arabic Grammar," *Frankf.* 1610, folio: "A sacred Decad of Canticles and Arabic Verses, taken from some MSS. with a Latin Version," 1609: "The four Evangelists, from an Arabic MS." 1609, folio: "The Epistle of St. Jude, from an Arabic MS. collated with the Greek and the Vulgate," 1611: "Notes on the Gospel of St. Matthew, collated with the Arabic, Syriac, Egyptian, Greek, and Latin Texts," 1612. It is asserted that he understood twenty-six languages. *Bayle. Moreri. Halleri Bibl. Med.* —A.

KLEIST, CHRISTIAN EWALD VON, a celebrated German poet, was born at Zœblin, in Pomerania, in 1715. At about the age of ten, his parents, who were of the order of the nobility, sent him to the Jesuit's-college in Upper Poland, whence he was removed to the academy of Dantzic, and afterwards to the university of Konigsberg. When his studies were finished, he went to Denmark on a visit to some of his relations, who induced him to enter into the Danish service, at the age of twenty-one. But amidst the bustle of a military life he did not entirely forget to pay his court to the muses. One day, it is said, he was so intent in reading Milton, that he forgot to relieve the guard. Kleist soon quitted Denmark, where he had no opportunity of distinguishing himself in a military capacity, and entered into the service of Prussia. Frederic the Great, who had then assumed the reins of government, gave him a commission in the regiment of prince Henry. In this situation he soon formed an intimacy with Gleim, Spalding, Ramler, Sulzer, Krauze,

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general Stille, and Hilzer, who at that time were at Potsdam. Frederic, who was always ready to reward merit, soon promoted him to the rank of captain, on the recommendation of general Stille. The earliest production of his muse was addressed to his old college companion Adler, then a captain of cavalry. This piece displays his taste for rural life, to which he was much attached; and we are told by the author of his eulogy, that he was accustomed to walk out alone every day, and even during the severest weather. These solitary walks he called hunting for poetical images. Soon after the appearance of his first poetical essay, he composed his "Hymn to the Deity," which he caused to be inserted in a work entitled, "Amusements of the Mind and of Reason." In consequence of an intrigue, he was engaged in a duel, in which he was dangerously wounded in the hand, so that he was some time confined to his apartment. On this occasion he was visited by Gleim; and one day the conversation turning upon poetry, the latter read to him his Epistle to Death, which begins by the following words: "Canst thou also, O death! feel the pleasures of love?" This piece threw Kleist, it is said, into such an immoderate fit of laughter, that his wound re-opened, and it was found necessary to apply immediately a bandage to stop the effusion of blood. Directed by his aspiring genius, Kleist was desirous of attempting an epic poem, and made choice of Columbus for his hero; but altering his plan by the advice of Gleim, he produced his popular poem entitled "Spring," which appeared for the first time in 1749, at a period when, notwithstanding the different attempts that had been made in that way, many still doubted whether the German language was susceptible of that harmony and smoothness which Kleist was enabled to give it. On account of this poem, he was called the imitator of Thomson; but at that time he had not studied the works of that poet. He is reckoned, in this piece particularly, to excel in painting the sweet and beautiful scenes of nature, in a style singularly elegant and harmonious, and free from all stiffness and turgidity. An Italian translation of this poem by Tagliazucchi appeared in 1755, and a French, by Huber, in 1760. Two Latin versions of it were likewise published; one by G. L. Spalding, son of the professor, and another by J. F. Dietrich, in 1787. In the last editions of his Spring, Kleist made many corrections, and he added some new pieces which at first he destined as episodes. Among these is his description of an inundation; a piece of the terrific kind. About the end of the year 1756, Kleist published a new edition of his works; and in 1758, some additional pieces, which he dedicated to the lady of captain Golz, who had contributed to his promotion, animated with a desire of shewing that he could wield the sword with as much ability as he could handle the pen, Kleist requested and obtained leave from prince Henry to take an active share in the campaign of the year 1759; but this military ardour soon proved fatal to him, and deprived Germany of one of its best poets. Having accompanied the corps of general Fink, commanded by the king in person, he was present at the battle of Kunnersdorff, fought with the Russians on the 12th of August. After the most heroic displays of valour in the successive attack of four batteries, he fell, covered with wounds, and remained stript on the field of battle during two nights. Being then recognised, he was carried to the Russian quarters, where he was treated with great attention; but a hæmorrhage supervening on the twelfth day after the battle, he fell into convulsions, and died in the forty-fourth year of his age. *Grohman Neues Historisch Biographischer Handworterbuch.*—J.

KLOPSTOCK, FREDERIC THEOPHILUS, the greatest of German poets, was born at Quedlinburg in 1724. His father, a man of a singular but elevated character, was a magistrate of that place; and afterwards farmed a bailiwick in the Brandenburg part of Mansfeld. Frederic was the eldest of a family of eleven children. After an elementary education at home, he was sent to the gymnasium, or public school of Quedlinburg, where he distinguished himself among his companions in both bodily and mental exercises. At the age of sixteen he was advanced to the college of the same place; in which, under an able philological tutor, he made himself familiar with the language, and acquired a taste for the beauties, of the best classical authors. He also essayed his talents for composition both in prose and verse. In the latter he wrote some pastorals, then the favourites of the German academies; but not content with these humbler efforts, he formed the resolution, at this early period, of composing an epic poem, and after much deliberation respecting a subject, actually fixed upon that which has immortalised his name, the "Messiah."

In 1745 he was removed to the university of Jena, where he commenced the study of divinity. In the silence of his closet, however, he was brooding over his great projected work,

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and sketched out his three first cantos. Dissatisfied with the ordinary measure of German verse, he composed them in prose; but the want of all that melody which he had admired in the strains of Homer and Virgil mortified his poetic ambition so deeply, that he could not rest till he had discovered some appropriate form of versification. At length he resolved upon a bold experiment of copying what he admired; and regardless of the supposed unfitness of the Teutonic languages for the rules of Greek and Latin prosody, he determined to make trial of German hexameters. He pleased himself so well in his attempts, that he immediately fixed upon this measure for the whole of his future poem. A removal in 1746 from Jena to Leipzig, was the cause of introducing him to a knot of young votaries of the muses, who had formed themselves into a literary society for mutual improvement, and occasionally published their essays in a paper entitled the "Bremen Contributions." Klopstock became a member of this society; and about this time exercised his poetical genius in lyric composition. Several of his odes, together with the three cantos of his Messiah, made their first appearance in the periodical work above mentioned. The applause he obtained by these effusions was such as to animate him in his career.

In 1748 he quitted Leipzig, and took up his abode at Langensalza, in the house of a relation named Weiss, whose children he undertook to instruct. At this time he carried on a correspondence with a beautiful young lady with whom he was deeply enamoured, and who inspired him with much tender and pathetic poetry in the form of ode and elegy. She was, however, more flattered with being the subject of his verse, than disposed to return his passion; and disappointment for a time threw a gloom over his mind which gave a dark tinge to his poetical effusions. The publication of ten books of his "Messiah" made his name known throughout Germany, and acquired him a host of admirers, together with a considerable number of critics. The work was extremely popular among those who were equally alive to poetry and devotion. Young divines quoted it in the pulpit, and almost raised the author to the level of the prophetic bards of scripture. At the same time sterner theologians warmly censured the fictions in which the poet had indulged himself on sacred topics; and rigid grammarians made severe strictures on the style and versification. Klopstock read and profited by the discussions to which his work gave rise, but wisely avoided making himself a party in controversy.

In consequence of an invitation from Bodmer of Zurich and his friends to pay them a visit, he travelled into Switzerland in 1750, and was received with every mark of regard and veneration. The sublime scenery of the country, the freedom of its political constitutions, and the frank simplicity of its inhabitants, charmed and tranquilised his mind; and there was a probability of his settling for life in a land which had adopted him for a citizen, when fortune prepared for him a very different destination. Among those who had been captivated by his poetry was the celebrated Danish minister, baron Bernstorff, then embassador in France. Upon his return to Copenhagen, he engaged the grand marshal count Moltke to join him in an invitation to the poet, with the promise of such a pension as should permit him to devote himself solely to the cares of composition. This was too flattering an offer to be rejected; and in 1751 he set off for Copenhagen, taking his way through Brunswick and Hamburg. At the latter city he became acquainted with Margaret Moller, a young lady of literary talents and a susceptible heart, who had been charmed by the "Messiah," and had a great longing to see the author. The steps by which this acquaintance ripened into mutual love are described with a beautiful and touching simplicity, in her letters to Samuel Richardson, published in the third volume of a late collection of his correspondence. His reception at Copenhagen was highly cordial, and his conduct there did honour to the philosophy and moderation of his character. He lived chiefly in retirement, never obtruding himself on the great, and occupied with his poetry and his correspondences, one of which was with the celebrated Dr. Young, of whose works he was a student and zealous admirer. In the following summer he accompanied count Moltke to his country seat; and that nobleman often took him to the king, who gave him proofs of his esteem. The mind of Klopstock was attuned to love and pleasure by a delightful intercourse with his affectionate Margaret, during a subsequent visit at Hamburg, and some of his sweetest lyric compositions were the fruit of this period. It was not, however, till the summer of 1754 that their union was effected. The conformity of their tastes and affections shed felicity on the nuptial state. Mrs. Klopstock, in a letter to Richardson dated from Hamburg, May 1758, gives the following interesting picture of the husband and the poet.

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"It will be a delightful occupation for me to make you more acquainted with my husband's poem. Nobody can do it better than I, being the person who knows the most of that which is not yet published; being always present at the birth of the young verses, which begin always by fragments here and there, of a subject of which his soul is just then filled. He has many great fragments of the whole work ready. You may think that persons who love as we do have no need of two chambers; we are always in the same. I, with my little work, still, still, only regarding sometimes my husband's sweet face, which is so venerable at that time! with tears of devotion and all the sublimity of the subject. My husband reading me his young verses, and suffering my criticisms." How melancholy to reflect that this endearing partnership of sentiments and studies was dissolved by the death of Margaret in child-bed, a few months afterwards! Her memory was sacred to Klopstock to the last hour of his existence. She left a monument of herself in some works which he published in 1759.

Klopstock resided for the most part at Copenhagen, till 1771; after which he lived chiefly at Hamburg, in the character of royal Danish legate, and counsellor of the margrave of Baden. This last prince granted him a pension, and engaged him to pass the year 1775 at his palace of Carlsruhe. It was no ordinary condescension or civility of the great which could put him at his ease in their presence; for he could very well discern, under the mask of affability, that air of superiority which often renders their notice and patronage distressful to a delicate mind. Though cheerful and unassuming with persons of his own rank, he was therefore distant and reserved in the intercourse with his superiors, and required many advances on their part to render him familiar. By those who were intimate with him he is represented as a truly amiable man, happiest in the small circle of private friendship, and particularly fond of the society of young persons, with whom he unbent in good-humoured pleasantry. The latter part of his life was little varied by incidents. After he had brought his "Messiah" to a conclusion, he continued to employ himself in compositions, and in the collection and revision of his works. So much were they esteemed in Germany, that they thrice passed through the press of Goschen from the year 1798. He shewed a disinclination to converse on those interesting and extraordinary occurrences which took place in the close of the century, and willingly recurred to the scenes of his early days, which were impressed on his memory in vivid colours. The decline of his health made no change in his habitual composure; he viewed the approach of death without alarm, and in the midst of severe sufferings preserved the pious fortitude which was wrought into the temper of his soul. He died at Hamburg, in March 1803, at the age of seventy-nine, and was interred with funeral honours worthy of the first poet of the country.

The poetical character of Klopstock is that of exuberance of imagination and sentiment. Sublime almost beyond parallel, he is apt to lose himself in mystical abstraction; and his excess of feeling sometimes betrays him into rant and extravagance. His great work, the "Messiah," a poem of twenty cantos, and twenty thousand hexameter lines, displays the prolixity of his nation, and the redundancy of his ideas. A very acute and intelligent critic upon it in the Monthly Magazine, vol. x., says of it, "No epopœa exists out of which so many passages and personages could be cut without mutilation." To its high merits, however, he gives a free testimony, and he claims for its author a rank in the very first class of poets. Of his success in adopting the heroic measure of Greece and Rome, a German ear alone can be the adequate judge. From the popularity of the work, it is clear that, at least, his innovation has been endured; but it does not appear to have produced many imitators. The odes and lyric pieces of Klopstock are greatly admired by his countrymen. His dramatic works are said to possess much force and dignity, but to be better adapted to the closet than the stage. He was also a prose writer of no mean rank, and his "Grammatical Dialogues" are esteemed for their judicious remarks, and their patriotic purpose of proving that the German tongue is capable of all the strength and nobleness of a classical language.—A.

KLOTZ, Christian Adolphus, an eminent German critic and classical scholar, was born in the year 1738, at Bischofswerden, not far from Dresden, where his father was a clergyman. At a very early period he displayed such an attachment to letters, that his parents spared no expence to gratify his taste, and to enable him to cultivate his talents to the best advantage. He applied in particular to the study of his vernacular tongue, and employed those leisure hours which others devoted to amusement in composing and reciting

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German verses. After acquiring the rudiments of learning, he was removed to Gorlitz, where he studied, under Baumgarten, the Greek and Roman classics. He made great progress also in Latin versification, and gave a very favourable specimen of his talents in this way, in a poem which he composed on the destruction of Zittau, which was laid waste in the year 1757. He wrote also before he quitted Gorlitz a small treatise, in which he undertook the defence of Curio against Plutarch and Dio Cassius. In the year 1758, he proceeded to Leipsic to study jurisprudence, and there wrote a small work entitled "Epistola ad virum doctum et humanissimum I. C. Richelium de quibusdam ad Homerum pertinentibus," Lipsiæ, 1758. While at Leipsic, he took a share in the Acta Eruditorum, and wrote two satirical pieces, "Mores Eruditorum," and "Genius Seculi," both published at Altenburgh, in 1760; in one of which he ridicules the prevailing taste for comprehending the whole circle of the sciences in dictionaries, and the practice in universities of reducing learning under certain heads and classes, according to general rules. The severity of the satire in these pieces excited a host of literary foes against the author, and exposed him to considerable abuse, which he however treated with that contempt which it deserved. He now returned to the muses, the favourites of his earliest years, and published his "Opuscula Poetica," at Altenburgh, in 1761, containing twenty-three odes, three satires, and as many elegies. These he considered as the last productions of his muse, and he accordingly took leave of the nine in some elegant verses. He had scarcely been three years at Leipsic, when he was attacked by illness, which induced him to return home; and on account of the confusion occasioned by the war, he remained the whole winter in the bosom of his family. After the winter he repaired to Jena; and soon after his arrival there, he was elected by the Latin society to be their secretary, and entered on his new office with an oration in defence of the Latinity of Lipsius. By the advice of his friends, he opened a school, which was well attended; and the same year he published a small treatise, "De minutiarum studio et rixandi libidine quorundam Grammaticorum," which was followed by "Animadversiones in Theophrasti characteres Ethicos," containing some amendments in the text of that author. Soon after, Klotz engaged in an attack on Peter Burman, or rather undertook a defence of his own reputation against the Dutch professor, in his "Anti-Burmannus," Jena, 1761. Burman had published a specimen of a proposed edition of the Anthologia, and transmitted copies of it to the learned for their opinion. Klotz inserted his criticism on it in the Acta Eruditorum of Leipsic; and though he bestowed great praise on Burman, the latter felt so much hurt by the severity of the remarks with which it was accompanied, that he retorted in the preface to the Anthology, and threw out much invective against the editors of the Acta Eruditorum. This induced Klotz to resume his pen in defence of his criticisms, and to publish the work above mentioned. It was followed by a dissertation, "De felicii Audacia Horatii," Jena, 1761; and the next year, by a treatise "De nemoribus in tectis Ædium Romanorum." In the latter, Klotz asserts, that the Romans borrowed their taste in laying out gardens either from the Thebans or the Babylonians. Though our author had formally taken his leave of the muses, he once more paid his court to them, and published "Elegiæ xiii et Odæ iii in reditum Principis Juventutum Saxoniæ Frederici Christiani," Jenæ, 1762. About this period, Burman made another violent attack on our author in the Transactions of the Society of Utrecht; which was retaliated by Klotz, and several acrimonious publications appeared on both sides, which need not be particularised. Having accepted of an invitation to a professorship at the university of Gottingen in 1762, soon after his arrival there he was attacked by a severe illness, during which he amused himself in reading and making extracts from Muratori and other authors; and on his recovery wrote a treatise "De Verecundia Virgilii," to which are added, three dissertations relative to the eclogues of that poet. In this year he published "Miscellanea Critica," *Trajecti Batavorum*, 1763, and also applied to the study of ancient gems and paintings, with which he made himself well acquainted, as appears by his edition of "Tyrtæus," published first at Bremen in 1764, and afterwards, much enlarged and in a more splendid form, at Altenburgh in 1767. His celebrity had now increased so much, that he received two offers the same day; one from the prince of Hesse Darmstadt, to be professor of oriental languages at Giessen, and the other from his Prussian majesty, to be professor of eloquence at Halle. While he remained in suspense which of these he should accept, he was nominated by his Britannic majesty to be professor of philosophy at Gottingen, with an enlarged salary, which induced him to remain

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in that city. Soon after, he wrote "Vindiciæ Horatii," against the strictures of Hardouin; and illustrated the more difficult passages of that poet by a copious commentary. The same year he committed to the press at Altenburgh the first volume of "Acta litteraria," which being written in Latin, were much read in foreign countries. Four parts of these acts appeared annually, and gave an account, with critical remarks, of the different works published in regard to classical literature. Though Klotz had a strong attachment to the ancients, he was not a blind admirer of their productions, as appears by his "Epistolæ Homericæ," Altenburgh, 1765, which laid the foundation for a literary dispute between him and Lessing, which was carried on, as is usual in such contests, with reciprocal virulence and acrimony. This was followed by "Auctuarium Jurisprudentiæ numismaticæ, a C. F. Hommelio editæ;" in which many things are supplied, others differently explained, and the sources of other monuments are pointed out. About this time Klotz's enemies, through motives of jealousy, were exerting themselves to ruin his reputation; and being likely to succeed, he was induced to quit Gottingen, and to accept an offer made to him by his Prussian majesty, of being professor of philosophy and eloquence at Halle, with the rank and title of aulic counsellor. While preparing for his departure, he published "Historia numorum contumeliosorum et satyricorum," containing not a mere catalogue, but a history of these coins; and on his removal to Halle, he gave to the public "Historia numorum obsidionalium," Altenburgh, 1765. On occasion of the marriage of his serene highness prince Frederick William of Prussia, he delivered in the principal church of Berlin an oration in praise of Frederick the Great; and about the same time effected, what had been often attempted but without success, the institution of a new society, called the literary society of Halle, which, on account of the freedom with which the members gave their opinion on literary matters, afforded great satisfaction to the liberal-minded part of the learned in Germany. While engaged in these and other occupations required by his office of public teacher, he composed a work on the study of antiquities, "Uber das Studium des Alterthums," 1766; and soon after received a letter from prince Czartoritski, acquainting him that his Polish majesty invited him to Warsaw, to superintend the education of the children of the Polish nobility. Being highly gratified with this offer, as it afforded him an opportunity of visiting new countries, he requested leave from the king to resign his professorship; but his majesty ordered him to remain at Halle, conferred on him the quality of privy counsellor, and accompanied this mark of honour with a considerable addition to his salary. In the mean time he contracted an intimate friendship with Lippert; and that he might recommend his excellent works, he wrote a treatise "On the Use and Advantage of Gems," Altenburgh, 1760; in which he advises all those who have the direction of public schools to procure Lippert's Dactyliotheca, and to employ it for illustrating gems and the ancient writers. He published afterwards "Lectiones Venusinæ," Lipsiæ, 1768. About this time, prince Joseph Jablonski, an eminent patron of learning and learned men, had proposed a premium to the person who should compose the best work on the education of the Polish youth. Klotz, to gratify the prince, undertook this task, completed it in twenty-four hours, and obtained the prize by the decision of the literary men of Leipsic, to whom the adjudication had been referred. He then revised every thing he had written on coins, and published "Opuscula numaria quibus Juris Antiqui Historiæque nonulla Capita explicantur," Halæ, 1777; which was to have been followed by a new work on gems, but the author was prevented from engaging in it by a sudden illness, which terminated in his death in the year 1771. Besides writing the above original works, Klotz superintended the publication of various others, to some of which he prefixed prefaces or dissertations. *Vita et Memoria C. A. Klotzii, a C. E. Mangelsdorfio. Halæ.* 1772.—J.

KNELLER, Godfrey, an eminent portrait painter, was born in 1648, at Lubeck. His father, who was an architect and chief surveyor to that city, destined this son first to a military life, and sent him to Leyden to be instructed in mathematics and fortification; but his inclination leading him to painting, he was allowed to pursue it, and took lessons at Amsterdam from Bol and Rembrandt. In 1672 he visited Italy, where he particularly studied the works of Titian and Annibal Caracci. He resided some time at Venice, and was employed and noticed by some of the first families in that capital. He obtained reputation by several history pieces which came from his pencil at this time; but he deserted the nobler for the more lucrative branch of the art, and was accustomed to say, that history painters, who had made the dead to live, only began themselves to

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live after they were dead; whereas he who painted the living was kept alive by them. Although this is a mercenary sentiment, many will acquiesce in Mr. Walpole's judgment; that the treasure left to posterity by one who transmits the likeness of all the eminent persons of his age is greater than if he had multiplied madonnas, and decorated palaces with imaginary triumphs and strained allegories. In 1674 Kneller, with his elder brother John Zachary (also a painter), came to England. Having obtained an introduction to the duke of Monmouth, who sat to him, the picture gave so much satisfaction, that Charles II. was prevailed upon to let the new painter take his portrait at the same time that he was sitting to sir Peter Lely. The superior expedition with which he worked, together with the strong likeness he gave, were much approved by the king, and his success fixed his residence in England. After the death of Lely he was made king's painter, and had no competitor. Charles sent him to France to take the portrait of Lewis XIV., but died before his return. James II. was equally favourable to him, and he was still more distinguished by William III. He sent him to paint the plenipotentiaries at Ryswick, and on his return conferred upon him the honour of knighthood, and made him gentleman of the privy-chamber. The portrait of czar Peter when in England was also taken by him for the same monarch. Queen Anne continued sir Godfrey in the same posts, and employed him to paint the archduke Charles, afterwards emperor. For this picture he was rewarded by the title of hereditary knight of the empire. George I. created him a baronet, and was the last of ten sovereigns who sat to him.

A reputation so lasting and extensive could not but be founded on real merit; and it is allowed that Kneller, when exerting all his powers, maintains a high rank among portrait painters. He approaches Vandyke in the freedom and nature of his draughts. His colouring is lively, true, and harmonious; his drawing correct, and his disposition judicious. The airs of his heads are extremely graceful, and the hair flows in a very easy and becoming manner. But, in general, all his attention is bestowed upon the head, and no imagination is employed in varying the attitudes or action of his figures. There is likewise great sameness in the airs, and even a general resemblance in the countenances. This may be said of his best works; a great number which he painted merely for money betray such marks of haste and carelessness, that they are unworthy of an artist of any reputation. As wealth was his great object, he attained it in a degree beyond most of the profession. He was, however, no hoarder; but lived magnificently, and indulged a voluptuous taste. He had a country house at Whitton, near Hampton-court, and acted in the commission for the peace, but with more attention to the dictates of humanity than the letter of the law. He possessed a fund of humour and quickness of repartee; but his conversation was licentious, especially upon religious topics. He was extremely vain and fond of compliment; and indeed few painters have received more incense from the sister art. Dryden, Pope, Addison, Prior, Tickell, and Steele, all wrote poems in his praise. That of Addison, on his series of English sovereigns, does peculiar honour both to the poet and the painter. He continued to practise his art to an advanced age, and had reached his seventy-fifth year at his death in October, 1723. He was interred in Westminster-abbey, under a splendid monument executed by Rysbrach, which bears an inscription by Pope, certainly not one of the happiest efforts of his genius.

The principal works of Kneller are his Hampton-court pieces, his admirals, his kit-cat-club, and many of his illustrious portraits. He is said himself to have given the preference to his converted Chinese at Windsor. About seventy-five of his heads have been engraved. *Walpole. D'Argenville. Biog. Britan.*—A.

KNIGHTON, Henry, an ancient English chronicler, canon-regular of Leicester-abbey, flourished at the close of the fourteenth century, under Richard II. He wrote a history of English affairs in five books, from the conquest to the year 1395. For the greater part of this period he only transcribes Ralph Higden, but not without acknowledgment. He also wrote an account of the deposition of Richard II. He is reckoned an exact and faithful narrator of events within his own times. His works are printed with the ten English historians published by Selden in 1652. *Selden's Preface. Vossii Hist. Lat. Nicolson's Hist. Libr.*—A.

KNOLLES, Richard, an English historian, was a native of Northamptonshire, and was entered at the university of Oxford about 1560. He is said to have been a fellow of Lincoln-college, and to have left it on being chosen master of the free-school at Sandwich. He proved his fitness for this post by publishing a compendium of Latin, Greek, and Hebrew grammar. Aiming at a higher depart-

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ment of literature, he composed a "History of the Turks," fol. 1610: this was the labour of twelve years, and was executed in a manner which has transmitted his name to posterity with honour. Several editions of it have been made; and continuations of it have been given, of which the best is that of sir Paul Rycaut. Knolles likewise wrote "A brief Discourse of the Greatness of the Turkish Empire," &c. He died at Sandwich, in 1610. *Wood's Athen. Oxon.*—A.

KNORR A RUSENROTH, CHRISTIAN, a learned German oriental scholar and cabalist in the seventeenth century, was the son of a Lutheran minister at Alt-Rauden in Silesia, where he was born in the year 1636. He pursued his studies successively at Fravenstadt, Stettin, Wittemberg, and Leipsic; and travelled for further improvement, into France, England, and Holland. The subjects which had hitherto chiefly engaged his attention, were chemistry, and the cabalistic art, of which he had been from his youth a great admirer. At Amsterdam he engaged in the capacity of interpreter to an Armenian prince; and was by him introduced to the knowledge of the oriental tongues. In the same city he studied Hebrew, and rabbinical learning, under a rabbi: and he made such progress in his favourite studies, that he obtained the esteem of John Lightfoot, Henry More, and Van Helmont. The last of those learned men introduced him to the count-palatine of Sultzbach, who, in 1668, nominated him one of his privy council, and afterwards gave him the appointment of his chancellor. The duties of these offices, however, did not divert him from his literary, chemical, and mystical pursuits. He translated into German, sir Thomas Brown's "Enquiry into vulgar Errors;" the works of Van Helmont, the elder; the "Alphabetum Naturæ," of the younger Van Helmont, to which he wrote a preface; and "The Harmony of the Four Evangelists," by an anonymous author. But his reputation is chiefly derived from a work entitled, "Kabbala Denudata, seu Doctrina Hebræorum Transendentalis et Metaphysica, atque Theologica, &c." in three volumes, 4to; the first and second of which were published at Sultzbach, in 1677, and the third, which is very scarce, at Frankfort, in 1684. It is a Latin translation of "The Sohar," and other cabalistical books, with copious remarks by the author. This work abounds in wild reveries, fanciful chimeras, and mystical absurdities; but contains, at the same time, very learned and valuable researches relative to the philosophy of the Hebrews, and particularly the rabbinical philosophy, which continue to preserve it in repute. It deserves also to be mentioned in honour of Knorr, that he made use of his influence with the count-palatine, for the encouragement of literature and learned men; and, particularly, to defray the expence of publishing, at Sultzbach, several Hebrew books, and among others "The Sohar," by Moses Ben Uri Scherga, surnamed Bloch; as well as the Syriac New Testament, in Hebrew characters, 1688, 8vo. *Moreri. Nouv. Dict. Hist. Kabbala Denudata.* —M.

KNOT, EDWARD, a learned English Jesuit, whose real name was Matthias Wilson, and who is chiefly entitled to notice on account of the leading part which he sustained in the catholic controversy against the celebrated Chillingworth, was born at Pegsworth, near Morpeth in Northumberland, in the year 1580. Having been educated to the church, he took priest's orders, and, when he was twenty-six years of age, entered among the Jesuits. During a long time he taught divinity in the English college at Rome, and was a rigid observer of that discipline himself, which he as rigidly exacted from others. Afterwards he was appointed sub-provincial of the province of England; and while he discharged the duties of that office out of the kingdom, published a Latin treatise at Antwerp, in 1631, in support of the high claims of the papal hierarchy, which drew on him the censures of the clergy of France, and of the Sorbonne. His next appointment was to perform the functions of provincial in England; with which he was twice honoured. He assisted as provincial at the general assembly of the order held at Rome in 1646, and was elected one of the definitors. He died in England ten years afterwards, about the age of seventy-six. His works, which are chiefly controversial, prove him to have been a person of great acuteness in reasoning, and to have had no contemptible share of learning. In the "Bibliotheca Patrum Societatis Jesu," he is characterised as a man of low stature, but of great abilities: "Vir magnis animi dotibus humili in corpore præditus." *Biog. Brit. Moreri.* —M.

KNOX, JOHN, the intrepid and successful promoter of the reformation in Scotland, was descended from an ancient and honourable family in that kingdom, and born at Giffard, near Haddington, in East Lothian, in the year 1505. He received the first part of his educa-

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tion at the grammar school at Haddington; and when of a proper age was sent to the university of St. Andrew's, where he was placed under the tuition of the learned Mr. John Mair. In this seminary he applied with uncommon diligence to the academical learning then in vogue; and, possessing excellent natural abilities, he made such a rapid proficiency, that he was admitted to the degree of M. A. at a very early age. Having determined to embrace the ecclesiastical profession, from this time he turned the course of his studies to divinity; and, by the advantage of his tutor's instructions, soon became so distinguished for his knowledge of scholastic theology, that he was admitted to priest's orders before the period usually allowed by the canons. He now commenced teacher of his beloved science to others, and acquired great applause in that capacity. After some time, however, having carefully perused the fathers, particularly the writings of St. Jerome and St. Augustine, his acute and vigorous mind led him to renounce the cobweb subtilties of the schools, and to apply himself to the study of a more plain and solid divinity. Upon this alteration in his theological taste, he frequently attended the preaching of Thomas Guilliam, or Williams, a black-friar, who was so bold as publicly to preach against the pope's authority, and who, Calderwood remarks, was the first from whom Mr. Knox received any taste of the truth. This friar was provincial of his order in 1543, when the earl of Arran, then regent, favoured the reformation; and his sermons made no little impression upon Mr. Knox. In the following year, Mr. George Wishart, another celebrated reformer, coming from England with the commissioners sent by king Henry VIII., Knox, being of an inquisitive disposition, learned from him the principles of the reformed religion. With these he was so well pleased, that from that time he renounced the Romish religion, and became a zealous Protestant.

Mr. Knox had quitted St. Andrew's a little before this entire change in his opinions, having been appointed tutor to the sons of the lairds of Ormistoun and Langnidry, who were both favourers of the reformation. His usual residence was at Langnidry, where he not only instructed his pupils in the different branches of learning, but was particularly careful to instil into them the principles of piety and the protestant religion. Information of this being brought to David Beaton, cardinal and archbishop of St. Andrew's, that prelate prosecuted him with such severity, that he was obliged to abscond, and frequently to change the place of his concealment. Harrassed by such continual dangers, he determined to retire to Germany, where the principles of the reformation were making rapid progress, knowing, that in England, though the authority of the pope was suppressed, yet the greater part of the Romish tenets were still maintained. The fathers of his pupils, however, dissuaded him from this design: and cardinal Beaton having been assassinated in 1546, by Norman and John Leslie, in retaliation of his cruelty in condemning and burning for heresy their relation the venerable Wishart, Knox was prevailed upon, in the following year, to take shelter with his pupils in the castle of St. Andrew's, which was then in possession of the Leslies, the determined friends of the reformation. In this asylum he continued to teach his pupils in his usual manner. Besides the grammar and the classical authors, he instructed them in the catechetical method, and obliged them to give an account of the subjects of his lessons publicly in the parish church of St. Andrew's. He also continued a practice which he had begun before he quitted Langnidry, that of giving lectures to them on the gospel of St. John. These lectures he delivered at a stated hour, in the chapel within the walls of the castle; and they were frequented by several persons from the city, among whom were some people of note. These, being greatly pleased with Mr. Knox's manner of teaching, earnestly entreated him to undertake the office of a preacher; and at length, though not without great reluctance, he promised to comply with their request.

"The first preachers against popery in Scotland," says Dr. Robertson, "of whom several had appeared during the reign of James V. were more eminent for zeal and piety than for learning. Their acquaintance with the principles of the reformation was partial, and at second hand; some of them had been educated in England; all of them had borrowed their notions from the books published there; and, in the first dawn of the new light, they did not venture far before their leaders. But, in a short time, the doctrines and writings of the foreign reformers became generally known; the inquisitive genius of the age pressed forwards in the quest of truth; the discovery of one error opened the way to others; the downfall of one imposture drew many after it; the whole fabric, which ignorance and superstition had erected in times of darkness, began to totter; and nothing was wanting to

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complete its ruin, but a daring and active leader to direct the attack. Such was the famous John Knox, who, with better qualifications of learning, and more extensive views than any of his predecessors in Scotland, possessed a natural intrepidity of mind, which set him above fear. He began his public ministry at St. Andrew's, in the year 1547, with that success which always accompanies a bold and popular eloquence. Instead of amusing himself with lopping the branches, he struck directly at the root of popery, and attacked both the doctrine and discipline of the established church, with a vehemence peculiar to himself, but admirably suited to the temper and wishes of the age." In his first sermon he proved, to the satisfaction of his auditory, that the pope was antichrist, and that the doctrine of the Roman church was contrary to the doctrine of Christ and his apostles. He likewise gave the notes both of the true church, and of the antichristian church, &c. This sermon made a great noise, and highly incensed the popish clergy, who took every official step in their power to oppose Mr. Knox. The sub-prior of St. Andrew's, having summoned him before a convention of grey and black friars, entered into a conference with him, and a friar present afterwards disputed with him on points in controversy between the Papists and Protestants: but so unequal were they to enter the polemic lists against Knox, that their cause lost ground from this day's proceedings. The sub-prior then issued an order, obliging every learned person in the abbey and the university, to preach in the parish church by turns, upon Sundays, and prohibiting them from introducing into their sermons any controverted points. Mr. Knox literally complied with the order when he preached in rotation on Sundays; but as the injunction did not extend to other days, he frequently preached against popery on week days, with unabated intrepidity, and increasing success, till he had converted all the people in the castle, and great numbers in the city, to the protestant religion: and such was the zeal with which he inspired them, that they joined with him in partaking of the Lord's-supper. This, most probably, was the first time of the sacrament's being administered in Scotland, according to the practice of the reformed churches. In the month of July, 1547, an interruption took place in the exercise of Mr. Knox's ministry, in consequence of the surrender of the castle to the French; when he was carried prisoner with the garrison to France.

Mr. Knox remained in confinement on board the galleys, till the latter end of the year 1549; when, being set at liberty, he passed over to England; and arriving at London, was there licensed either by Cranmer or Somerset the protector, and appointed preacher, first at Berwick, and afterwards at Newcastle. While he was thus engaged, he was summoned, in 1551, to appear before Cuthbert Tonstal, bishop of Durham, for preaching against the mass; but what took place on this occasion we are not informed. In 1552, he was appointed one of the six chaplains, whom the council thought proper to retain in the service of king Edward VI. not only to attend at court, but to be itinerary preachers of the protestant religion all over the kingdom; and during the ensuing year, he had the grant of an annuity of forty pounds, till some benefice in the church should be conferred on him. Being now in high favour with his majesty, and some of the principal courtiers, on account of the zeal which he displayed against popery, he was appointed to preach before the king and council at Westminster, and in his sermon on this occasion, he aimed some severe strokes against some particular great men, who, notwithstanding their outward conformity to the established religion, were secret abettors of popery. But that this honest freedom did not give offence to the council, appears from their sending to archbishop Cranmer, to present him to the living of Allhallows in London, which was accordingly offered him. He refused it, however, from conscientious objections which he had to the rites and discipline of the English church. Being called before the council, to assign the reasons for his refusal, after some conference relative to the subjects of his objections, he was told "that they were sorry to know him of a contrary mind to the common order." Knox's reply was, that he was "sorry the common order was contrary to Christ's institution." The council, finding that they were not able to reason him out of his objections, dismissed him in a friendly manner, with an exhortation to reconsider the question of conformity. It is also said, that he was even offered a bishopric, by the king's command; but that he refused it with indignation, vehemently condemning all prelatical titles, as savouring of the kingdom of antichrist. However, he still retained his place and annuity, as itinerary preacher; and, in the discharge of that office, going into Buckinghamshire, he was highly pleased with his reception at some towns, particularly at Amersham, in that county; where he continued to preach, as well

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as at other places, for some time after queen Mary's accession to the throne.

The storm of persecution in which the Protestants were involved under the reign of that bigotted and merciless princess, soon rendered it necessary for Mr. Knox to consult his safety, by withdrawing to the continent. Accordingly, early in the year 1554, he left England, and crossing the sea to Dieppe, in France, he went from thence to Geneva. He had not resided long at that place, before he was invited by the congregation of English refugees, then established at Frankfort, to become their minister. This invitation he accepted, though unwillingly, through the interference of John Calvin; and he continued his services among them, to mutual satisfaction, till the peace of that little community was broken, by disputes which arose about ceremonies. Some of the English exiles, particularly Dr. Cox, afterwards bishop of Ely, were very desirous of introducing king Edward's liturgy into their church service. This design, however, was vigorously opposed by Knox and many of his congregation, who preferred the Geneva service, which they conceived to be more thoroughly freed from Romish superstition. In order to carry their point, Dr. Cox and his party had recourse to the most ungenerous and base measures, to oblige Knox and his most steady adherents to quit the city. Recollecting that Knox had, while he was in England, published a treatise, in which he said, with his usual boldness, "that the emperor of Germany was as great an enemy to Christ as Nero;" taking advantage of this, and some other unguarded expressions in the same book, they accused him to the senate of treason against the emperor, as also against their own sovereign in England, queen Mary. Upon this the senate, not having it in their power to save him, if either the emperor, or queen Mary in his name, should demand his surrender, gave him private notice of the hazard of his situation, which he no sooner received than he set out for Geneva.

After a few months residence in this city, Mr. Knox resolved on paying a visit to his native country, from which he had now been a long time absent, and in August, 1555, set out for Scotland. Upon his arrival there, finding the professors of the protestant religion greatly increased in number, and formed into a society under the inspection of some teachers, he associated himself with them, and again commenced his preaching, with his usual zeal and vehemence. Soon afterwards, he accompanied one of the protestant chiefs, the laird of Dunn, to his seat in the north; where he resided a month, teaching and preaching daily to vast crowds who resorted thither, among whom were the principal gentlemen of the country. From thence he went to Lothian, where he lived, for the most part, in the house of Calder, with sir James Sandilands, and had intercourse with many persons of the first rank, with whom he conversed familiarly, and confirmed them in the truth of the protestant doctrine. He afterwards preached for a considerable time at Edinburgh, as he did also in many other parts of Scotland; the people flocking to hear him in immense numbers, and many of them being induced by his preaching to embrace the reformed religion. Mr. Knox had proceeded thus successfully in gaining converts from popery for about twelve months, when the popish clergy, alarmed at his progress, summoned him to appear before them in the church of Black-friars at Edinburgh, on the 15th of May, 1556. This summons he was determined to obey, having received a promise of support from several noblemen and gentlemen of distinction; but when the bishops perceived how formidable the party was which resolved to stand by him, they thought proper to drop the prosecution. However, Knox went to Edinburgh on the day appointed in the summons, and preached to a more numerous audience than had ever attended him there before; and this he continued to do twice a day, for ten days successively. In the course of this month he was persuaded to write to the queen regent an earnest letter, to persuade her, if possible, to hear the protestant doctrine. The queen read the letter, and then gave it to James Beaton, archbishop of Glasgow, with this sarcasm: "Please you, my lord, to read a pasquil?" This gave occasion to Mr. Knox to make some additions to his letter, which were printed with it at Geneva in 1558.

While our reformer was thus occupied in Scotland, he received letters from the English congregation at Geneva, earnestly soliciting him to return to them; and having resolved, after serious deliberation, to comply with their request, he left Scotland on his passage to Dieppe, in July, 1556. No sooner had he taken his departure, than the bishops summoned him to appear before them; and, upon his non-appearance, they passed a sentence of death upon him as a heretic, and burnt him in effigy at the cross of Edinburgh. Against this sentence he drew up, and afterwards printed at Geneva, in 1558, his "Appellation from the cruel and most unjust Sentence pro-

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nounced upon him by the false Bishops and Clergy of Scotland; with his Supplication to the Nobility, Estates, and Commonality of the said Realm;" which contains a masterly defence of religious independency, and is distinguished for elegance and purity of style. In the year 1557, several of the leaders of the Protestants in Scotland, considering their cause to be in a good posture, and sensible of the usefulness and weight of Mr. Knox in promoting it, sent him an express, earnestly desiring him to return home. Having consulted with Mr. Calvin, and other worthy ministers, who gave it as their decided opinion that his duty to God and to his country demanded his acceptance of their invitation, he wrote word back by the same messengers who brought the letter, that he would come to them with all reasonable expedition; and, after providing for his congregation at Geneva, he proceeded as far as Dieppe on his way to Scotland. At this place, however, he met with other letters from the same parties, informing him that they had entered into new consultations, and advising him to stay at Dieppe till the conclusion of them. At the same time he was given to understand, through another channel, that many of those who had joined in the invitation to him, had shewn signs of irresolution and timidity, which afforded small hope of their firm support in any arduous crisis. Upon receiving this information, Mr. Knox wrote to the lords who had invited him, expostulating with them on their precipitancy in calling upon him to abandon his charge at Geneva, and to proceed so far homewards, only to fill him with grief and shame at their want of courage and constancy in the cause of God and of their country; and at the same denouncing the severe judgments of God, on all who should contribute to betray it by their weakness or apostacy. He also wrote letters to several others of the nobility, and to professors of the reformed religion in inferior ranks of life, exhorting them to steadiness and perseverance in maintaining the principles which they had avowed, and in contending for their complete deliverance from idolatry and spiritual tyranny. These letters produced such an impression on those to whom they were addressed, that they, one and all, entered into a resolution, "that they would follow forth their purpose, and commit themselves, and whatever God had given them, into his hands, rather than suffer idolatry to reign, and the subjects be defrauded of the only food of their souls." To secure each other's fidelity to the protestant cause, a common bond, or covenant, was entered into by them, dated at Edinburgh, December 3, 1557: and from this period they were distinguished by the name of the CONGREGATION.

In the mean time Mr. Knox had returned to Geneva, where, in 1558, he published his treatise, entitled, "The first Blast of the Trumpet against the monstrous Regiment of Women;" in which he displays more erudition, and a greater compass of reading, than in any other of his productions, and endeavours to prove, that it was against nature, and contrary to scripture and reason, to entrust women with the government of states or kingdoms. He was chiefly induced to write it, from his detestation of the cruel and bloody government of queen Mary of England, and of the endeavours of the queen-regent of Scotland to establish arbitrary government in that kingdom. He intended to have published a subsequent piece on the same subject, which was to have been called, "The second Blast:" but queen Mary dying, soon after the appearance of the first, and he having great expectations of advantage to the protestant cause from the accession of Elizabeth to the throne, went no farther. That princess, however, was so disgusted with what he had written against the government of women, that she embraced an early opportunity of displaying her resentment against him. In 1559, Mr. Knox determined to return to his native country; and being desirous of visiting, in his way thither, those in England to whom he had formerly preached, he applied to his old acquaintance sir William Cecil, then secretary of state, to obtain leave for that purpose. But owing to the queen's prejudices against him, that request was so far from being granted, that the person whom he had employed to solicit the favour very narrowly escaped imprisonment. He made the best of his way, therefore, to Scotland, without landing in any part of England; and arrived in that kingdom in May 1559. A short time before this, the public exercise of the protestant religion had been introduced into the town of Perth. This step fired the queen-regent with indignation; who, in subserviency to the political plans of her brothers the princes of Lorrain, had come to the resolution of extirpating the reformed religion out of the kingdom. She, therefore, determined immediately to commence her measures for that purpose, and issued a mandate summoning all the protestant preachers in the kingdom to a court of justice, which was to be held at Sterling on the 10th of May. Though this procedure alarmed, yet

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it did not intimidate the Protestants; and they resolved not to abandon the men to whom they were indebted for the most valuable of all blessings, the knowledge of the truth. In conformity, therefore, to a custom which prevailed at that time in Scotland, of the friends and adherents to persons accused of any crime assembling together from every part of the kingdom, and accompanying them to the place of trial; the reformed convened, in great numbers, to attend their pastors to Stirling. The queen dreaded their approach with so numerous a train; and in order to prevent them from advancing, she empowered a person of eminent authority with them, to promise in her name, that she would put a stop to the intended trial, on condition that the preachers and their retinue advanced no nearer to Stirling. The Protestants, averse to proceeding to any act of violence, listened with pleasure to so pacific a proposition; and the great mass of them retired to their own habitations, while only the preachers, with a few leaders of the party, remained at Perth.

Notwithstanding the queen's solemn promise, however, on the 10th of May she proceeded to call to trial the persons who had been summoned, and, upon their non-appearance, they were pronounced outlaws. By this base and mean artifice, the queen forfeited the esteem and confidence of the whole nation; but at the same time, by discovering to the Protestants the dangers which threatened them, instead of terrifying them into tame submission, she excited them to prepare boldly for their own defence. Knox had arrived in Scotland a few days before the trial appointed at Stirling; and he instantly hurried to Perth, to share with his brethren in the common danger, or to assist them in promoting the common cause. "While," says Dr. Robertson, "their minds were in that ferment, which the queen's perfidiousness and their own danger occasioned, Knox mounted the pulpit, and by a vehement harangue against idolatry, inflamed the multitude with the utmost rage. The indiscretion of a priest, who, immediately after Knox's sermon, was preparing to celebrate mass, and began to decorate the altar for that purpose, precipitated them into immediate action. With tumultuous, but irresistible violence, they fell upon the churches in that city, overturned the altars, defaced the pictures, broke in pieces the images; and proceeding next to the monasteries, laid those sumptuous fabrics almost level with the ground. This riotous insurrection was not the effect of any concert, or previous deliberation. Censured by the reformed preachers, and publicly condemned by the persons of most power and credit with the party, it must be regarded merely as an accidental eruption of popular rage." From this time Mr. Knox continued to promote the reformation in Scotland by every means in his power; and to advance the object which he had in view, sparing no pains, and fearing no dangers. A full account of his conduct, till the Protestants were obliged to apply for assistance to England, may be seen in the second book of his history. Mr. Knox, by his correspondence with secretary Cecil, was principally instrumental in establishing those negociations between the congregation and the English, which terminated in the march of an English army into Scotland, to assist the Scotch Protestants, and to protect them against the prosecutions of the queen-regent. This army being joined by almost all the great men in Scotland, proceeded with such vigour and success, that they obliged the French forces, who had been the principal supporters of the tyranny of the regent, to quit the kingdom, and restored the parliament to its independency. Of that body, a great majority had embraced the protestant opinions; and, encouraged as they were by the zeal and number of their friends, they were not backward in improving the favourable juncture, to the overthrow of the whole fabric of popery. By one act, they gave the sanction of their approbation to a confession of faith presented to them by Knox and the other reformed teachers; by a second, they abolished the jurisdiction of the ecclesiastical courts, and transferred the causes which formerly came under their cognizance, to the decision of the civil courts; and by a third act, the exercise of religious worship, according to the rites of the Romish church, was prohibited. The manner in which the last law was enforced, discovers the zeal of the assembly; but shews them to have been no less strangers to the spirit of toleration, and the laws of humanity, than the ecclesiastical tyrants whose yoke they had just broken.

The zeal of the parliament in reforming the doctrine and discipline of the church, kept pace with the ardour and expectation even of Knox himself. Indeed, to his influence and authority they chiefly yielded, in adjusting the new scheme of ecclesiastical policy which they adopted. The bad use which the popish bishops had made of their authority and power, occasioned the Scotch Protestants to conceive

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a violent aversion to episcopacy; and as to Knox himself, having been a considerable time at Geneva, he had, during his residence there, studied and admired that system of ecclesiastical policy which had been established in that city by Calvin. He, therefore, warmly recommended to his countrymen the *presbyterian* scheme of church government and discipline, which was adopted by them. But, on the first introduction of his system, Knox did not deem it expedient to depart altogether from the ancient form. Instead of bishops, he proposed to establish ten or twelve superintendants in different parts of the kingdom. These, as the name implies, were empowered to inspect the life and doctrine of the other clergy. They presided in the inferior judicatories of the church, and performed several other parts of the episcopal function. Their jurisdiction, however, extended to sacred things only; they claimed no seat in parliament, and pretended no right to the dignity of the former bishops. And, in order to give greater strength and consistence to the presbyterian plan, Knox, with the assistance of his brethren, composed the first book of discipline, which contains the model or platform of the intended policy, and which was presented to a convention of estates, which was held in the beginning of the year 1561. In the course of this year, Mary, queen of Scots, the widow of Francis II. king of France, arrived in her native country, from which she had been absent nearly thirteen years, though she was not yet nineteen. On the Sunday after her arrival, she commanded mass to be celebrated in the chapel of her palace. The first rumour of this occasioned a secret murmuring among the Protestants who attended the court; and Knox, with his accustomed vehemence, declared from the pulpit, "that one mass was more frightful to him, than ten thousand armed enemies, landed in any part of the realm." So great was the animosity of the people against popery, that the servants belonging to the queen's chapel were insulted and abused; and the populace would have proceeded to the utmost excesses, had not the prior of St. Andrew's, who was one of the heads of the protestant party, seasonably interposed. By his influence, and that of some of the other more moderate protestant leaders, the queen and her domestics were permitted to enjoy the free exercise of their religion unmolested. Knox's freedom of speech, however, gave great offence to the queen, who had a long conference with him upon that and other subjects. Being accused by her of having written a book, which tended to subvert her authority, alluding to the "Blast;" he readily avowed that he was the author of that book, and pleaded the privilege of the learned in all ages; citing Plato in particular, who had publicly taught doctrines contrary to the common opinion, without disturbing society, bearing with patience the errors and imperfections which they could not amend. "Even so, madam," said he, in no courtly style, "am I content to do in uprightness of heart; and with the testimony of a good conscience I have communicated my judgment to the world. If the realm finds no inconveniency in the regiment of a woman, that which they approve shall not I farther disallow than within my own breast; but shall be as well content to live under your grace, as Paul was under Nero. And my hope is, that so long as ye defile not your hands with the blood of the saints of God, neither I nor the book shall either hurt you or your authority; for in very deed, madam, that book was written most especially against that wicked Jezebel of England."

In 1562, we find Mr. Knox employed in bringing about a reconciliation between the earls of Bothwell and Arran; which is an evidence how much he was regarded by the most eminent persons in the kingdom, and how much interest he had with them. This year also, he was appointed, by the general assembly, commissioner to the counties of Kyle and Galloway; and, by his influence, several of the most eminent gentlemen entered into a bond or covenant at Air, similar to that entered into at Edinburgh in 1557, which was subscribed on the 4th of September. About this time he accepted a challenge made by the prior of Whithorn, to a public disputation upon the mass, which continued for the space of three days, and was afterwards published. In the following year, the parliament was assembled for the first time since the queen's arrival in Scotland. No attempt, however, was made in it to obtain the queen's assent to the laws which had been made before her arrival, for the establishment of the protestant religion. For her ministers, though zealous Protestants themselves, were aware that this could not be urged at present, without manifest danger and imprudence: and as the laws in favour of the protestant religion were generally observed, though they had not yet received the royal assent, they thought it best to defer any further proceedings on that subject till a better opportunity; hoping that the queen's bigotry might in time abate, her prejudices gradually

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wear off, and that at last she might yield to the wishes of her people, what importunity or violence could never extort. The zeal of the protestant clergy was, however, deaf to all these considerations of policy. The leading men of that order insisted, that this opportunity of establishing religion by law was not to be neglected. They pronounced the moderation of the courtiers apostacy; and Knox solemnly renounced the friendship of the earl of Murray, as a man so blindly zealous for the queen's service, as to become regardless of those objects which he had hitherto esteemed most sacred. The protestant preachers being thus disappointed by the men in whom they placed the greatest confidence, gave vent to their indignation in their pulpits. These echoed more loudly than ever, with declarations against idolatry; with bitter reproaches against those who, from interested motives, had deserted that cause which they once reckoned it their honour to support; and with dismal presages concerning the queen's marriage with a Papist. On that subject Knox delivered his opinion, in his usual undisguised and vehement manner, towards the close of a sermon which he preached before many members of parliament. What he said gave great offence to the court; and the queen, sending for him, expressed her resentment with much warmth and passion. In his defence before the queen he observed, that out of the pulpit few had occasion to be offended at him, "and there, madam," said he, "I am not master of myself, but must obey one who commands me to speak plain, and to flatter no flesh upon the face of the earth." Her majesty intended to have punished him for his freedom on this occasion; but was prevailed upon to desist at that time.

The repeated vehement declamations of the preachers on the subjects above-mentioned, which were dictated by a zeal more sincere than prudent, kept the minds of the populace in a constant state of irritation, and sometimes excited them to proceed to rash and unjustifiable acts of violence. Such was their conduct in the autumn of 1563, during the queen's absence on a progress into the west of Scotland. Notwithstanding that the court was removed, mass continued to be celebrated in the royal chapel at Holyrood-house. The multitude of those who resorted thither gave great offence to the citizens of Edinburgh, who, being free from the restraint which the royal presence imposed, assembled in a riotous manner, interrupted the service, and filled those who were present with the utmost consternation. After having been dispersed by the interference of the magistrates of Edinburgh, two of the most active persons in the tumult were seized, and a day appointed for their trial. Knox, who considered the zeal of these persons to be laudable, and their conduct meritorious, esteemed them as sufferers in a good cause; and being authorized by the last general assembly, to give information to the whole body of Protestants in Scotland, should any circumstance arrive that might threaten danger to the reformation; issued circular letters, requiring all who professed the true religion, or were concerned for its preservation, to assemble at Edinburgh on the day of trial, that they might comfort and assist their distressed brethren. One of these letters having fallen into the queen's hands, it was construed to be an act of treason to assemble the subjects without the authority of the sovereign, and a resolution was taken to prosecute Knox for that crime before the privy council. Happily for him, almost all his judges were not only zealous Protestants, but men who themselves had very lately resisted and set at defiance the queen's authority; and it was under precedents drawn from their own conduct, that Knox endeavoured to shelter himself. Nor would it have been an easy matter for these counsellors to have found out a distinction, by which they could censure him, without condemning themselves. After a long hearing, to the surprise and mortification of many of the courtiers, he was unanimously acquitted. His conduct, likewise, met with the approbation of the general assembly of the church, which met soon afterwards. In this assembly, complaints of the increase of idolatry were incessantly urged. For the Protestants, notwithstanding that the queen had lately appeared desirous of satisfying them, and made many declarations in their favour, could not help harbouring suspicions of her entertaining designs against their religion. She had never once consented to hear any preacher of the reformed doctrines; and she had abated nothing of her bigotted attachment to the Romish faith. She had also given her friends on the continent repeated assurances of her resolution to re-establish the catholic church; and she had industriously avoided every opportunity of ratifying the acts of parliament in favour of the reformation. The vigilant zeal of the protestant preachers was inattentive to none of these circumstances; and the coolness of their principal leaders, who were, at

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this time, entirely devoted to the court, added to their jealousies and fears. These they uttered to the people in language which they deemed suitable to the necessities of the times, and which the queen reckoned disrespectful and insolent. In a meeting of the general assembly, Maitland publicly accused Knox of teaching seditious doctrine, concerning the rights of subjects to resist those sovereigns who trespass against the duty which they owe to the people. Knox was not backward to justify what he had taught. And upon this general doctrine of resistance, says Dr. Robertson, so just in its own nature, but so delicate in its application to particular cases, there ensued a debate, which admirably displays the talents and character of both the disputants; the acuteness of the former, embellished with learning, but prone to subtlety; the vigorous understanding of the latter, delighting in bold sentiments, and superior to all fear.

In the year 1565, lord Darnley, having been married to the queen, was advised by the Protestants about the court to hear Mr. Knox preach, they being of opinion that such a step would contribute much to procure him the good will of the people. Darnley accordingly complied; but he was so much offended at the sermon, that he complained to the council, who immediately ordered Mr. Knox before them, and out of complaisance to the queen's consort, silenced him for several days. His text on this occasion was Isaiah xxvi. 13. "O Lord our God, other Lords, besides thee, have had dominion over us, &c." From which words he took occasion to speak of the government of wicked princes, who, for the sins of the people, are sent as tyrants and scourges to plague them: "and sometimes," said he, "God sets over them, for their offences and ingratitude, BOYS and WOMEN." In the general assembly which met towards the close of this year, Mr. Knox was appointed to draw up a consolatory letter in their name, to encourage the ministers to continue in the exercise of their function, notwithstanding the discouragement which they were under, from their scanty means of subsistence; and to exhort the friends of religion throughout the kingdom, to supply their necessities. He was also appointed by the assembly, to visit and establish the churches in the south; and, having obtained their leave to go into England, on a visit to two of his sons who were in that kingdom, he was furnished by them with ample testimonials of his life, doctrine, and usefulness, and a strong recommendation of him to all Protestants. He was likewise the bearer of a letter from the assembly to the bishops of England, drawn up by himself; the purport of which was to complain of the severe treatment of the English puritans, and to solicit indulgence for them. In the year 1567, Mr. Knox preached a sermon at the coronation of king James VI. of Scotland, afterwards James I. of England; queen Mary having been compelled to resign the government, and to appoint the earl of Murray regent of the kingdom. He also preached a very zealous sermon at the opening of the convention of all the estates, in the month of December in the same year. In 1569, he was extremely afflicted on receiving intelligence of the barbarous murder of the regent, apprehending that the interest of the reformed religion would be exposed to the utmost danger by that event; and in 1571, he found it necessary to consult his personal safety, by withdrawing from Edinburgh. For the Hamiltons and others, who had entered into a combination against the earl of Lenox, then regent, began to fortify that city. While they were thus employed, a council was held by them in the castle, at which the laird of Grainge, captain of the castle, proposed that they should give security for the person of Mr. Knox, which was also much desired by the citizens. To this proposal the Hamiltons answered, that they could not promise him security upon their honour, since there were many in the city who loved him not, besides other disorderly persons, who might do him an injury without their knowledge. When this answer was made known, it was justly considered to be indicative of no favourable intentions towards Mr. Knox; upon which his friends in the city, with Mr. Craig, his colleague, at their head, entreated him to leave the place. In compliance with their request, he departed from Edinburgh, and went first to Abbots-hall, in Fife, and from thence to St. Andrew's, where he remained till August 1572.

In the year last mentioned, a convention was held at Leith, composed of the leading men among the ministers, together with a committee of privy council, in which it was agreed, that a kind of episcopacy should be introduced into the church. The plan was, that the name and office of archbishop, and bishop, should be continued during the king's minority, and these offices be conferred upon the best qualified among the protestant ministers; but that, with regard to their spiritual jurisdiction, they should be subject to the general assembly.

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of the church. The rules to be observed in their election, and the persons who were to supply the place and enjoy the privileges, which belonged to the dean and chapter in times of popery, were likewise particularly specified. The whole being laid before the general assembly, after some exceptions to the name of archbishop, dean, chapter, &c. and a protestation that it should be considered only as a temporary constitution, until one more perfect could be introduced, it obtained the approbation of that court. Even Knox, who was prevented from attending the assembly by the ill state of his health, though he declaimed loudly against such simoniacal pactions between different noblemen and ministers, as would give the latter possession only of a very small part of the revenues belonging to their sees, yet seems not to have condemned the proceedings of the convention; and, in a letter to the assembly, approved of some of their regulations with respect to the election of bishops, as worthy of being carefully observed. The troubles of the country being by this time much abated, and the people of Edinburgh who had been obliged to leave it having returned, they sent a deputation to St. Andrew's, to invite Mr. Knox to resume his ministry among them. With this invitation he complied, after having previously stipulated, that he should be at full liberty to speak to them according to the dictates of his conscience, as in former times; and on the last day of August he preached to them in the great kirk. His voice, however was become so weak, that but few could hear him in that large place; and his subsequent sermons were delivered in the Tolbooth. His health, which was now greatly impaired, received a finishing stroke from the news of the massacre of the Protestants at Paris, which reached Edinburgh in September; yet he mustered sufficient strength to preach against that horrible act, and with much of his usual energy denounced God's vengeance on the wicked agents in it, of which he desired that the French ambassador might be informed. From this time his approaching dissolution was observed with concern by all his friends. By an unwearied application to study, and to business, as well as by the frequency and fervour of his public discourses, he had worn out a constitution naturally robust. During a lingering illness, he discovered the utmost fortitude; and met the approaches of death with a magnanimity inseparable from his character. He was constantly employed in acts of devotion, and comforted himself with those prospects of immortality, which not only preserve good men from desponding, but fill them with exultation in their last moments. He died on the 24th of November, 1572, in the sixty-seventh year of his age; and his corpse was attended to the grave by several of the nobility then in Edinburgh, particularly by the earl of Morton, just chosen regent, who, as soon as he was interred, said, "there lies he, who never feared the face of man; who hath often been threatened with dag and dagger, but yet hath ended his days in peace and honour. For he had God's providence watching over him in an especial manner, when his very life was sought." Dr. Robertson justly observes, that this eulogium is the more honourable, as it was pronounced by one whom he had often censured with peculiar severity.

The private life of this eminent reformer was irreproachable and exemplary; and it has been well remarked, that his declamations against vice and luxury, have in them every character of that natural antipathy which cannot be counterfeited or dissembled. But we cannot close our account of him with greater propriety, than by inserting the summary of his character drawn up by the masterly pen of the elegant and candid historian, to whom we have been much indebted in this article. "Knox," says Dr. Robertson, "was the prime instrument of spreading and establishing the reformed religion in Scotland. Zeal, intrepidity, disinterestedness, were virtues which he possessed in an eminent degree. He was acquainted, too, with the learning cultivated among divines in that age; and excelled in that species of eloquence, which is calculated to rouse and inflame. His maxims, however, were often too severe, and the impetuosity of his temper excessive. Rigid and uncomplying himself, he shewed no indulgence to the infirmities of others. Regardless of the distinctions of rank and character, he uttered his admonitions with an acrimony and vehemence, more apt to irritate than to reclaim. This often betrayed him into indecent and undutiful expressions with respect to the queen's person and conduct. Those very qualities, however, which now render his character less amiable, fitted him to be the instrument of Providence for advancing the reformation among a fierce people, and enabled him to face dangers, and to surmount opposition, from which a person of a more gentle spirit would have been apt to shrink back." Besides the articles mentioned in the preceding narrative,

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our author published "A faithful Admonition to the true Professors of the Gospel of Christ within the Realm of England," 1554; "A brief Exhortation to England for the speedy Embracing of Christ's Gospel, heretofore by the Tyranny of Mary suppressed and banished," 1559; a "Sermon preached before the King, Henry Darnley," 1556; and some controversial pieces. After his death was published his "History of the Reformation of Religion in the Realm of Scotland &c," folio, to the fourth edition of which, printed in 1732, the pieces above mentioned are subjoined. There are also some MSS. of his in private hands; others inserted in "Calderwood's History of the Church of Scotland;" and two pieces, which are attributed to him, among the Harleian MSS. in the British Museum, N. 416: one of which is a consolatory letter, supposed to be written by him to his wife; and the other a letter, or rather treatise, addressed by him to the faithful in London, Newcastle, and Berwick, &c. *Biog. Britan. Robertson's Hist. Scotland; passim. Brit. Biog.*—M.

KNUTZEN, MATTHIAS, an atheistical fanatic in the seventeenth century, who attempted to found a new sect on his impious principles, was a native of Oldensworth, in the duchy of Sleswick. He studied at Konigsberg, in Prussia, where he first advanced his peculiar notions; and from thence he sallied forth on an atheistical mission, in order to gain proselytes to his doctrine. His disciples, laying aside all consideration of God and religion, were to follow the dictates of reason and conscience alone, and from thence were to assume the name of *Conscientiarians*. In the year 1674, he dispersed in different parts of Germany, a Latin letter, pretendedly printed at Rome, and two dialogues in German, containing the substance of his system; the contents of which are reduced by the continuator of Micrælius to the six following heads: 1. That there is neither a God nor a devil. 2. That magistrates are not to be valued, churches are to be despised, and priests rejected. 3. Instead of magistrates and priests, we have reason and learning, which joined with conscience teach us to live honestly, to hurt no man, and to give every one his due. 4. Matrimony does not differ from fornication. 5. There is but one life, which is the present, after which there are neither rewards nor punishments. 6. The holy Scripture is inconsistent with itself. The letter may be seen entire, in "Micrælii Syntagm. Hist. Eccles.;" or La Croze's "Entretiens sur divers Sujets d'Histoire, de Litterature, de Religion, et de Critique." This wrong-headed atheist boasted, that he had made an immense number of proselytes in the chief cities of Europe; at Paris, at Amsterdam, at Leyden, in England, at Hamburg, at Copenhagen, at Stockholm, and at Rome; and that he had no fewer than seven hundred disciples at Jena only. His assertion respecting the number of his followers in the last mentioned university, induced professor Musæus to publish an answer to his Letter and Dialogues, printed in 1675, in the German language; in order at the same time to refute his dangerous opinions, and to do away the suspicions which might be entertained to the prejudice of that seminary. What became of Knutzen afterwards, is not mentioned by historians. *Bayle. Moreri. Nouv. Dict. Hist.*—M.

KNUTZEN, MARTIN, a Prussian professor of philosophy, and the author of numerous works, was born at Konigsberg, in the year 1713. We have no other information concerning him, than that he filled the philosophical chair in the university of his native place, and also occupied the post of librarian. He died in 1751, when he was only about thirty-eight years of age. Some of his productions are in Latin, and others in German. The principal of the former are, "Systema Causarum Efficientium;" "Elementa Philosophiæ Rationalis, Methodo Mathematico demonstrata;" "Theoremata de Parabolis infinitis," &c. Of his German writings, that which has done him the greatest honour is "A Defence of the Christian Religion," in quarto. *Nouv. Dict. Hist.*—M.

KODDE, VANDER. There were three brothers of this name, *John*, *Adrian*, and *Gilbert*, inhabitants of Warmond, near Leyden, who are entitled to notice from their having been founders of the religious community known by the name of *Collegiants*, from the Dutch word *Collegies*, which signifies congregation or assembly, and who are very numerous in the provinces of Holland, Utrecht, Friesland, and West Friesland. These persons are said to have passed their days in the obscurity of a rural life, but to have been men of eminent piety, well acquainted with sacred literature, and enemies to religious controversy. Gilbert was an elder of the Remonstrant church at Warmond, and possessed a ready and fluent elocution. In the year 1619, when the persecution of the Calvinists had driven the Remonstrant ministers from their churches, these men proposed that meetings should be held of members of the church at Warmond, at which one

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or more of their number should read a chapter or two out of the Bible, and pray in the assembly; and also, if any person had any thing to offer by way of exhortation, instruction, or edification of others, he should be at liberty to do so. At the same time they offered personally to take a part in the business of those meetings, according to their abilities. Their proposition being approved of, Gilbert took the lead at their first meeting, in addressing those present on some religious topic, and was afterwards followed by others. One of the chief associates of the three brothers was a fisherman, of the name of Anthony Cornelison, who, according to Mosheim, had no qualities that could give any degree of weight or credit to their cause. The satisfaction which was shewn by the numerous attendants at these meetings, soon encouraged the Koddes to insinuate the inutility of the ministerial profession, as the people were sufficiently qualified to teach and instruct one another. Not long afterwards, they publicly laboured to create an aversion in the people, not only to the hearing of sermons, but also to the persons of the ministers themselves, whom they accused of endeavouring to live in idleness, at the expence of the community. Finding a disposition in many of the Remonstrants to adopt their opinions, they separated themselves from that body, and commenced meetings of their own, at first once a month, in a private house at Warmond, and gave the name of *prophecyings* to their exercitations; whence they were distinguished by the name of *prophets*. In a short time they transferred the place of their meeting to Rhynsburg; and from thence were called *Rhynsburgers*, though they afterwards were generally known by the name of *Collegiants*.

From this origin sprung a sect, or rather a community consisting of persons from all sects, which has spread widely over the Dutch provinces, and of whose peculiarities a short account, from Mosheim, will not be displeasing to the reader. They meet twice a week, namely, on Sundays and Wednesdays, for the purposes of divine worship; and after singing a psalm or hymn, and addressing themselves to the Deity by prayer, they explain a certain portion of the New Testament. The female members of the community are not allowed to speak in public; but all others, without any exception founded on rank, condition, or incapacity, have a right to communicate the result of their meditations to the assembly. All, likewise, have a right to oppose what any of the brethren has advanced, provided their opposition be attended with a spirit of Christian charity and moderation. There is a printed list of the passages of scripture that are to be examined and illustrated at each meeting; so that any person who is ambitious of appearing among the speakers, may study the subject before hand, and thus come fully prepared to descant upon it in public. The brethren have a general assembly twice a year at Rhynsburg, where they have convenient houses for the education of orphans, and the reception of strangers; and there they remain together during the space of four days, which are employed in hearing discourses that tend to edification, and exhortations that are principally designed to inculcate brotherly love and sanctity of manners. The sacrament of the Lord's supper is also administered during this assembly; and those adult persons who desire to be baptized, receive the sacrament of baptism by immersion. Their community is of a most extensive kind; comprehending persons of all ranks, orders, and sects, who profess themselves Christians, though their sentiments concerning the person and doctrine of Christ be extremely different; and it is kept together, and its union maintained, not by the authority of rulers and doctors, the force of ecclesiastical laws, the restraining power of creeds and confessions, or the influence of certain positive rites and institutions, but merely by a zeal for the advancement of practical religion, and a desire of drawing instruction from the study of the holy scriptures. *Brandt's Hist. Reform. in the Low Countries, vol. IV. b. xlviii. Mosh. Hist. Eccl. sec. xvii. sect. ii. par. ii. cap.* 7.—M.

KOENIG, SAMUEL, a learned philosopher and mathematician in the eighteenth century, was a Swiss by birth, and distinguished himself early in life by his mathematical abilities. He resided for two years at the castle of Cirey, where the illustrious marchioness de Chatalet was his pupil, and by her proficiency reflected great credit on his instructions. Afterwards he filled the chair of philosophy and natural law in the university of Franeker; whence he removed to the Hague, where he had the appointment of librarian to the stadtholder, and to the princess of Orange. He was elected a member of the Academy of Sciences at Berlin; but was afterwards expelled from that body. The occasion of that expulsion was as follows: Maupertuis, the president, had inserted in the volume of the Memoirs for 1746, "A Discourse upon the Laws of Motion," which Koenig not only attacked, but cited an extract from a manuscript letter of Leibnitz, intended

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to prove that philosopher's claim to the pretended discovery. Maupertuis, stung with the imputation of plagiarism, engaged the academy to call upon him for the proof of what he had advanced, by producing the original letter of Leibnitz; and upon his not being able to do so, they expelled him from their body. All Europe was interested in the quarrel which this occasioned between Koenig and Maupertuis. The former appealed to the public; and his "Appeal," written with the animation of resentment, procured him many supporters. He was the author of some other pieces, and died in 1757, with the character of being one of the best mathematicians of the age. Voltaire thus characterizes him, in a letter to Helvetius: "Koenig has no pretensions to imagination, in any sense of the word, but he is what is called a great metaphysician. He is, besides, a very good geometrician, and what is of still greater moment, a very good man!" *Nouv. Dict. Hist. Hutton's Math. Dict.*—M.

KOLBE, Peter, improperly called *Kolben*, rector of the school of Neustadt on the Aisch, but better known by his travels to the Cape of Good Hope, was born in 1675 at Dorflas, a village between Wunsiedel and Redwitz, in the principality of Baireuth, where his father was first a judge, and afterwards receiver of the taxes. He acquired the principles of his education at the school of Redwitz; but, in 1688, removed to Wunsiedel, which he left in 1694 to continue his studies at Nuremberg. Here he lived for some time in a state of great poverty, having brought with him no more than a single dollar, and being entirely unknown in the city. In the year 1696 he was received into the house of the celebrated astronomer Eimart, under whose direction he studied the mathematics and astronomy; and by daily practice he soon made great progress in the latter. In 1700 he entered himself at the university of Halle, where he disputed next year "De natura cometarum," and began to give a course of lectures in philosophy and mathematics. By means of the celebrated Cellarius he was introduced to baron von Krosie, privy counsellor of his Prussian majesty, who made him very handsome offers to accompany him on his travels, or to instruct his son in the mathematics. As Kolbe had conceived at an early period a strong desire to visit foreign countries, he readily accepted the place of secretary to the baron, whom he accompanied to Poplitz in 1703. Soon after, a proposal being made to him of going out to make observations at the Cape of Good Hope, he repaired to Holland the year following, and having obtained permission from the East-India company to perform the voyage, he embarked in the Union East-Indiaman, and arrived in the month of June 1705 at the Cape, where he was appointed, after the death of his patron, secretary to the colonies of Stellenbosch and Drackenstein. In this situation he continued ten years, employed in making observations, and keeping up a literary correspondence with Witsius, Göekel, Braun, and Leupold. The misfortune of blindness, which came on without any previous pain, or external injury, obliged him, however, to resign his employment; and after trying for a whole year, but without success, every resource of the medical art to recover his sight, he began to think of returning to Europe. On his arrival at Amsterdam, he obtained so much relief, that he was able, during the rest of his life, to read and write with spectacles. Returning afterwards to the house of his mother, he began to arrange the materials of his description of the Cape of Good Hope; and about the same time he published a separate treatise "De Aquis Capitis Bonæ Spei," which, in 1716, was inserted in the seventh volume of the Acta Eruditorum of Leipsic. He was then invited to travel with two Austrian counts, but at the request of his mother he entered into the service of his own country, and in 1718 was nominated rector of the school of Neustadt on the Aisch, and though invited the year following to be rector and extraordinary professor of mathematics at Cobourg, he refused this offer, as he had now attained to the summit of his ambition. His constitution had been much weakened by his long travels, but he continued to discharge the duties of his office with great diligence, till the month of July 1726, when he was attacked by a severe illness, which terminated in his death, on the 31st of December, in the fifty-second year of his age. Kolbe obtained the greatest celebrity by his "Description of the Cape of Good Hope," which was published at Nuremberg, in 1719, in folio, with twenty-four engravings. A Dutch translation appeared at Amsterdam in 1727, two vols. folio, with plates; and an English one, by Medley, at London, in 1731, two vols. octavo. A French abridgment of it, by a Swiss named Bertrand, was printed at Amsterdam in 1741, three vols. large duodecimo, and again in 1743. The whole work consists of three parts, and is written in the form of letters. Part of the materials were furnished by the papers of the secretary Grevenbroek, which, after his death, came into

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Kolbe's possession. By means of these, and his long residence at the Cape, where he had an opportunity of making a variety of curious observations, he was enabled to communicate much important information in regard to a country which, at that time, was little known. Kolbe, however, did not examine the accounts he received with sufficient accuracy: he relates many circumstances with too much minuteness and verbosity; introduces unnecessary repetitions, and has published many false and incredible stories, which have been completely refuted by the accounts of more modern travellers, and particularly by those of Mentzel. The severest animadversions, however, on this work, were made by the abbé la Caille, in his "Journal Historique du Voyage fait au Cap de Bonne Esperance," a Paris, 1763; to the end of which the author has added critical remarks on Kolbe's description, which he attacks with great bitterness and asperity, in many parts with great justice, but in others without any cause, as the information of la Caille was not always correct, and as he had read only the French translation, which is faulty and inaccurate. This has been fully proved by two travellers of great reputation, namely, Mentzel, in his Complete geographical and topographical Description of the Cape of Good Hope, where he refutes la Caille's objections; and Forster, in the preface to his German translation of Sparmann's Voyage. A life of Kolbe, consisting of one sheet and a half quarto, in which his merits as a traveller are placed in a clearer light, was published in 1758 by G. C. Oertel, director of the prince's school at Neustadt on the Aisch, under the title of "De Vita fatis ac meritis M. Petri Kolbii." *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

KOORNHERT, Theodore, a famous Dutch controversial writer in the sixteenth century, and an able intrepid assertor of the liberties of his country, and of liberty of conscience, was descended from a respectable family at Amsterdam, and born in the year 1522. He was educated an engraver, and when very young took a journey into Spain and Portugal. Upon his return to his native country, after the death of his father, he seems to have forfeited his right to any inheritance, by marrying in opposition to the directions in his father's will, and without asking his mother's advice. Thus circumstanced, and having received scarcely any fortune with his wife, he was obliged to enter into the family of Reynold of Brederode, baron of Vianen, who appointed him his steward, and whose favour he gained; but yet he soon quitted that situation, because he did not like a court life. He now settled at Harlem, and obtained his livelihood by following his profession of an engraver. Being puzzled with some difficulties on theological subjects, he imagined that he should meet with the solution of them in the works of St. Augustine, and some other fathers; and he therefore applied to learn the Latin language at the age of thirty. Though he never was thoroughly master of it, yet he soon made such progress in his acquaintance with it, as to be capable of translating Cicero's Offices, and several other works into Dutch. So industrious was he, in working and study, that he never indulged himself more than six hours in bed. In the year 1561, he was admitted a notary; and in the following year, appointed secretary to the city of Harlem; and secretary to the burgomasters of the same city, in 1564. In this official character, during the years 1565 and 1566, he was frequently sent to the prince of Orange, governor of Holland; and he had several conferences with Henry of Brederode, son of his former patron, concerning the means of maintaining the liberty of his country; and it was he who persuaded that nobleman to present to the dutchess of Parma the famous petition of the Confederates in 1566, which was followed by such remarkable consequences. He was also the author of the first manifesto which the prince of Orange published in his camp, entitled, "An Advertisement to the Inhabitants of the Low Countries, for the Law, for the King, and for the Flock." The part which he thus took in politics excited against him the resentment of the government at Brussels, by whose directions he was taken into custody at Harlem, and carried to the Hague, where he suffered a long and cruel imprisonment. When at length he obtained a hearing, he defended himself so dexterously, that he was set at liberty; but with an injunction not to leave the Hague. Receiving private notice, however, that orders had been transmitted from Brussels to commit him again to prison, he withdrew secretly to Harlem, and from that place into the county of Cleves, where he maintained himself by his old profession of an engraver.

When, in the year 1572, the states of Holland had taken the vigorous resolution to assert their liberty against the tyranny of the Spaniards, Koornhert returned into his own country, and was honoured with the office of secretary to the states of the province. This post, however, he was soon obliged to resign,

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owing to the danger to which he was exposed from the hatred and threatenings of the officers of the army, and particularly of the count de Lumey, on account of his endeavours to put a stop to the disorders and disturbances which the soldiers committed. Finding that there was no safety for him in any place within their reach, he withdrew to Embden, and acquainted the prince of Orange and the states of Holland with the reasons which had compelled him to take shelter in such an asylum. In order to excite against him the prejudices and indignation of the troops, the officers had represented him to be a dangerous papist; for which representation they had this plausible pretext, that he was continually insisting that it was but justice, and what the interest of Holland required, not to persecute the Roman Catholics, but to perform the promise which the prince of Orange had made them, concerning the free exercise of their religion, &c. But his real sentiments did not correspond with those of any of the Christian sects. While he acknowledged that the church of Rome was not the true church, he condemned openly the undertakings of Luther and Calvin. Considering all sects to have been corrupted many ages ago, he wished, that till such time as God should be pleased to raise reformers, in all respects like the apostles, they should all unite together, by way of *interim;* his scheme being, that only the text of God's word was to be read to the people, without proposing to them any explication, and without prescribing the congregation any thing by way of commandment, or prohibition, but at most by way of advice. He did not believe that it is necessary, in order to be a true Christian, to be a member of any visible church; and he acted accordingly, for he did not take the sacrament either with the Roman Catholics or the Protestants. In the year 1578, we find that Koornhert had returned back into Holland, where he engaged in a controversy with two ministers of Delft at Leyden, concerning the characteristics of the true church. He maintained, that the churches which followed and believed the doctrine of Calvin and Beza were not true churches; and this he undertook to prove from three articles which they maintained, namely, predestination, justification, and punishing heretics with death. Scarcely had the controversy begun, before it was prohibited by the states of Holland; though afterwards they permitted it to be resumed, and appointed deputies to preside at the public discussion of the points in question. On the day fixed, when Koornhert had nearly silenced his opponents, the presiding deputies interfered in the most arbitrary manner, charging him with a design of making a schism among the people, threatening him with the displeasure of the states, and calling out to him more than once, "We will not suffer you to harangue thus:" to which he replied, "Nor will I suffer any man to lord it over my faith." He also subjoined, to one of his opponents, "I do not pretend to govern any man's faith, but am ready to bear with you, and all others, who differ in opinion from me. Why should they not then bear with me? Were I to be an enemy to all such as think otherwise than I do, who is there to whom I should not be an adversary? Can you find ten men in one town that believe alike in all things?" He then took his leave of them, declaring that he would no longer argue in the presence of men who would not allow him the freedom of replying to his opponents.

After the meeting had broken up, the states, on the pretence of preventing further quarrels, ordered him, by the magistrates of Harlem, "not to publish any thing in print concerning the dispute." He was also forbidden "to trouble the ministers of Delft with letters, or otherwise, upon pain of the utmost severity." Some time after this, various ministers in different towns of Holland directed their attacks against Koornhert in the pulpit, railing at him by name, and representing him as a heretic, an impious fellow, and a free thinker. Upon which he petitioned the states, and humbly prayed that he might be heard, not doubting but that he should prove his innocence; hoping that they would silence such scandalous tongues. If he could not obtain that favour, nor enjoy the liberty of his conscience, and the protection of justice, he besought them to permit him to go and live out of their dominions. The states returned this answer to his petition: that if he would comport himself peaceably, dutifully, and faithfully, like other subjects, and not publish any thing relating to religious controversies, unless with the allowance of the states, he should be secured from all trouble and danger. This answer, especially when taken in connexion with their former order, not to trouble the ministers with letters or otherwise, Koornhert justly considered to be the commencement of a new inquisition, or force upon consciences in Holland. In the year 1579, when the disputes took place between the reformed ministers at Leyden, relating to the powers of consistories, which laid the foundation of the controversies which afterwards sprung up respecting the

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office and authority of a Christian government in ecclesiastical matters, Koornhert drew up the apology of the magistrates of Leyden for their proceedings, in opposition to the assumed power of the consistory; in which the independent principle was maintained, "that Jesus Christ alone was to rule his own church, and not ministers and consistories, lest they should again erect themselves into heads of the church, and aim at dominion over consciences; which would be bringing this free church under the yoke of a new papacy." From this time we learn nothing of Koornhert till the year 1581, when he discovered his fidelity to his country, by proving the means of defeating a plan for the surprise of Enkhuisen. He, likewise, shewed himself the consistent advocate for liberty of conscience, when, in the same year, the states of Holland prohibited the Roman Catholics the exercise of their religion, on pain of being punished as disturbers of the public tranquillity. On this occasion, he drew up a petition to the prince of Orange, at the request of some of the principal inhabitants of Harlem, who professed the Romish religion, for protection in the exercise of it in the convents, and one church which had been given up by the reformed. The magistrates of the town having received information that he had drawn up such a petition, summoned him before them, and demanded it of him. Upon this he delivered it up, and at the same time told them, "that he did not pretend to justify all the allegations in it, and much less the Romish religion, which he looked upon to be false, and their church a nest of murderers: but he thought, however, that the papists had been wronged, both by the violation of promises, and the force offered to their consciences." In the following year, he again took up his pen in theological and ecclesiastical controversy, by writing a little treatise, which he entitled "A Trial against the Netherland Catechism," which he dedicated to the states of Holland. Its design was to defend the grand principle of liberty of conscience against the attempt which was making, by the imposition of that catechism, to the exclusion of all others, to introduce an intolerable tyranny and despotism in religious and ecclesiastical matters. In the dedication, he states that he had sat still, waiting with patience ever since the year 1579, to see what would be the effects of the clergy's proceedings; and now he found that their only aim was to lord it over all others in matters of faith; since they openly and in print declared, "that a liberty to every man to believe as he pleased was disagreeable to them." He, therefore, offered them this little tract, in the hope that they would not proceed to a definitive judgment respecting the adoption of that catechism, before they had fully heard the other party, of which he owned himself to be, against it, and against all such as pretended to justify it. In opposition to this piece, the clergy presented a memorial to the states, complaining of Koornhert and his proceedings, and desiring that they might be heard against him. After some consultation, the states resolved, with the consent of the prince of Orange, to summon the ministers and Koornhert to the Hague, that they might hear what they had to advance against each other; and appointed a deputation to preside at their debates. These extended to such an extreme length on the first article contested, which was but one out of fifty selected for discussion, that the patience of the states was exhausted, and they ordered that the debate should be closed. Koornhert, however, says, that the ministers failed on their side, leaving his last paper unanswered, and so breaking up the conference.

Koornhert steadily maintained the opinion, that peace among Christians is one of the most important doctrines of the Gospel; and being persuaded that it could not be obtained but by reducing the articles necessary to salvation to a very small number, and by suffering a diversity of opinions with regard to the other articles, he endeavoured, as far as lay in his power, to promote such an order of things. In this particular he supported his opinion by the authority of the great Erasmus, and other eminent men. Nothing, in his judgment, was more inconsistent with reason and with the Gospel, than the persecuting of those who are not of the religion established by law. He was continually saying, that Luther, Calvin, and Menno had briskly attacked an infinite number of errors of the Roman Catholics; but that they succeeded very ill with regard to the horrid and impious doctrine of persecuting for conscience sake; and that instead of refuting it effectually, they had rather confirmed it the more, each of them acting from that principle, when and where they could be masters; having thus raised up a new papacy, by erecting a schismatical church, which condemns all the other churches. By this means, said he, they have encouraged popery to continue its ancient practice; and they have not only gained nothing against its persecuting maxims, but they have even introduced new confusions, and new schisms, by depriving men of the liberty of prophecying, that is to say, of professing all

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that their conscience dictates to them. As for him, he maintained that we ought to hate no man, and that all pious persons, who by their faith in Jesus Christ endeavour to imitate him, are good Christians; and that the magistrates ought to consider all peaceful inhabitants good and loyal subjects. To these principles he was so zealously attached, that he made a sacrifice of his rest, and of all his temporal advantages, to assert them with all the courage, wit, and learning, of which he was master. His exertions, however, in this noble cause, served to raise against him a host of enemies among the bigotted and intolerant. One proof of their malignity he experienced in the year 1588, when, having with great labour and industry collected materials for a work, which he hoped might prove beneficial to many and hurtful to none, and finding his time too much taken up at Harlem, he retired to the house of a friend at Delft, with the design of spending a year there in digesting and methodizing them. While he was thus employed, a paper was presented to him by two officers of the town, requiring him to quit it within twenty-four hours, under such a penalty as was expressed in the notice. To a memorial which on this occasion he presented to the burgomasters, praying to be informed of the reason of this treatment, or at least that his plea might be received in a court of justice, that he might have the opportunity of defending his character and reputation, no other answer was returned than a verbal one to this effect, "that he was no burgher of that place, and therefore had nothing to do but to conform himself to the aforesaid order." Upon this he withdrew to Gouda, where he published a short apology for himself, under the title of "A Defence of his Honour, against the ill Treatment which he had received at Delft." Attempts were afterwards made by some of the bigotted clergy, to get him condemned to perpetual imprisonment at Minden, or elsewhere; but neither the government nor the prince of Orange could be brought to consent to it.

In the year 1589, the synod of South-Holland having assembled at Gouda, Koornhert addressed a letter to them, in which he offered to maintain the debate about the Netherland catechism, begun at the Hague in 1581, against them all, or any person whom they should name for that purpose, either by word of mouth in a public controversy, or in writing, in which latter method it might be managed with most temper and least noise. After this letter had been communicated to the synod, they ordered it to be returned to him by the bearer, with this answer: "We know the man well enough; we will have nothing to say to him. If he wants any thing, let him apply to the lords the states." In the same year, the celebrated Justus Lipsius, professor of history at Leyden, published a treatise on civil government, in which, when discoursing concerning religion, he maintained, that but one kind of religion ought to be tolerated in the same country; and that any persons entertaining heterodox opinions of God, and of the established church, and endeavouring to bring others over to their party, especially if they created disturbances in the state, ought to be punished. "Mercy," says he, "has no place here: *caustics* and *amputations* must be made use of, it being better that one limb should perish than the whole body." Koornhert, the sworn enemy of this flagitious doctrine, and of all force upon conscience, opposed this book of Lipsius; and, after having exchanged several letters with him and others, followed the blow, by publishing his treatise, entitled, "The Process, or Trial, of Heretic-killing, and Force upon Conscience;" dedicating it to the magistrates of Leyden. He likewise sent his book to the magistrates of other towns in Holland, warning them against these principles of Lipsius. The magistrates of Leyden, in order to gratify Lipsius, gave notice officially, that they did not accept of the dedication; and that Koornhert had by it done them neither honour nor service. However, they did not prohibit the book from being read by the burghers; but at the same time exhorted them to read a Latin answer to it by Lipsius, entitled, "The Only Religion against the Dialogue Maker." Koornhert was now attacked by his last illness; but even on his sick bed continued his exertions in the cause of liberty and humanity, by finishing his "Defence of his Trial of Heretic-killing," which was afterwards published by his heirs. He died at Gouda, in 1590, in the sixty-eighth year of his age. Grotius expressed a high esteem for his labours, and a hope that his judicious works would not prove unprofitable in bringing over to peaceful counsels some of those who were not too much prejudiced; and in promoting those things in which the religion of Christians does properly consist. Pontanus classes him among the learned men of the city of Amsterdam, and praises his love of piety and truth. Hadrian Junius, in his description of Holland, calls him a man of divine understanding; but adds, that fortune was his enemy. He thinks that he suffered himself to be made

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use of by God, "as a voluntary demolisher of the murthering prison of consciences." By some he has been called the Cato of the reformation, as he endeavoured, with indefatigable zeal, to censure and amend whatever he found amiss, without respect of persons. His noble, disinterested, and consistent exertions in defence of civil liberty, and of the rights of conscience, entitle him to the place which he occupies in our biographical memoirs. An edition of all his works was published in 1630, in three vols. folio. *Bayle. Brandt's Hist. Reform. in the Low Countries, book. xi—xv. passim.*—M.

KORTHOLT, CHRISTIAN, a learned Lutheran theological professor and voluminous writer in the seventeenth century, was a native of Holstein, and born at Burg in the isle of Femeren, in the year 1633. He was initiated in the rudiments of learning at the school of Burg, and at the age of sixteen was sent to Sleswick, where he pursued his studies during two years. Afterwards he was sent to the college of Stettin, where he exhibited public evidence of his proficiency, and acquired great applause, by the able manner in which he maintained two theses. In 1652, he removed to Rostoch, where he assiduously attended the lectures of the different professors, and maintained two other theses with increasing reputation. During the following year, the circumstance of his father's death occasioned a temporary interruption of his academical pursuits, by calling him home; but within a few months he returned to Rostoch, where he gave new proofs of his talents and erudition, as well by his public disputations, as by the lectures which he delivered in his apartments, on logic, metaphysics, and Hebrew. In 1656, he took his degree of doctor of philosophy, and afterwards went to study in the university of Jena, where he greatly distinguished himself in the academical acts, sometimes as respondent, and sometimes as moderator; and also gained high credit by his private lectures on philosophy, the oriental languages, and divinity. He left Jena in 1660, and visited the universities of Leipsic and Wittemberg; after which he returned to Rostoch. In 1661, on the invitation of Christian, duke of Mecklenburg, he repaired to the court of Schwerin, where, in the presence of the duke, and of a great number of courtiers and strangers who happened to be there, he disputed for two days on points of religion with two learned Roman Catholics, one an Austrian, and the other a Pole; and on a similar invitation in the following year, he disputed with a Roman Catholic of Paris. On these occasions, his genius and learning were displayed with eminent advantage, and he acquired universal applause from the auditors. His reputation was now so high at Rostoch, that, in February 1662, he was nominated to the chair of Greek professor; and in the same year, he was admitted to the degree of doctor of divinity. In 1664, he married; and in the following year he accepted an invitation to be the second professor of divinity, in the university which had lately been founded at Kiel. Of this seminary he was appointed vice-chancellor in 1666; and first divinity professor in 1675. The fame of professor Kortholt's talents and learning was by this time so widely diffused, that he had the offer of many beneficial and honourable employments from various quarters; but he was so zealous for the prosperity of this new university, and so grateful for the kindness which the duke of Holstein his master shewed towards him, that he was induced to refuse them all. In 1680, this prince bestowed upon him the professorship of ecclesiastical antiquities; and in 1689, declared him vice-chancellor of the university for life. Five times he had the honour of being nominated vice rector, which was in effect the same office as rector, there being no other rector at Kiel but the prince himself, who founded the university. The duties of these respective posts professor Kortholt discharged with such great ability, application, and prudence, that his death, which took place in 1694, when he was about the age of sixty-one, was justly lamented as a great loss to the university of Kiel, and to the republic of letters, which he enriched with a great number of learned, curious, and useful works. Among others, he was the author of "De Natura Philosophiæ, ejusque in Theologia usu," 1651, 4to.; "Tractatus de origine et Progressu Philosophiæ Barbaricæ hoc est Chaldaicæ, Ægyptiacæ, Persicæ, Italicæ, Gallicæ, &c." 1650, 4to.; "De Persecutionibus Ecclesiæ primitivæ, Veterumque Martyrum Cruciatibus," 1660, 8vo. and in 1689, greatly enlarged, in quarto; "Tractatus de Calumniis Paganorum in Veteres Christianos," 1663, 4to. and in 1698, greatly enlarged, 4to.; "Exercitatio in Historiam Judith," 1663, 4to.; "Exercitatio in Præfationem Hieronymi in Judith," 1663, 4to.; "Tractatus de Canone Scripturæ, Bellarmino, ejusque propugnatoribus &c. oppositus," 1665, 4to.; "Tractatus de Religione Ethnica, Muhammedana, et Judaica," 1665, 4to.; "Tractatus de variis Scripturæ sacræ Editionibus," 1668, 4to.;

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"Tractatus de Lectione Bibliorum in Linguis vulgo cognitis," 1670, 4to.; "Commentarius in Epistolas Plinii et Trajani de Christianis primævis," 1674, 4to.; "Commentarius in Justinum Martyrum, Athenagoram, Theophilum Antiochenum, Tatianum Assyrium," 1675, folio; "De tribus Impostoribus magnis, Liber, Edvardo Herbert, Thomæ Hobbes, et Benedicto Spinosæ Oppositus, &c." 1680, 8vo.; "Tractatis de Vita et Moribus Christianis primævis, per Gentilium Malitiam affictis," 1683, 4to.; together with a vast number of "Theses," "Dissertations," "Orations," "Controversial and miscellaneous Tracts," &c. of which a long list may be seen in *Bayle*, and a still fuller one in *Moreri*.—M.

KORTHOLT, CHRISTIAN, grandson of the preceding, was, like him, educated to the ecclesiastical profession among the Lutherans, and celebrated for his proficiency in literature and science. For some time before the year 1736, he had a principal share in conducting the "Journal de Leipsic," and afterwards became professor of divinity, in the university of Gottingen. He died in 1751, when he was in the flower of his age. He published an edition of "The Latin Letters of Leibnitz," in four volumes, an edition of "The French Letters," of the same philosopher, in one volume, and "A Collection" of several of the philosophical, mathematical, and historical pieces of that learned man; and he was the author of treatises, "De Ecclesiis Suburbicariis;" "De Enthusiasmo Muhammedis;" "Dissertations," "Sermons," &c. *Nouv. Dict. Hist.*—M.

KOTTER, or when latinized KOTTERUS, CHRISTOPHER, was one of the three fanatics, whose visions were published by Commenius in 1657, with the title of "Lux in Tenebris," as has been mentioned under his article, and more fully under that of Drabicius. He was born in the year 1585, and lived at Sprottaw in Silesia; and is said to have been a currier by trade, and by religious persuasion a Calvinist. According to some writers, he was a well meaning honest man, who had turned his brain by reading the apocalyptical writings of scripture; but, according to others, he was a knave, who, having spent his all, and not knowing which way to turn himself, determined to set up for a prophet. Be the fact what it may, we have no data from which to form a judgment concerning him, but his own writings, and those of his deluded abettors, which fully warrant us in pronouncing him a fanatic, even if there were a mixture of knavery in his character. In the year 1616, he began to imagine that he was favoured with celestial visions. He fancied that he saw an angel, under the form of a man, who commanded him to go and declare to the magistrates, that unless the people repented, the wrath of God would make dreadful havock among them. This order he believed that he received six times successively; but was dissuaded by his pastor and his friends from putting it into execution. At length, in April 1619, imagining that he saw the same spirit, who threatened him with eternal damnation, if he should still continue silent, he could no longer be restrained, but executed his supposed commission in a full assembly of the magistrates, in the month of August in the same year. Kotterus was laughed at; but this reception did not discourage him. His visions still continued; and were followed by extacies and prophetic dreams, of which he drew up an account, calling them revelations. As the elector palatine, whom the Protestants had declared king of Bohemia, was introduced in these visions, Kotterus waited upon him in Breslaw, in December 1620, and informed him of his commission. What his reception on this occasion was, we are not informed; but that it was not ungracious may be concluded, from the desire which the king afterwards expressed to obtain a manuscript copy of the prophecies of the Silesian, and the policy of not entirely discountenancing a visionary, who predicted the most triumphant success to his undertakings. The revelations of Kotterus had now made a considerable noise in the world; which induced George William, elector of Brandenburg, to express a wish to see him. Accordingly, in the year 1625, he went to the court of Brandenburg; where, if the elector was not a dupe to his pretensions, many were, and among them Christopher Pelargus, the superintendant general of the churches of Brandenburg, who was weak enough to believe in the truth of his extraordinary mission. In the same year Kotterus became acquainted with John Amos Comenius, who was enraptured with his revelations, and translated them into the Bohemian language; of which version a prodigious number of copies was circulated in Bohemia, and an edition afterwards printed at Pirna in Misnia, with encomiums and marginal notes. Now as most of the predictions in these revelations promised felicity to the elector palatine, and unhappiness to his imperial majesty, Kotterus became obnoxious to the imperial court, and the emperor's fiscal, or exchequer-attorney in Silesia and Lusatia, employed every means in his

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power to seize him, as a seditious impostor. Having succeeded in his design, in the year 1627, Kotterus underwent an examination, and was committed to close imprisonment, till his fate should be determined by the court of appeals at Prague. After a deliberation of some months, a milder sentence was pronounced than he had reason to apprehend. It was ordered that he should be set on the pillory, with this inscription over his head: "This is the false prophet, who foretold things that never came to pass." After being exhibited as a public spectacle during an hour, a serjeant led him out of the city; and he was commanded, upon pain of death, to leave the country, and not return into the dominions of his imperial majesty. Upon this he went to Lusatia, at that time subject to the elector of Saxony, where he continued to deliver his enthusiastical predictions, but lived unmolested till his death in 1647, when he was about sixty-two years of age. *Bayle. Moreri. Nouv. Dict. Hist.*—M.

KOULIKHAN. See NADIR SHAR.

KRAFT, GEORGE WOLFGAND, a celebrated mathematician, and member of the Imperial Academy of Sciences at Petersburgh, was born in 1701, at Dutlingen, where his father was then pastor. At an early period, after making considerable progress in the elementary part of education, he was received into the monastery of Blaubeuren. After residing here three years, he removed, in 1720, to the monastery of Bebenhausen, where he was instructed in the higher branches of science by Weissman and Canz; and in the course of two years he was qualified to enter himself at the university of Tubingen. Here he applied chiefly to geometry and natural philosophy, in which he made great progress under the celebrated Bulfinger, who at that time taught at Tubingen. He acquired about the same time the friendship of that learned man, which had a powerful influence on his future destination, and was the means of procuring him all the advantages which he afterwards enjoyed. In 1728, he was admitted to the degree of master of arts; and the same year Bulfinger, who now resided at Petersburgh, made him offers which he did not hesitate to accept. He set out for Petersburgh in company with M. de Vernoy, where they arrived about the end of the year. M. Kraft received an immediate appointment as teacher of mathematics in the new college founded by the Imperial Academy of Sciences; and his duty in this office he discharged in such a manner as did honour to his talents and industry. As he took care to employ the whole of his leisure time in completing his knowledge of the mathematical sciences, he was appointed professor at the end of five years: and as he had accustomed himself to make meteorological observations, he was promised the direction of the observatory; but this place not being vacant, he was made professor of natural philosophy. In consequence, however, of the great reputation he had acquired, he was recalled to his own country by his sovereign. The Imperial Academy delayed as long as possible to suffer a member of so much utility to leave them; but the repeated orders of the duke obliged M. Kraft to solicit permission to resign, which was at length granted him. This leave was accompanied with the most distinguished testimonies of high esteem; and the academy, while it elected him an honorary member, settled upon him a handsome pension. He quitted Petersburgh in 1744, and arrived at Tubingen, where he entered on his office as professor of mathematics and natural philosophy, which he retained till the period of his death in 1754, at an advanced age. His works are: "Institutiones Geometriæ sublimioris," 4to. 1753; "Prælectiones Academicæ publicæ in Physicam Theoreticam," part i. ii. and iii. 8vo; "De Vaporum et Halituum generatione;" "De Atmosphæra solis;" "De Tryglyphis;" "De Tubulis capillaribus;" "De vera experimentorum Physicorum constitutione;" "De Gravitate Terrestri;" "De Hydrostatices Principiis generalibus;" "De Phialis vitris ab injecto silice dissilientibus;" "De Iride;" "De Quadratura circuli præsertim Merkeliana;" "De Corporum Naturalium Cohærentia;" "De Infinito, Mathematico ejusque natura;" "De numero pari, rectis, parallelis, et principio actionis minimæ Theses inaugurales;" "De præcipuis experimentorum Physicorum scriptoribus;" "Oratio publica de insoliti caloris æstivi causa;" "Oratio de monitis quibusdam ad Physicam experimentalem hodie etiamnum summe necessariis;" "Oratio de quibusdam Borealium climatum prærogativis in observandis naturæ miraculis." All these, except the two first articles, were detached essays or academical pieces. *Eloges des Academiciens de Berlin par Formey.*—J.

KRANTZ, ALBERT, a learned historian, was a native of Hamburgh. He received a classical education; and after travelling for improvement, became professor of canon law and theology in the university of Rostoch, and rector of it in 1482. He was made doctor in theology about 1490, and removing to Ham-

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burgh, was elected dean of the cathedral there. He obtained great reputation for his abilities and prudence, and was consulted on various public occasions. In 1500, the king of Denmark and the duke of Holstein made him their umpire in a dispute with the people of Dithmarsh. He died in 1517. The works of this writer were: "Chronica Regnorum Aquiloniorum Daniæ, Sueciæ, Norvegiæ," folio; "Saxonia, sive de Saxonicæ gentis vetusta origine," folio; "Vandalia, sive Historia de Vandalorum origine," folio; "Metropolis, sive Historiaecclesiastica de Saxonia," folio. Several writers have spoken of Krantz with great respect, on account of the freedom and sincerity of his narrations, and the depth of his researches. He is said, however, to have given too much credit to the fables of ancient times, and to have displayed more industry than judgment. *Vossii Hist. Lat. Moreri. Nouv. Dict. Hist.*—A.

KRAUS, MARTIN, (Lat. *Crusius*), an eminent philologist, born in 1526, at Grebern, in the bishopric of Bamberg, was the son of a Lutheran minister. He received his classical education first at Ulm, where he acquitted himself with so much credit, that the magistrates of the city gave him a pension to assist him in his studies. These he further pursued at Strasburg, where he added theology and the Hebrew language to his former acquisitions. In 1554, he undertook the direction of the public school at Memmingen, which he rendered celebrated by adopting the methods followed at Strasburg. In 1559, he was nominated to the chair of moral philosophy and the Greek language at the university of Tubingen, which thenceforth became his residence. At the age of eighty-one, foreseeing his approaching end, he gave an entertainment to the academical body, presented it with a valuable goblet, and soon after died, in 1607. Like most of his Lutheran brethren, he was a great friend to wedlock, and entered thrice into that state. Crusius is reckoned one of the principal promoters of Greek literature in Germany. He published a great number of works, grammatical and critical; with orations, Greek and Latin; Greek poems, sermons, &c. which are now forgotten. His most valuable publication was entitled "Turco-Græciæ libri octo," *Basil*, 1584, containing an excellent collection of pieces relative to modern Greece, with the language and literature of which he was well acquainted. His "Annales Suevici, ab initio rerum ad ann. 1594." *Francof.* two volumes folio, is rare, and much esteemed. *Moreri.*—A.

KROMAYER, JOHN, a learned German divine, in the former part of the seventeenth century, of the Lutheran persuasion, was descended from a noble family, and born at Dolblen in Misnia, in the year 1576. After he had been instructed in the rudiments of learning at a school in his native place, he was sent to study successively at Stralsund, Butzback, and Naumburg; whence he went to Leipsic, more particularly to apply himself to the study of divinity. In this university he gave such proofs of talents and learning in the public disputations, and in his pulpit exercises, that for his encouragement he had a liberal stipend granted him by the administrator of Saxony. In the year 1600 he was honoured with the degree of M. A. and appointed deacon, and sometime afterwards pastor, of the church of St. Peter and St. Paul, at Eisleben. Here he acquired so high a reputation as a preacher, that the duchess dowager of Saxony appointed him chaplain to the court. Afterwards the duke of Weymar nominated him superintendant-general of the churches in that district, and the senate of the city chose him pastor of the church of Weymar. He died there in 1643, about the age of sixty-seven. He was the author of "Harmonia Evangelistarum," 8vo.; "Historiæ Ecclesiasticæ Compendium;" "Specimen Fontium, Scripturæ sacræ apertorum, &c." 8vo.; "Examen Libri Christianæ Concordiæ," 12mo.; "A Paraphrase on the Prophecy and Lamentations of Jeremiah," held in high estimation; "Exposition of the Epistles and Gospels throughout the Year," 4to.; "Sermons," &c. *Freheri Theat. Vir. Erud. Clar. Nouv. Dict. Hist.*—M.

KROMAYER, JEROME, nephew of the preceding, and a learned professor in the university of Leipsic, was born at Zeitz, in the year 1610. From the grammar-school, where he had made a very commendable proficiency, he was sent to the university of Leipsic, and immediately received on the list of the electoral exhibitioners. Here he closely attended the lectures of the professors of philosophy, and, after going through the regular courses, was admitted B. A. in 1629. He now removed for further improvement to the university of Wittemberg, where he spent one year; and afterwards he pursued his studies for some time at the university of Jena. Returning at length to Leipsic, he went through the usual exercises preparatory to his being admitted M. A. with great applause, and took that degree in 1632. From that time he became a private lecturer on logic, rhetoric, natural philosophy, and astro-

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nomy, and acquired no little reputation in that department. In the year 1643, he was appointed professor of history and oratory; and in 1650, upon a vacancy taking place in the lesser college of princes, to be filled up by a native of Misnia, he was nominated to that honourable post, which he occupied till his death. Four times he was called to the office of dean of the university; twice he presided as pro-chancellor, at the creation of masters; once he was chosen rector; and in the lesser college he was three times honoured with the post of provost. In the mean time, he had sedulously applied to the study of divinity; and was admitted bachelor in that faculty in 1640, licentiate in 1645, professor extraordinary in the following year, and doctor of divinity in 1651. In 1657, he was appointed professor of divinity in ordinary; in the following year, canon of Zeitz, which in 1661 he exchanged for a similar dignity at Meissen; in 1662, he was elected into the Decemviral-college; and in 1666, he was nominated a member of the electoral and ducal consistory. Afterwards he succeeded to the chair of first professor of divinity. These several posts and dignities he filled with eminent reputation, and great advantage to the university. He died in 1670, when about fifty years of age. He was the author of "Commentaria in Epist. ad Galatas;" "Comment. in Apocalypsin;" "Historiæ Ecclesiasticæ Centuriæ XVI.;" "Theologia Positivo Polemica;" "Loci Antisyncretistici;" "Polymathia Theologica;" some controversial "Tracts;" "Dissertations," &c. *Freheri Theat. Vir. Erud. Clar. Nouv. Dict. Hist.*—M.

KUHLMAN, QUIRINUS, one of the visionaries who made much noise in the seventeenth century, was born at Breslaw in Silesia, in the year 1651. From the early progress which he made in learning, great hopes were entertained that he would prove an ornament to science; but these were disappointed, in consequence of a disorder which attacked him at the age of eighteen, by which his intellects were deranged. On the third day of his illness he was thought to be dead; but then, according to the account which he afterwards gave of himself, he was only in a trance, and had a terrible vision. He thought himself surrounded with all the devils in hell, and this at mid-day, when he was awake. This vision was followed by another of God himself, surrounded by his saints, and Jesus Christ in the midst of them; when he saw and felt things inexpressible. Two days afterwards he had more visions of the same kind; and when he was cured of his disorder, his mind was found to be irrecoverably possessed by delusion and fanaticism. He perceived, indeed, as he imagined, a great change with regard to these visions; but he saw himself perpetually accompanied with a circle of light on his left hand. Sometimes he had such extatic distractions, that they prevented him from seeing or hearing those who were about him; and he formed the plan of a vast number of books, which were to exhibit compendious methods of learning every thing, in the utmost perfection and with very little labour. As he did not meet with that attention and credit in his native country which he thought to be due to his pretensions, at nineteen years of age he set out to visit the universities. For polite learning he had no longer any taste. When at Jena, he entertained a low opinion of the public lectures and disputations, and determined to have no other master than the Holy Ghost. He published a treatise on morality; but as he received extraordinary illumination from day to day, he found the sheets which the printer sent to him unworthy of him, so much was his knowledge increased during the course of the impression. In the year 1673, he felt so strong a desire to visit Holland, that notwithstanding the terrible war in which that country was then involved, he landed at Amsterdam in the month of September, three days before the retaking of the city of Naerden. A few days afterwards he went to Leyden, where he met with Jacob Behmen's works, of which he had not before heard any mention. The reading of the labours of such a congenial fanatic, like oil thrown into the fire, served to increase the disorder of his mind. He was surprized that Behmen should have prophesied of things, of which he thought no person but himself had the least knowledge. Meeting afterwards with the writings of Drabicius, his ruin was completed, and he was carried to the utmost extravagance of fanaticism. Conceiving himself to be the person designated by the mystical language in some of the prophecies of that visionary, he doubted not but that he should in a short time overthrow Antichrist and Babylon with his pen. To this purport he wrote to John Rothe, the head of a party of fanatics in Holland, who took upon himself to prophecy that the glorious kingdom of Jesus Christ was coming on, and that he was to be more than standard bearer of this new world. At the same time Kuhlman addressed Rothe in the most humble manner imaginable, styling him a man of God, and John III. son of Za-

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charius, desiring the assistance of his knowledge, and pronouncing woes against those who did not hearken to him. The letters that passed between these two fanatics, were printed under the title of "Theosophicæ Epistolæ Leidenses."

In the year 1674, Kuhlman printed at Leyden, and dedicated to Rothe, his "Prodromus Quinquennii Mirabilis," exhibiting the most magnificent promises, and vast designs which our visionary believed himself destined to fulfil. The curious observers of the various forms which fanaticism assumes, if they meet not with the original work, may see a sufficient specimen of these in Morhof's "Polyhistor," pages 357—362. This "Prodromus" was to be followed by two other volumes; in the first of which he had a design to introduce the studies and discoveries made since his first vision till the year 1674. The last was to be a key *to eternity, and æveternity, and time*. He communicated his design to father Kircher; and, after commending the books which that Jesuit had published, particularly the "Ars combinatoria, sive Ars magna Sciendi," he let him know, that he had only sketched out what himself had a design to carry much further. Kircher wrote him a civil answer, in which he evidently laughed at him, while he pretended to bow to his superior knowledge and illumination. "I frankly own myself," said he, "incapable of your sublime and celestial knowledge. What I have written, I have written after an human manner, that is, by knowledge gained by study and labour, not divinely inspired and infused, which I think is not to be obtained pure among men. I do not doubt, but that you, by means of the incomparable and vast extent of your genius, will produce discoveries much greater and more admirable than my trifles." And in a second letter he said, "you promise great and incredible things, which, as they far transcend all human capacity, so I affirm boldly that they have never been attempted or even thought of by any person hitherto; and, therefore, I cannot but suspect, that you have obtained by the gift of God such a knowledge, as the scriptures ascribe to Adam and Solomon. I mean an Adamic and Solomonic, in short, an infused knowledge, known to no mortal but yourself, and inexplicable by any other." All this Kuhlman took for serious compliment, without perceiving that the Jesuit ridiculed him; and he took care to publish father Kircher's answers, making use of capital letters in those passages in which he thought himself praised. This, indeed, was not a singular instance of his vanity: for there was no compliment written to him, either by those to whom he had sent copies of his works, or by others, which he did not prefix to his "Prodromus." But with his ridicule father Kircher intermingled some serious advice, which would not be well relished by our fanatic. He earnestly recommended it to him, not to make a discovery to any person of the profound infused knowledge which he possessed, that he might not expose himself to the scoffs and contempt of that sarcastic age: and in reply to Kuhlman's intimation of his desire to communicate to the pope, through the hands of Kircher, his great secrets for the good of Christianity, the latter informed him of the caution and circumspection necessary for conducting matters at Rome, and that his great work (dedicated to the pope) would be applauded and admired, provided that he left nothing in it which might offend the censors of books, and took care not to ascribe to himself an inspired knowledge. It is impossible not to be struck with the mixture of knavery and fanaticism displayed by Kuhlman on this occasion. For about the same time when he was willing to write respectfully to the pope for the good of Christianity, he wrote to others letters full of hopes of the destruction of the papacy. It is not certain when Kuhlman left Holland; but we are informed that he wandered about a long time in England, France, Turkey, the Holy Land, and other parts of Asia, and that at last he was burnt in Muscovy in 1689, for uttering some predictions of a seditious nature. This fanatic was not one of those pretendedly inspired men, who value themselves upon their continence; for he cohabited successively with more than one woman, without submitting to the formalities of marriage which the canon and civil law have prescribed. Neither was he ignorant of the art of getting money from those who were so credulous as to be persuaded of his prophetic mission; and there were some, to whom he wrote in a magisterial and prophetic style, that it was necessary for the advancement of the new kingdom of God, that they should raise such and such a sum, in failure of which he threatened them with the most dreadful judgments from the vengeance of the most high. Van Helmont was one of those who received such letters, but without paying any regard to them. Further particulars concerning this fanatic, and his writings, may be seen in *Bayle*, and *Henningii Diarium Biographicum*, *part ii.*—M.

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KUHN, JOACHIM, a learned critic, was the son of a rich merchant at Gripswalde in Pomerania, where he was born in 1647. He studied at the university of Jena, and after visiting several parts of Germany, was appointed, in 1669, principal of the college at Oetingen in Suabia. In 1676 he was chosen professor of Greek in the college of Strasburg, and in 1685 obtained the chair of Greek and Hebrew in the university of that city, where his reputation, especially for Greek literature, brought him a number of auditors from foreign parts. He died in 1697. Kuhn became known to the learned world by his editions of "Ælian's Various Histories," 1687, and of "Diogenes Laertius," two volumes 4to. *Amsterdam*, 1682. He had before published remarks in Latin on "Julius Pollux." After his death appeared his "Quæstiones Philosophiæ ex sacris Veteris et Nov. Test. aliisque scriptoribus," 4to. *Strasburg*, 1698; and an edition of "Pausanias," Gr. Lat. with notes, *Lipsiæ*, 1711. *Moreri*.—A.

KULCZINSKI, IGNATIUS, a learned Polish abbot in the eighteenth century, was born at Vlodomir, in the year 1707. When young he embraced the monastic life in the order of St. Basil, and rose to the honourable post of abbot of Grodno. From his talents for business he was deputed to Rome, in the character of attorney-general of his order. He died in his abbey at Grodno, in 1747, at the early age of forty, after he had acquired high reputation by his "Specimen Ecclesiæ Ruthenicæ." As a proof of his laborious industry, he left behind him in MS. "Opus de Vitis Sanctorum Ordinis Divi Basilii magni," in two volumes folio. *Nouv. Dict. Hist.*—M.

KUNCKEL, JOHN, a celebrated chemist, was born in 1630, in that part of the duchy of Sleswic which belonged to the duke of Holstein Gottorp. Having acquired much reputation by his ability and skill in chemistry and the mechanical sciences, he ingratiated himself into the favour of various princes, and formed his first establishment in Saxony, where, in 1676, he gave private lectures on chemistry. He was also valet-de-chambre and chemist to John George II., elector of Saxony, who entrusted him with the care of his famous and superb laboratory at Annaberg, near Wittemberg, on the Elbe. In 1679, he was invited to Berlin, by Frederic William, elector of Brandenburg, to be chemist to the court; and in this situation he attained to great celebrity by his discoveries, and particularly by that of phosphorus from urine. The honour of this discovery, however, has been disputed. Claude Commire, in a treatise on phosphorus, asserts that Fernelius, first physician to Henry II. king of France, was the first person who made dry phosphorus, a specimen of which he presented to that prince at Boulogne, under the name of Indian-stone. A professor of Wittemberg ascribes the invention to an Italian, named Caneparius; and Leibnitz maintains that the secret of this discovery was communicated both to Kunckel and Kraft, by Henry Brandt, a chemist of Hamburgh. The claim of Kunckel, however, has been strongly supported by various other authors, and particularly by Kirchmayer. About 1693, Kunckel left Berlin, and repaired to Sweden, to which he was invited by Charles XI., who conferred on him the title of counsellor of mines, and, at the same time, gave him letters patent of nobility, with the surname of Lowenstein. He was elected also a member of the Acad. curios. Naturæ in Germany; but having lost his intimate friend Kirchmayer in 1700, he survived him only a very short time, and died in Sweden, in 1702. His principal works are "Utiles Observationes sive Animadversiones de Salibus fixis et volatilibus, Auro et Argento potabili, Spiritu mundi," &c. London and Rotterdam, 1678; but this is only a translation by C. A. Ramsay, the original having appeared in German at Hamburgh, in 1676, 8vo. "Observationes Chymicæ in quibus agitur de principiis Chymicis, salibus Acidis et Alcalibus fixis et volatilibus," &c. London, 1678, 8vo. translated by the same as the preceding; "Collegium Physico-Chymicum experimentale curiosum," Hamburgh, 1716, 8vo. In German, ibid. 1722.—J.

KUSTER, LUDOLPH, a verbal critic of eminence, was born in 1670 at Blomberg, in Westphalia, of which town his father was magistrate. He studied under his elder brother at the Joachim-college of Berlin, and having acquired the reputation of an able scholar, was appointed tutor to the two sons of the count von Schwerin. On quitting that station with a pension, he was sent to study civil law at Frankfort on the Oder, and there published, in 1696, his first work, entitled "Historia critica Homeri," affixing to it the name of Neocorus, signifying a sacristan in Greek, as his proper name does in German. Thence he visited Leyden and Utrecht; at the latter of which he resided some time, engaged in giving lectures on the law of nations, and published in five separate tomes his "Biblio-

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theca Librorum," from 1697 to 1699. On leaving Utrecht he went over to England, and thence to France, for the purpose of collating MSS. for a new edition of Suidas. Returning to England, he applied to this work with great assiduity. He lived in familiarity with several learned men here, and was favoured by Dr. Bentley, who engaged Mr. Wasse to assist him in his laborious task. The edition was printed at Cambridge in 1705, partly at the expence of the university, which honoured him with the degree of doctor of laws. Several advantageous offers were made him to continue in England; but he was recalled to Berlin, in order to occupy a professorship in the Joachim-college, which had been promised him upon the first vacancy. His situation there was, however, rendered uncomfortable, by disputes respecting his salary, and by the suspicion he had incurred of being addicted to the principles of Arianism; so that he thought proper, after a short time, to retire to Amsterdam. He had been allowed to sell his professorship, together with the place of king's librarian, to which he had been appointed; and with this resource, and the profit he made of his publications, he supported himself in Holland, till the failure of his banker reduced him to poverty. At this juncture he received an invitation to Paris, from his friend the abbé Bignon. Le Clerc affirms that he was previously converted to popery by some Jesuits at Antwerp, and that he abjured the protestant faith in their church: Kuster himself, however, affirmed that no abjuration was required from him, but that a conformity with that religion was the condition of his receiving favours from the French government. He certainly did join himself to the catholic church in 1713, and was rewarded by a pension from the king, and admission into the Academy of Inscriptions. He persisted in his learned labours, which were brought to an untimely conclusion by an internal abscess or scirrhus, supposed to have been occasioned by his habit of sitting to write almost double at a very low table, surrounded by circles of books placed on the ground. He died in 1716, at the age of forty-six.

Kuster was a man of a clear head, a cool temper, and an inoffensive behaviour. His change of religion, if not the result of absolute conviction, was probably much promoted by his experience of that intolerant spirit among Protestants which has so often discredited their principles. In his literary capacity he was exclusively a verbal critic, regarding (according to his own expressions) the history and chronology of Greek words as the most solid entertainment of a man of letters. It is said of him, that one day having taken up in a bookseller's shop Bayle's Commentaire Philosophique, he threw it down again, exclaiming, "This is nothing but a book of reasoning: Non sic itur ad astra." Such a narrow estimate of the pursuits of the human understanding, will not inspire a high idea of his judgment; yet he was useful and respectable in his proper profession. Besides the works already mentioned, he published "Iamblicus, Porphyrius, et Anonymus apud Photium de Vita Pythagoræ, 4to. 1707: A new edition of Dr. Mill's Greek Testament, containing a collation of the text with twelve additional MSS. "Aristophanes, Gr. & Lat." folio, 1710: "De vero usu Verborum mediorum," 1714, much esteemed as a grammatical treatise: and some pieces inserted in the collection of Greek and Roman antiquities by Grævius and Gronovius. *Biog. Britan.*—A.

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L.

LABADIE, JOHN, a noted French enthusiastical divine in the seventeenth century, was the son of a lieutenant in the citadel of Bourg, in Guienne, where he was born in the year 1610. When he was six or seven years old, he was sent to be instructed at the Jesuit's college in Bourdeaux; where his masters were so pleased with the marks of genius which he exhibited, his rapid proficiency in learning, and the spirit of piety with which he seemed to be influenced, that they were desirous of receiving him into their society. Our young scholar was easily inclined to meet their wishes; but his father would not consent to it so long as he lived. Soon after his death Labadie took the habit of the order, and applied for three years to the study of rhetoric and philosophy. Having finished those courses, he commenced preacher some years before he was admitted into orders; and as he possessed no mean genius, and was remarkable for a natural and masculine eloquence, his pulpit exercises were greatly admired and applauded. He continued a member of the society about fifteen years; during which time he so artfully concealed the peculiar notions which he already entertained, that he was regarded as a prodigy of genius and piety. But while he publicly avowed no other than the catholic doctrines, he was privately engaged in making converts to his visionary opinions respecting a spiritual union with God and christian perfection, which with their assistance he hoped to propagate throughout the world. As his connexion with the Jesuits was unfavourable to his views, he made application to the general to be discharged from the society. So high was the opinion at this time entertained of him by those fathers, that they refused his request, and the general directed the provincial of Guienne to offer him any post in the order which might be agreeable to his inclination, in the hope of securing his continuance with them. In the mean time Labadie would imitate the ascetic life of John the Baptist, whose spirit he believed that he possessed, and would eat nothing but herbs; by which means he brought on himself a dangerous illness. To recruit his health, he was permitted to pay a visit to his brother at Bourg; and when there, he so frequently renewed his application for a discharge from the society, that he obtained it at length in an honourable manner, by a public act signed at Bourdeaux by one of the provincials, in 1639. Being now at liberty to follow his own inclination, he visited several of the towns in Guienne, and had the address to secure the good opinion and esteem of many persons of distinction and merit in that province. From Guienne he went to Paris, where he preached with great zeal, and much applause, and obtained the patronage of M. de Caumartin, bishop of Amiens, who was so well pleased with his sermons, that he presented him to a prebend in the cathedral church of St. Nicholas. In this situation he conducted himself as a director of consciences, in a manner that, according to the most authentic and candid information, was not only irreproachable, but highly commendable, in the judgment of devout Catholics. Sometime afterwards he was deputed, together with another ex-jesuit, to visit a convent for females at Abbeville. Here he infused his notions of spirituality into the minds of the religious, and, if his enemies are to be credited, maintained an intercourse with some of them, which it requires great charity to believe to have been innocent and unexceptionable. The superior, alarmed at the progress of his opinions, or, as some say, at the discovery of his criminal intrigues, made her complaints to the bishop of Amiens; who, after examining the depositions laid before him, would have given orders to lay

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Labadie under an arrest, had he not withdrawn and concealed himself at Paris. This was in the autumn of 1644.

From Paris Labadie went to Bazas, where he resided under a feigned name five or six months; during which time he frequently preached in the cathedral, to crowds of admirers. Among other auditors, the bishop of Bazas attended all his sermons, and found nothing reprehensible in them; but as complaints were preferred against him from various quarters, the bishop engaged him to read over publicly in the pulpit, the obnoxious propositions which he had been accused of teaching, and after each of them to make a declaration of his catholic belief. He was charged, however, with hypocrisy, in making these declarations; and soon afterwards was complained against to the bishop, for abusing the confidence placed in him by a convent of Ursuline nuns, in inspiring them with the false and dangerous opinions which he privately retained. The prelate, after examining the ground of the complaint, and being satisfied that it was not unfounded, dismissed M. Labadie from his diocese. Upon this he went to Toulouse, where M. de Montchal, the archbishop, gave him the direction of a convent of nuns, of the third order of St. Francis. Here he industriously availed himself of the opportunity of disseminating his peculiar notions; and was accused by the Catholics, after he had abandoned their communion, of practising himself, and teaching the nuns to submit to actions too immodest and licentious to be mentioned, under the pretence of imitating the innocence of the paradisaical state, of being totally indifferent to material and worldly things, and united to God by mental prayer. Whether this charge was true or false, we will not take upon ourselves to decide; but, from the writings of the Catholics, it has been transferred into those of many Protestants, who have exposed the bad tendency of his mystical notions. The archbishop no sooner heard of Labadie's proceedings in this convent, than he gave directions that the nuns who had become his disciples should be dispersed into different communities; and he would have caused their ghostly instructor to have been arrested, had he not privately fled to the house of a friend, where he remained in concealment for a considerable time. When he had reason to believe that search was no longer making for him, he repaired, in 1649, to la Graville, a hermitage in the neighbourhood of Bazas, whither some Carmelites had been permitted to retire, in order to practise with strictness the regulations of St. Albert. Into this community he was received; and by his address, his austerities, his sanctimonious manners, and, as some say, his pretensions to a prophetic spirit, and to a commission from God to re-establish the reign of grace, he gained an absolute ascendency over these sectaries, and made them enthusiastic converts to his peculiar opinions. These soon began to spread more widely, and were embraced by the superior, and many of the solitaries in the hermitage of Agen. When information of these circumstances was carried to the bishop of Bazas, he proceeded to visit the hermitages, attended by the lieutenant criminal of the district, and removed those monks who were most attached to the notions of our visionary, till they professed repentance, and delivered up the writings of their seducer. In the mean time Labadie made his escape, and, in the month of August 1650, found an asylum in the castle of Castet, under the protection of the count de Castet de Faras. Here he had frequent conferences with the protestant minister of that place, which terminated in his embracing the doctrines of the reformed church. He was publicly received as a convert at Montauban, in the month of October of the year last mentioned; when he declared, that such a change had been the subject of his contemplations for fifteen years.

The conversion of Labadie made a considerable noise among the Catholics of France, and attempts were made by letters, and conferences, to engage him to return to the bosom of the catholic church; but without effect. Various publications were then circulated, in which his private life was attacked, and the scandalous and licentious practices already mentioned attributed to him. That they were not believed to be true, however, by the French Protestants, may be concluded from his being chosen pastor of the protestant church at Montauban, in the year 1651. In this place he exercised his ministry for eight years, with great reputation, and endeavoured to introduce among them his favourite notions concerning spirituality and mental prayer; for which purpose he published some treatises on these subjects. Of the influence of these opinions it has been said that he endeavoured to avail himself, in making an attempt on the chastity of a young lady to whom he had paid his addresses, and whose affections he had gained, but whose parents would not consent to their union in marriage. The story

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is related by Bayle, in a note under the article *Mamillaridns*, who adds, "I do not warrant the certainty of all these facts, but I affirm that is very probable, that some of those spiritual devotees, who make people believe that a strong meditation will ravish the soul, and hinder it from perceiving the actions of the body, have a mind to toy with their devout sisters, with impunity, and to do still worse. In general, there is nothing more dangerous to the mind, than too mystical, and too abstracted devotions; and, doubtless, the body in that case runs some hazard, and many are glad to be deceived." In the year 1659, he was involved in a dispute with the catholic curé of Montauban, respecting the corpse of a woman, which the latter intended to inter in the burial ground of the Catholics, because she had changed her religion. This design Labadie opposed with an intemperate zeal, and his party appeared in arms, to prevent it from being carried into execution. Information of these proceedings being laid before the court, decision was given in favour of the Catholics, and Labadie was condemned to banishment from Montauban, as a seditious person. He now withdrew to Orleans; but not thinking that city a safe asylum, he soon quitted it for Geneva. Here his devout manners and popular preaching gained him numerous adherents; but by his plans for what he considered to be reformation, conducted by a zeal destitute of prudence, he produced much confusion and disturbance among the citizens, who were divided into two parties. Those who were attached to him built a large house, in which cells were provided for the accommodation of his most zealous followers; while his opponents employed themselves in devising some scheme for removing him from their city. This they effected in 1666, by procuring an invitation to be sent to him from the Walloon church at Middleburg, the capital of Zealand, which he thought proper to accept. In this new situation Labadie acquired great popularity and authority in a short time, and began more explicitly than before to avow his peculiar opinions. Among other notions he maintained, that God might, and did, on certain occasions, deceive men; that the holy scriptures were not sufficient to lead men to salvation, without certain *illuminations* and *revelations* from the Holy Ghost; that in reading the scriptures, we ought to give less attention to the literal meaning of the words than to the inward suggestions of the spirit, and that the efficacy of the word depended upon him that preached it; that the faithful ought to have all things in common; that there is no subordination or distinction of rank in the true church of Christ; that Christ was to reign a thousand years upon earth; that the *contemplative life* is a state of grace and union with God, and the very height of perfection; that the Christian, whose mind is contented and calm, sees all things in God, enjoys the deity, and is perfectly indifferent about every thing that passes in the world; and that the Christian arrives at that happy state by the exercise of a perfect self-denial, by mortifying the flesh and all sensual affections, and by mental prayer. Besides these, he had formed singular ideas of the Old and New Testament, considered as covenants, as also concerning the sabbath, and the true nature of a Christian church. These tenets, enforced by Labadie's commanding eloquence, and recommended by the preacher's apparent strictness and severity of manners, soon procured him a vast number of followers, among whom there were some, whose learning, abilities, or rank, gave a certain degree of credit and reputation to his sect. Of this description was the celebrated Anna Maria Schurman, of Utrecht, whose extensive erudition rendered her so famous in the republic of letters during the seventeenth century; and her zeal in propagating his opinions proved the means of adding to his disciples the princess Elizabeth, daughter of the elector Palatine, and abbess of Hervorden. While Labadie was proceeding thus triumphantly in making converts, his intemperate zeal involved him in quarrels, which terminated in his expulsion from the province of Zealand. In the year 1667, M. de Wolzogue, professor and minister of the Walloon church at Utrecht, having published a treatise "De Scripturarum Interprete, &c." in which there were passages which gave great offence to several Protestants, Labadie, among others, wrote against it; but not satisfied with arguing, he endeavoured to procure the public condemnation of the work, and, in the name of the church at Middleburg, accused the author of heterodoxy, before a synod held at Naerden in 1688. The issue of the business, however, proved widely different from his expectation: for the synod pronounced Wolzogue innocent and orthodox, and condemned Labadie to make a public confession before them, and in the presence of the accused, that he had injured the latter by the charge which he had preferred against him, and that he was sorry for his fault. No sooner had intimation been given to Labadie of their

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judgment, than he determined not to hear it pronounced; and that official notice of it might not be served upon him, he withdrew privately from Naerden, and returned to Middleburg.

Labadie's attack was now directed against the synod, and he was so successful in exciting the resentment of the church of Middleburg, that they threatened to proceed to a formal schism. Several synods endeavoured, by their decisions, to put an end to this mischievous contention; but Labadie refused to appear before some of them, disputed the authority of others, and appealed from their judgments. At length, a synod appointed commissaries to determine the business at Middleburg; but on their arrival, the people rose tumultuously against them, possessed themselves of the assembly-house, and locked the doors of the church. On this occasion the magistrates of the town took the part of Labadie; and the states of the province recommended that, for the sake of peace, the hostile parties should come to an accommodation. Upon the rejection of this proposal by Labadie, the states were so highly exasperated, that they confirmed the sentence which had been pronounced against him, prohibited him from preaching, and at the same time issued an order to the printers in the province, not to publish any thing that contained reflections disadvantageous to either side of the question. Upon Labadie's complaining of their injustice, in condemning him unheard, they referred him to the synod of Dort, where he was summoned to appear. To this summons he paid no attention; and when deposed by the synod, in contempt of their decree he collected a crowd of his followers, who forced open the doors of the church of Middleburg, in which he then preached and administered the communion to them. This riotous proceeding alarmed the burgomasters, who were apprehensive of the consequences, and, therefore, sent him an order to leave the town, and to withdraw out of their jurisdiction. This order he obeyed, and took refuge at Ter-Veer, a neighbouring town, where he had many followers. Not long afterwards, the states of Zealand having passed a decree that he should be driven out of the province, the magistrates of Ter-Veer refused to execute it; alleging, among other reasons for their disobedience, the danger to be apprehended from the rage of the populace, were they to be deprived of their most edifying preacher. Upon this the states had recourse to the prince of Orange, marquis of Ter-Veer; who ordered Labadie immediately to retire, and at the same time prohibited the inhabitants from affording him any shelter. In these circumstances Labadie found himself under the necessity of submitting, and sought an asylum between Utrecht and Amsterdam, where he erected a little community, and set up a press, at which he printed many of his works. He endeavoured at this time to unite with the famous Madam Bourignon, in Noordstrandt; but that lady rejected his overtures, well knowing that they could never agree together, neither of them being of a disposition to admit an associate, who might prove a rival in authority. His next attempt to support his cause, was the sending of emissaries into the principal towns in Holland, for the purpose of making proselytes, particularly out of opulent families; but it failed of success, and he found it expedient, in the year 1670, to change his place of residence, and to transplant his community to Hervorden, a town in Westphalia. Though this removal was undertaken at the particular desire of the princess Elizabeth, abbess of that place, yet her authority was not found sufficient to insure Labadie a permanent and quiet settlement; so that being obliged again to remove, he went to live at Erfurt, the capital of Thuringia. From this place he was driven by the wars, in 1672, and went to Altena, in Holstein, where he was carried off by a violent cholic, two years afterwards, about the age of sixty-four. He died in the arms of Mademoiselle Schurman, who was his constant attendant and companion in his different migrations. He was the author of a variety of publications, besides his treatises on mental prayer, and self abstraction, with such quaint titles as, "The Herald of King Jesus;" "True Exorcism, or the only Means of driving the Devil from the Christian World;" "The holy Decades;" "The Empire of the Holy Ghost, &c." which are not deserving of being particularised. Mosheim's opinion concerning them and their author is, that they "sufficiently discover the temper and spirit of the man, and carry evident marks of a lively and glowing imagination, which was not tempered by the influence of a sober and accurate judgment. And as persons of this character are sometimes carried, by the impetuosity of passion, and the seduction of fancy, both into erroneous notions and licentious pursuits, we are not perhaps to reject, in consequence of an excessive charity, the testimonies of those who have found many things worthy of censure, both in the life and doctrine of this turbulent enthusiast." After his death, his followers removed their wandering commu-

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nity to Wiewert, in the district of North Holland, where it found a peaceful retreat, and soon fell into oblivion; so that few, if any traces of it, are now to be found. *Moreri. Nouv. Dict. Hist. Bayle, under the articles Bourignon and Schurman. Mosh. Hist. Eccl. sæc. xvii. sect. ii. par. ii.*—M.

LABAT, JOHN-BAPTIST, a celebrated voyager and writer of travels, was born at Paris in 1663. At the age of twenty he entered into the Dominican order, and made his profession in 1685. After completing his studies, he was sent to Nanci as professor of philosophy. In 1693 he embarked for the American islands, in quality of a missionary from his society. He occupied for a considerable time the cure of Macouba in Martinique, much to the satisfaction of the parishioners. He returned in 1705, and landing at Cadiz, travelled through Spain to Italy, where his superiors detained him several years. During that time he employed himself in drawing up a narrative of his observations, which he published at Paris in 1722, under the title of "Nouveau Voyage aux Isles de l'Amerique, &c. &c." six vols. 12mo. This is an agreeable and instructive work, written in a lively manner, interspersed with pleasant stories and anecdotes. The author has sometimes borrowed without acknowledgment, and in some points is deficient in accuracy; but his book was well received by the public, and a second edition, in eight volumes 12mo, appeared in 1741. His residence in Spain and Italy furnished materials for another work, published in 1730, entitled "Voyages du Pere Labat, de l'ordre des Freres Precheurs, en Espagne & en Italie," eight volumes 12mo. This is written with equal pleasantry with the former, but treating on countries already well described, is less valuable for its information. It contains some pieces translated from the Italian. In the following works he was only a compiler and editor. "Nouvelle Relation de l'Afrique Occidentale," five vols. 12mo. 1728: "Voyages du Chevalier Desmarchais en Guinée, Isles voisines, & a Cayenne," four vols. 12mo. 1730: "Relation historique de l'Ethiopie Occidentale," five vols. 12mo. 1733; translated from the Italian of the capuchin Cavazzi: "Memoires du Chevalier D'Arvieux, Envoyé du Roi de France a la Porte," six vols. 12mo. 1735. Father Labat died at Paris in 1738. *Moreri. Nouv. Dict. Hist.*—A.

LABBE, PHILIP, author of many learned works, was born at Bourges in 1607. He entered into the society of Jesuits at the age of sixteen, and taught Latin, rhetoric, and philosophy, in the college of his native place. He then was called to the professorship of moral theology, first at Bourges, and then at Paris, which metropolis was thenceforth his residence, till his death in 1667. He was a man of a prodigious memory, various and extensive reading, and indefatigable industry. The list of his works would occupy more room than we can afford, and indeed few of them are important enough to deserve recording. They are for the most part compilations, made with no great judgment or accuracy, yet several were useful in their time. Their subjects are history, antiquities, chronology, genealogy, geography, grammar, and bibliography. Many of them relate to French history, and particularly that of his own order. The greatest of his labours was a "General Collection of Councils," which appeared, with notes, in seventeen volumes folio, in 1672. Of these, nearly fifteen were prepared by father Labbe before his death; the remainder was supplied by father Copart of the same society. One of Labbe's grammatical works, entitled "Eruditæ pronuntiationis Catholici Indices, cum Dissertationibus Prosodicis," is still used as a popular book of reference for the quantity of Latin words. *Moreri. Nouv. Dict. Hist.*—A.

LABEO, C. ANTISTIUS, an eminent Roman lawyer, son of a person of the same name, also a lawyer and a conspirator against Julius Cæsar, was a disciple of Trebatius, and lived under Augustus. He was not only excellently skilled in the civil law, but was conversant in other studies, particularly those of grammar and dialectics, and the antiquities of language. He preserved the free spirit of a republican under the rule of a master, and shewed on various occasions that he had not forgotten the ancient liberty of his country. Suetonius, praising the lenity of Augustus, mentions that once, upon a nomination of senators, when each senator named another, Labeo chose M. Lepidus, the particular enemy of Augustus, and then an exile; and when the emperor asked him if there were no other more worthy, he replied, "that every man must judge for himself." His great rival in jurisprudence, Ateius Capito, a man of a more complying disposition, blames this freedom as a kind of frenzy, and says that Labeo, "even when the deified Augustus was the acknowledged head of the commonwealth, considered nothing as good in law which was not sanctioned by the ancient rules of justice." If Horace by his "Labeone insanior," (more frantic than Labeo) alluded to this person, and his passion for liberty, he may be suspected of

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ridiculing a man of principle for unworthy purposes. Tacitus speaks of both Capito and Labeo as "the two ornaments of peace in their age," but celebrates the incorrupt freedom of the latter, which was the cause of his rising no higher than the pretorship; while the obsequiousness of the former was rewarded with the consulate. These two great lawyers were considered as at the head of two opposite sects in the profession; Capito, it is said, adhering strictly to the maxims he had received, while Labeo introduced many novelties from his reading and reflexion. As this appears contrary to their characters as before displayed, it is explained by supposing that Capito regarded the strict letter of the law, while Labeo attended to its spirit. Our lawyer divided his time between business and study, spending six months at Rome in giving advice and attending to public duties, and six in a country retreat. He wrote a great number of books on different subjects, but chiefly relating to jurisprudence. A. Gellius several times refers to his commentaries on the twelve tables. The time of his death is uncertain; for it is scarcely probable that he is the person of the same name whom Pliny the elder mentions as lately dead at a very advanced age, and who made himself ridiculous by a passion for miniature painting. *Tacit. Annal. Suetonius. A. Gellius. Pomponius.*—A.

LABERIUS, Decimus, a writer of the dramatic pieces called by the Latins *mimes*, was a Roman knight by birth. He was sixty years of age, when Julius Cæsar, in the plenitude of his power, urged him, by the promise of a liberal reward, to appear on the stage in one of his own pieces. Macrobius, who has recorded the anecdote, has also preserved the prologue spoken by Laberius on the occasion, in which he intimates that the request of such a man as Cæsar was equivalent to a command. He shews a spirit in these verses superior to what might have been expected from a writer of licentious farces. The following lines are truly touching.

Ego bis tricenis annis actis sine nota
Eques Romanus lare egressus meo
Domum revertar mimus: nimirum hoc die
Uno plus vixi, mihi quam vivendum foret.

Twice thirty years past o'er without a blot,
A Roman knight this morn I left my house,
A player to return. Alas! my friends,
I feel that I have liv'd a day too long!

He did not refrain, during the action, from some strokes against the usurper, and drew the eyes of all the assembly upon Cæsar by the sentence,

Necesse est multos timeat quem multi timent.

Many he dreads in turn, whom many dread.

On leaving the stage, Laberius withdrew to the knight's seats in the theatre, but was not received by them. It is said that Cicero on this occasion said to him, "I would give you room, if I were not too much crowded;" meaning a sarcasm on the great number of new knights created by Cæsar: to which Laberius replied, "I wonder you should be crowded, who usually sit upon two seats at once;" alluding to the orator's trimming conduct in the civil dissensions. The favour of Cæsar afterwards gave the superiority to Publius Syrus, another composer of mimes. Laberius survived the dictator ten months, and died B. C. 44. The titles of several of his pieces are preserved by A. Gellius, and a few fragments of him are given in Mattaire's Corpus Poetarum. Horace, in his Satires, has a line in disparagement of the mimes of Laberius, but which may be understood rather as expressing contempt for that species of composition than for his performances in particular. *Macrobii Saturn. Vossii Poet. Lat. Bayle.*—A.

LABOUREUR, John le, a writer of history and memoirs, was born in 1623 at Montmorenci, near Paris. At the age of nineteen he displayed his turn for historical researches by publishing an account of the tombs in the church of the Celestines at Paris, with memoirs of the persons entombed, their genealogies, arms, &c. which, though an incorrect performance, was well received. In 1644, he was at court, in the station of gentleman in waiting, when he was appointed to attend the marshaless Guebriant into Poland, whither she was conducting the duchess of Nevers, contracted to king Ladislaus IV. After his return, he published, in 1647, a curious narrative of this female embassy. He then entered into the ecclesiastical profession, and was made almoner to the king, and prior of Juvigné. In 1664, the king created him commander of the order of St. Michael. He died in 1675. His other works were, "History of the Marshal de Guebriant," 1659: a new edition of the "Memoirs of Michael de Castelnau," with several genealogical histories; 1656, two vols. folio; also at Brussels, in three vols. folio, 1731: this performance is reckoned to have thrown much light upon French history; and the additions by le Laboureur are said to be very valuable, both for

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their accuracy and the free spirit in which they are written. "History of King Charles VI., translated from the Latin of a MS. in the Library of the President de Thou," two vols. folio, 1663. "A Treatise on the Origin of Coats of Arms," 1684, 4to. He left several MSS. particularly "A History of the Peerage," in the king's library. *Moreri. Nouv. Dict. Hist.* —A.

LACTANTIUS, whose name is now generally written LUCIUS CÆLIUS, or CÆCILIUS FIRMIANUS LACTANTIUS, the most eloquent of the Latin Christian fathers, flourished in the early part of the fourth century. We are not acquainted with any circumstances concerning his family; and of the date of his birth, any more than of his native country, we have no certain information. Some have conjectured that he was a native of Fermum, now Fermo in Italy, and that from thence he was called Firmianus; but it is more generally believed that he was an African. The latter hypothesis derives some weight from the circumstance of his being educated under Arnobius, who taught rhetoric at Sicca in Africa; and it is confirmed by his writing an itinerary from Africa to Nicomedia, which, probably, contained a description of his own journey to that city. While he studied at Sicca, he wrote a book, entitled, "Symposium," or "The Banquet;" by which he acquired so great a reputation, that when the emperor Dioclesian entertained the design of rendering Nicomedia a rival to Rome, he was sent for by him to teach rhetoric in that city. As, however, he had not many scholars there, it being inhabited chiefly by Greeks, who had no great value for Roman eloquence, he employed himself principally in writing. It has been supposed by some, that Lactantius was originally a heathen, and converted when young to the Christian religion. This point has been examined by Lardner, with his usual attention and judgment; who, from there being no clear intimations of his heathenism, or of his conversion to Christianity, in his own works, or in any ancient writers who have mentioned him, was rather inclined to think, that he was from the beginning educated in the Christian religion; and that he was a Christian when Dioclesian's persecution commenced at Nicomedia, is unquestionable. How he passed through that long and dreadful persecution, we are not informed. It appears, however, that, whether owing to the unprofitableness of his profession and literary pursuits, or to the difficulties of the time in which he lived, he was generally in narrow circumstances, and sometimes so poor as to want even necessaries. This extreme poverty Dupin and Tillemont are of opinion was chosen and voluntary, and a proof of his exalted virtue in the exercise of mortification and self-denial; but to such a notion, the language of St. Jerome, from which it is deduced, does not give any countenance. From this state of poverty it is reasonable to conclude that he was relieved, when invited by the emperor Constantine into Gaul, and appointed Latin preceptor to his son, Crispus Cæsar; and, when that prince had been put to death by his father, it seems probable that much notice was not taken of him afterwards, but that, to the disgrace of the emperor, he was left, without a proper provision, to struggle in his old age with inconvenience and penury. We do not know any thing more of the life of Lactantius, than the particulars already mentioned, excepting that he lived to a very advanced period, and that he never pleaded as an advocate at the bar. With respect to the time of his leaving Nicomedia, or of his coming into Gaul, or of his death, nothing can with any certainty be now determined.

We now proceed to lay before our readers a summary of the leading opinions of this Christian father. He often speaks of the nature and design of the Christian revelation, as suited to promote the general good of all, of every age, sex, and condition: so that all may attain to just sentiments of God, and be directed and assisted in the way of holiness, and obtain everlasting happiness. And he asserts it to be in the power of the meanest and poorest of men to attain to righteousness. He asserts the freedom of man's will, or, his power to do good or evil. He was of opinion, that another life, or a future state of happiness for good men, may be proved by reason. He did not deny the eternity of hell-torments. He often asserts the great value of repentance, and says, that it entirely obliterates the iniquity, or guilt, of him who had sinned; founding his arguments upon the supposition, that true virtue alone recommends men to the divine acceptance, and that God desires nothing of men, but sincere virtue, or true holiness. Of the ends and views of Christ's coming, and particularly of his death, he says, that Christ was sent to teach all nations under heaven the knowledge and worship of the one only true God; as a master of virtue, to teach the doctrine of righteousness, and to be an example of it, that men following him might obtain eternal life; that he was also to deliver men from an excessive fear of death, and enable them to en-

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dure it with courage and patience; and that he lived in a mean condition, and underwent the ignominious death of the cross, that he might be a complete example of virtue, and of patience under sufferings, and that he might more especially encourage such as are poor and mean in this world. He says nothing of Christ's death, according to the creed of the modern orthodox, as a propitiatory sacrifice for sin, or a satisfaction made to divine justice for the sins of the human race. He, likewise, in his Epistles, according to Jerome, denied the personality of the Holy Ghost, and, in others of his writings, which have reached modern times, speaks differently from the sound doctrine of the church concerning the trinity, and several other points. Hence he has been characterised by many learned moderns as a miserable divine, who had very little knowledge of the Christian doctrine. Some have charged him with Manichæism; but he is unanswerably vindicated from that accusation by Lardner. He entertained the common notion of that time, concerning the fall of many of the angels; and he expected a terrestrial reign of Christ for a thousand years before the general judgment, which happy period he thought to be near, and that it could not be deferred more than two hundred years.

Speaking of his character as a writer, Dupin says, that he is the most eloquent of all the ecclesiastical authors who wrote in Latin. His style is pure, equal, and natural; in a word, it is extremely like Cicero's; and he justly deserves the name of the Christian Cicero, not only for the clearness and purity of his language, but also for the turn of his phrase, and his manner of writing; which so much resembles that of Tully, that the most accurate critics have found it difficult to point out any difference between them: nay, there have been some, as we are informed by Picus Mirandula, who have not hesitated in preferring his style to Cicero's. Lardner pronounces him to have been "an honour and ornament to the Christian profession in his day; who employed his fine parts and extensive learning in the service of religion, without worldly views of any kind. The time in which he lived secures him a kind of veneration. He saw the quiet and peaceful state of the church, before Dioclesian's persecution; he was also witness of that dreadful scene, and afterwards saw the flourishing condition of Christians under Constantine. His eminent abilities recommended him to the esteem of two great emperors, of different religions. His uncommon honesty and simplicity, and earnest zeal for the Christian religion, and all truth in general, appear in his works: where also his learning is very conspicuous. But we had seen more proofs of this, if his Epistles, and other works now lost, had come down to us. He had, as it seems, a certain vehemence and impetuosity of natural temper, not uncommon in Africans, which upon some occasions hindered his considering and weighing what might be said on both sides of a question. At the same time, possibly, we are indebted to that fire, which supported him in the fatigues of acquiring knowledge, and then communicating it to others." His principal work is entitled, "Institutionum Libri VII.," and is a noble production, containing a most solid and spirited confutation of the writings of two heathens of note, who published pieces against the Christian religion at the commencement of the persecution under Dioclesian, and intended, at the same time, as a general answer to all others, who already had, or might afterwards oppose the Christian doctrine. Critics have widely differed in their judgment concerning the time of writing and publishing them; but we conceive that the weight of evidence preponderates in favour of the opinion of Cave and Lardner, who consider them to have been composed, for the most part at least, under the persecution of Dioclesian, though perhaps they were not published till after it was over. Of the preceding we have also an abridgment, entitled "Institutionum Epitome," inscribed by Lactantius to his brother Pentadius. This was imperfect at the beginning, in St. Jerome's copy, and was so in those which reached modern times, till, to the great joy of the learned world, a perfect, or nearly perfect copy was found in the library of the king of Sardinia at Turin, by Dr. Christopher Matthew Pfaff, and published by him at Paris, in 1712. A curious account of the MS. and the fortunate discovery of it, may be read in the preliminary dissertation, and in M. la Roche's "Memoirs of Literature." This abridgment is a useful book, containing in it some things not to be found in the Institutions themselves. In his treatise "De Ira Dei," which is particularly commended by Jerome as a learned and elegant piece, and a complete treatise upon the subject, Lactantius endeavours to prove, that God is capable of anger, as well as of mercy and compassion; and in his treatise "De Opificio Dei," he establishes the doctrine of God's providence, by demonstrating the excellence of his principal work, which is man, giving an elegant description of the parts of the human body, and the properties or fa-

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culties of the soul. What we have already noticed are the only works remaining, which are universally allowed to be the genuine productions of Lactantius. Respecting the well-known book "De Mortibus Persecutorum," the learned world has been divided in opinion; one party maintaining that it is to be ascribed to that father, and the other that it carries strong intrinsic marks of having been written by another hand. The reader may find a reference to the authors on both sides the question in Lardner. Whether it be genuine or not, it is, however, a very valuable work, containing a short account of the sufferings of the Christians under several of the Roman emperors, from the death and resurrection of Christ to Dioclesian; and then a particular history of the persecution raised by that emperor, and the causes and springs of it; as likewise the miserable deaths of the chief instruments employed in it. This piece furnishes us with several remarkable facts, which are recorded no where else. It is a work which none of the ancients after the time of Jerome have noticed; and it was first published by Stephen Baluze, in the second volume of his "Miscellanea," in the year 1679. Nothing need be said of the poems "De Phœnice," "De Pascha," and "De Passione Domini," which are joined with the works of Lactantius in most editions, but are now generally allowed to be spurious. The editions of this father's works are very numerous, and are most of them mentioned by Cave and Dupin. The first edition was published at Rome, in 1468, in folio, by Conrad Lewenheim; and the last, which is the most correct, was edited at Paris, in 1748, in two volumes quarto, by the abbé Lenglet. *Fabricii Bibl. Eccl. sub. Hieron. cap. lxxx. Cave's Hist. Lit. vol. I. sub. sæc. Arian. Dupin. Nouv. Dict. Hist. Lardner's Cred. vol. VII. par. ii. ch.* 65. —M.

LACYDES, a Greek philosopher of the middle academy, was a native of Cyrene, and the disciple of Arcesilaus, whom he also succeeded in the academic chair. He was very poor in his youth; but, notwithstanding his humble circumstances, he acquired great reputation by his intense application to his studies, his graceful manner of speaking, and entertaining conversation. At the death of Arcesilaus, in the fourth year of the hundred and thirty-fourth Olympiad, he succeeded to his office, and adhered to his doctrines without making any innovation in them. He taught in a new school, which, however, was within the limits of the academic grove. This was a garden which Attalus king of Pergamus had caused to be made, and presented to him, which was afterwards known by the name of the Lacydean garden. That prince, who was a lover of philosophy, entertained a high esteem for Lacydes, and sent him an invitation to come to his court; to which he answered, that the portraits of kings should be viewed at a distance. After teaching philosophy twenty-six years, he resigned the employment to his disciples Telecles and Evander, in the second year of the hundred and forty-first Olympiad. He had a goose, which was so much attached to him, that it followed him wherever he went, by night as well as by day; and when the animal died, our philosopher, not greatly to the credit of his wisdom, solemnised its funeral obsequies with as much magnificence as if it had been his son or brother. The cause of his death, which may be attributed to himself, was still more unworthy of him: for he fell the victim of a paralytic attack, which was brought on him by an indulgence to excessive drinking, about the year 215, B. C. *Diog. Laert. lib. iv. Bayle. Stanley's Hist. Phil. par. v. Enfield's Hist. Phil. vol. I. b. ii. ch. viii. sect.* 2.—M.

LADISLAUS I. king of Hungary, son of Bela I, was born in 1041. He was a very martial prince, and joined his brother Geysa in a war against Solomon the son of Andrew, whom he was greatly instrumental in defeating at the bloody battle which deprived him of his crown, and placed it upon the head of Geysa. On the death of the latter in 1078, Ladislaus was chosen by the states to succeed him, but would not wear the crown till Solomon had abdicated the throne. He defeated the rebellious Walachians, and annexed to his dominions Dalmatia and Croatia, through the gift of his sister, who was widow of the last king of Dalmatia. He expelled, with great slaughter, the Chuni, or Huns, who had invaded his kingdom, and killed their king with his own hand. He was successful against the Russians and Poles, and obliged both nations to sue for peace. Having thus rendered his dominions secure on all sides, he studied to make them flourish by the arts of peace; built churches, encouraged commerce, and published an improved code of laws. He had made great preparations for joining the first crusade, when, in an expedition into Bohemia, he was attacked with a disease which carried him off in 1095, after a glorious reign of seventeen years. His obedience to the papal see procured him the honour of canonization from pope Celestine III. *Mod. Univers. Hist. Sacy Hist. de Hongrie.*—A.

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LADISLAUS III. king of Hungary, surnamed *the Chun*, came to the throne in 1272, after the death of his father, Stephen IV. Soon after his accession, in conjunction with the emperor Rodolph, he defeated the Bohemian king Othogar, who lost his life in the action. Returning victorious to his country, he gave himself up to voluptuousness, and repudiated his lawful wife, in order to indulge in debauchery with some women of the Tartar nation of Cumans. He oppressed his nobles, and plundered the churches and monasteries; and paying no regard to the admonitions of a legate sent from Rome to reclaim him, was excommunicated by him. Meantime his neglect of the government, and the disaffection of his subjects, invited the incursions of the Tartars, by whom Hungary was so desolated, that for want of beasts, men, and even the nobles themselves, were obliged to draw the plow. This circumstance has been transmitted to posterity in the proverbial phrase of "the plows of Ladislaus." At length, continuing to give his confidence to the Cumans, he was assassinated by them in his tent in the year 1290. *Mod. Univ. Hist. Sacy Hist. de Hongrie.*—A.

LADISLAUS IV. king of Hungary, also king of Poland, under the title of Uladislaus V., was the son of Jagello, or Uladislaus IV., whom he succeeded on the Polish throne in 1435, being then in the ninth year of his age. He early displayed a martial disposition, and was about to head an army against sultan Amurath, when, through the influence of John Corvin, surnamed Huniades (see his article), he was elected king of Hungary in 1440, to the prejudice of young Ladislaus, the infant son of the late Albert and Elizabeth. The Polish king accepted his new dignity, and entered Hungary at the head of an army. As the famous crown of St. Stephen was in possession of Elizabeth, he was crowned with a diadem taken from the chest containing the relics of that sainted monarch. A civil war between the two parties was at length concluded by an agreement, confirming the throne of Hungary to the Polish Ladislaus during the minority of his competitor; and the nation unanimously turned its arms against the Turks. The repeated successes of Huniades induced Amurath to make proposals for peace, which was concluded, on favourable terms for Ladislaus, in 1444. This treaty gave great offence to the other Christian powers; and the pope sent into Hungary his legate, cardinal Julian Cesarini, for the purpose of persuading Ladislaus to violate the solemn oaths he had taken for its observance, and to renew the war. He was, unfortunately, successful in his arguments. Ladislaus, thinking Amurath fully occupied with a rebellion in Asia, marched into Bulgaria, and encamped at Varna. He was there met by the sultan, and a very bloody battle ensued, on November 11, 1444, in which Ladislaus, borne by his impetuosity into the midst of the enemy, was slain, and his death occasioned the complete rout of his army with terrible carnage. *Mod. Univers. Hist. Sacy Hist. de Hongrie.*—A.

LADISLAUS V. king of Hungary, the posthumous son of Albert of Austria and Elizabeth of Hungary, born in 1440, was bringing up at the court of the emperor Frederic III. his uncle, when at the death of Ladislaus IV. he succeeded to the throne of Hungary, being then in the fifth year of his age. The Hungarians sent to demand their prince, who was also by inheritance king of Bohemia, and duke of Austria; but it was not till 1452 that they obtained his restitution. It was agreed that during his minority Hungary should be governed by John Corvin, son of Huniades; Bohemia by George Podiebrad; and Austria by Ulric, count of Ciley, the young king's uncle, who was to have the guardianship of his person. The count endeavoured to supplant John Corvin, but in vain, and he obtained great honour by his defeat of the Turks before Belgrade. At the death of John, the government was transferred to his son Ladislaus, to the great mortification of the count of Ciley, who endeavoured to procure his assassination; but he was himself killed at Belgrade by the friends of that family. The young king was greatly incensed at the death of his uncle, but found it necessary to give a pardon to the sons of Corvin, which he confirmed by an oath over the holy sacrament. On returning to Buda, however, he caused Ladislaus and his brother Matthias to be apprehended, and the former to be publicly executed. He soon after went to Prague, in order to celebrate his nuptials with Magdalen of France, daughter to Charles VII.; but in the midst of the festivities, he was carried off by a sudden disease, not without suspicion of poison, in 1457, at the age of seventeen. *Mod. Univ. Hist. Sacy Hist. de Hongrie.*—A.

LADISLAUS VI. king of Hungary, was the son of Casimir IV. king of Poland. In 1470 he was chosen king of Bohemia, and was soon involved in a war with Matthias king of Hungary, which was terminated by a peace in

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1475. At the death of Matthias in 1490, Ladislaus was elected to succeed him, chiefly through the influence of the widow-queen, Beatrice, whom he promised to marry. He had to make his way to the crown against the hostile opposition of his competitors, one of whom was his own brother, and at length was quietly seated. He broke his word with Beatrice, under pretext of her sterility, and married Anne, daughter of the count of Candale. His disposition was pacific and indolent, little fitted to contend with the disorders, foreign and domestic, which harassed his kingdom; and from his bulk and inactivity he acquired from his subjects the appellation of *ox*. The Turks having threatened Hungary, Ladislaus wished to avert the danger by a treaty, but was prevented by the fanatic archbishop of Strigonia, who preached up a crusade, and collected a large body of peasants. These turned their arms against their own nobles, and committed enormous excesses, which were quelled by the count of Scepus with equal cruelty. Ladislaus, though not warlike, was by no means inattentive to his regal duties, and employed much time in collecting all the Hungarian laws and the decrees of the kings into one body, which has ever since formed the base of the constitution and jurisprudence of the country. He died in 1516, after a reign of twenty-five years over Hungary. *Mod. Univ. Hist. Sacy Hist. de Hongrie.*—A.

LADISLAUS kings of Poland. See ULADISLAUS.

LADVOCAT, JOHN-BAPTIST, a man of letters, born in 1709, was son of the subdelegate of Vaucouleurs, in the diocese of Toul. He studied first under the Jesuits at Pont-a-Mousson, and afterwards at the Sorbonne, of which society he was admitted a member. For some time he occupied the cure of Domremi, the birth-place of Joan of Arc; but in 1740 he was called by the Sorbonne to fill one of its royal professorships, and in 1742 was made librarian. In 1751 he was appointed to the chair of Hebrew founded in the Sorbonne by the pious duke of Orleans, which station he held till his death in 1765. M. Ladvocat was a person of a highly estimable character, mild, humane, and undisguised. As a writer he is chiefly known by his "Dictionnaire Geographique portatif," 8vo. frequently reprinted; and his "Dictionnaire Historique portatif," two vols. 8vo. an useful compendium of biography, of which several editions have been given with successive improvements. He also published a "Hebrew Grammar," for the use of his pupils; and after his death appeared several theological tracts of his composition. *Nouv. Dict. Hist.*—A.

LADVOCAT, LEWIS FRANCIS, a French counsellor and philosophical writer, was born at Paris, in the year 1644. He was admitted counsellor to the king, appointed master in ordinary in the chamber of accounts, in 1671, and died dean of that chamber, in 1735, in the ninety-first year of his age. He was an able magistrate, who had successfully cultivated literature, and was well conversant with philosophy. He was the author of "Dialogues relating to a new System of moral and natural Philosophy, or, a Search after Happiness, under the Guidance of the Light of Nature," 1722, 12mo.; which Dupin speaks of as a well-written production, abounding in solid reflections, and just, well-connected reasonings. The authors of the "Memoires de Trevoux," when giving an analysis of them, in one of their numbers for that year, brought forwards a variety of objections against this work. To these the author replied in 1728, by publishing "A New System of Philosophy, founded on the indisputable Nature of Things, compared with the Opinions of the ancient Philosophers relating to the first Principles of Nature, &c.; to which is added a Treatise on the Nature of the Soul, and the Existence of God, &c." in two vols. 12mo. *Moreri. Nouv. Dict. Hist.*—M.

LÆLIUS, CAIUS, a noble Roman, the intimate friend of the first Scipio Africanus, accompanied that general as commander of his fleet into Spain, and was instrumental in the taking of New Carthage. After Spain was reduced under the Roman dominion, Lælius was sent by Scipio to treat with Syphax, and was afterwards employed to ravage the coast of Africa. In conjunction with Massinissa he defeated Syphax, and brought him prisoner to Rome. At the battle of Zama he commanded the Italian horse, and had a great share in the success of the day. He was made consul in 190 B. C. *Livy. Univers. Hist.*—A.

LÆLIUS, CAIUS, surnamed *the Wise*, supposed to have been the son of the preceding, was equally distinguished with the former by his friendship with the *second* Scipio Africanus. He was likewise an eminent orator, and a cultivator of polite literature, having been a disciple of Diogenes the Stoic, and of Panætius. He signalized his courage in the war against Viriathus in Spain, but was chiefly known by his civil honours. His oratory is by Cicero described as of the mild and elegant kind, to

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which his temper of mind was adapted; for he is said never on any occasion to have displayed a change of countenance. His surname, according to Cicero, was derived from the philosophic temperance of his mode of living; but Plutarch ascribes it to the prudence with which he dropped a project for improving the condition of the plebeians, when he found that it would meet with a violent opposition. He was a member of the college of augurs, and pronounced one of his most famous orations in that capacity. He attained the consulship in the year B. C. 140. When his friend Scipio quitted all concern in public affairs, Lælius accompanied him to his country retreat of Liternum, where these two great men were not ashamed, according to Cicero's expression, to grow boys again, and divert themselves with throwing pebbles on the sea shore. That writer has immortalized their connexion by making it the base of his dialogue on friendship, in which Lælius appears as the chief speaker. He passed a long life in conjugal union with a single wife, in whom was centered all his attachment to the sex. He is supposed to have had a share in the composition, or, at least, the correction, of Terence's comedies. *Cicero de Oratore & Clar. Orat. &c. Plutarch. Vossii Poet. Lat.*—A.

LAER, Peter van, commonly known under the name of Bamboccio, an eminent painter, was born in 1613 at Laer, or Laar, a village near Naerden, in the province of Holland. He displayed from infancy a strong passion for design, and at an early age went to Rome for improvement, in which capital he resided sixteen years, so that some regard him rather as an Italian than a Dutch artist. To this his Italian nickname of *Bamboccio* has contributed, which was given him on account of the extraordinary proportion of his limbs, which made him look like an *overgrown child*. He overcame this ridicule, however, by his professional excellence, and also by the agreeable and pleasant cast of his conversation and manners. As a painter he is reckoned to have possessed great truth and delicacy of pencil, an admirable transparent tone of colouring, a judicious ordonnance, and much fertility of invention. Objects impressed themselves so strongly upon his imagination, that he never forgot them, but could at pleasure delineate them from memory with great exactness. He painted in small size, and his subjects were always taken from common life; such as rural scenes, inn doors, farriers' shops, conversations, and cattle. He left Italy in 1639, and came first to Amsterdam, and then to Haerlem, where his works were for a time much sought after; but the high price he set upon them, and the rivalry of Wouvermans, lessened his employment, and his want of economy reduced him to indigence. At the age of sixty he had the farther affliction of a severe asthmatic complaint, which entirely destroyed his gaiety, and depressed his spirits to such a degree as to render life insupportable. It is said that he put a period to it by throwing himself into a well, at Haerlem, in 1675. The works of Bamboccio are found in various cabinets, and bear a high value. Several of his designs have been engraved, and he himself engraved two sets of plates of rural scenes with horses. *D'Argenville Vies des Peintres. Pilkington's Dict.* —A.

LAET, John de, a copious writer in geography and civil history, was a native of Antwerp. Scarcely any thing is known of his life, but the title is given him of director of the East India company. He was intimate with Saumaise, and was conversant with a variety of languages. He died at Antwerp in 1649. Of the works which he composed, or edited, the following are the principal. "Hispania:" "Gallia:" "De principibus Italiæ tractatus varii:" "Belgii confœderati respublica:" "Turcici imperii status:" "Persia:" "De imperio magni Mogolis:" "Portugallia:" "Respublica Poloniæ, Lithuaniæ, Prussiæ, & Livoniæ." All these small volumes, describing the geography, government, manners, productions, &c. of the several countries treated of, though not extremely accurate in their information, were well received, chiefly from their portable size, and the beauty of Elzevir's types, and are still sought after, under the name of the *Respublica*. A more considerable work was his "Novus Orbis, seu descriptio Indiæ occidentalis," fol. *Leyd.* 1633, which he also translated into French, and published in 1640: it likewise appeared in Flemish. This account of America, though not always exact, has been much used by later geographers. It involved him in a controversy respecting the origin of the Americans with Grotius, who treated him with little respect. De Laet edited "Piso's and Marcgrave's Account of Brazil," with additions; and gave a complete edition of "Vitruvius," with the notes of various critics, and the treatises of various other authors on architectural subjects, in folio, *Amst.* 1649. *Moreri. Nouv. Dict. Hist.*—A.

LAFITAU, Joseph-Francis, born at Bourdeaux, entered into the society of Jesuits, and

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was employed as a missionary among the North American savages. On his return he published a work entitled "Les Meurs des Sauvages Americains comparés aux meurs des premiers tems," two vols. quarto, 1723, which is regarded as one of the most exact accounts that have been given to the public of the manners of the aboriginal tribes in the new world; and his comparison with the people of antiquity is ingenious, and supported with much learning. He wrote also a "History of the Discoveries of the Portuguese in the New World," two vols. 4to. 1733, and four vols. 12mo. 1734, which is esteemed; and some "Remarks upon Ginseng," 12mo. 1728. This author died about 1740. *Nouv. Dict. Hist.*—A.

LAFITAU, Peter-Francis, a French prelate in the eighteenth century, and author of various works, was the son of a wine-cooper at Bourdeaux, where he was born in the year 1685. When very young he was admitted among the Jesuits, and exhibited proofs of genius and talents, which were judiciously cherished by his superiors. The first line in which he distinguished himself was that of pulpit eloquence, which he practised a considerable time with very high reputation. Afterwards he was deputed to Rome, to negociate on the subject of the disputes in France relative to the bull *Unigenitus;* where his address and lively conversation rendered him a great favourite with pope Clement IX. He did not neglect the opportunity which this circumstance afforded him to push his fortune; and, after quitting the society of Jesus, obtained from his holiness the bishopric of Sisteron, in Provence. Over this diocese he presided, discharging his episcopal duties in the most faithful and exemplary manner till his death, which took place at the castle of Lurs, in 1764, when he was about seventy-nine years of age. He was through life a zealous enemy to Jansenism, which he assailed more with the weapons of ridicule than of serious argument or learning. He was the author of "A History of the Constitution *Unigenitus*," in two vols. 12mo.; "The History of Clement IX." in two vols. 12mo.; "Sermons," in four vols. 12mo.; and several devotional and practical treatises, the titles of which are inserted in the *Nouv. Dict. Hist.* —M.

LAGNY, Thomas Fantet de, a very eminent French mathematician, was born at Lyons, in the year 1660. He was designed by his father for the bar, and was sent to pursue his studies in the college of the Trinity at Lyons, and afterwards in the university of Thoulouse. But having met accidentally with Fournier's Euclid, and Pelletier's algebra, his genius for the mathematics was developed, and from that time he gave himself up wholly to the pursuit of his favourite science. He came to Paris in the year 1686, and was soon afterwards appointed tutor to the duke de Noailles. In 1691 he published "A general and brief Method of extracting Roots;" of which, in the following year, he printed an enlarged and improved edition, entitled, "New and concise Methods for the Extraction and Approximation of Roots," &c. quarto. This work at once established his fame in the mathematical world, and shewed him to be worthy of the honour which he received in 1695, when he was nominated an associate member of the Academy of Sciences. In 1697 he published his "New Elements of Arithmetic and Algebra, or, Introduction to the Mathematics," 12mo.; and in the same year, the abbé Bignon, protector-general of letters, procured him the appointment of professor royal of hydrography at Rochfort. In that situation he spent sixteen years, to the great benefit of the royal marine establishment, and zealously applied his scientific knowledge to the improvement of navigation. In 1699, upon the renewal of the Academy of Sciences, he was named associate geometrician. In the year 1715, the duke of Orleans, then regent of France, recalled him to Paris, and made him sub-director of the general bank, in which he lost the greater part of his fortune by the failure of that establishment. During the same year he was appointed a pensioner of the Academy of Sciences; and soon afterwards obtained the place of sub-librarian to the king, for philosophical and mathematical books. In 1724 he was chosen sub-director of the Academy, and was gratified by the regent with a pension of two thousand livres; and in the following year he was elected director of the academy. He died on the 12th of April, 1734, about the age of seventy-four. In the last moments of his life, and when he no longer knew the persons who surrounded his bed, one of them, through curiosity, asked him, "What is the square of twelve?" to which he immediately replied, and without seeming to know that he gave any answer, "a hundred and forty-four." He particularly excelled in arithmetic, algebra, and geometry, in which he made many improvements and discoveries. He, as well as Leibnitz, invented a binary arithmetic, in which only two figures are concerned. He rendered much easier the resolution of algebraic equations, especially the irreducible case in cubic

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equations; and the numeral resolution of the higher powers, by means of short approximating theorems. He delivered the measures of angles in a new science, called *Goniometry*; in which he measured angles by a pair of compasses, without scales, or tables, with great exactness; and thus gave a new appearance to trigonometry. *Cyclometry*, or the measure of the circle, was also an object of his attention; and he calculated, by means of infinite series, the ratio of the circumference of a circle to its diameter, to 120 places of figures. He gave a general theorem for the tangents of multiple arcs; and he was the author of many other curious or useful improvements, which are found in the great multitude of his papers, that are printed in the different volumes of the memoirs of the Academy of Sciences; namely, almost in every volume from the year 1699 to 1729. Besides the articles already mentioned, he published, in a separate form, a treatise "On the Cubature of the Sphere," 1702, 12mo. As for the "General Analysis, containing New Methods of resolving Problems of every Kind," &c. published in 1733, quarto, under the name of de Lagny, by M. Richer, a very able mathematician, it is said to be the undoubted production of the editor, who was assisted by the papers of his friend M. de Lagny, of which he was allowed the free use. *Moreri. Nouv. Dict. Hist. Hutton's Math. Dict.*—M.

LAINEZ, or LAYNEZ, JAMES, a Spanish jesuit, and the first general of the order after the death of the founder, was born in the year 1512. He was educated at the university of Alcala, where he was admitted to the degree of doctor; and afterwards he removed to Paris, to study divinity. Here he associated with Loyola, and was one of the seven who bound themselves by a vow at Mont-Martre, to erect the new community. According to some writers, he had the principal hand in drawing up the constitutions for their government. Upon the death of Loyola in 1556, he succeeded him as superior of the society; but was not formally elected general, till two years afterwards. He now directed his views to extend the power belonging to his office, and by his policy and address raised it to an enormous pitch. His first measure was to obtain a decree, that the office of general should not be temporary, but permanent in the person who should be elected to it; in which he succeeded, notwithstanding that pope Paul IV. was not unaware of the dangerous consequences that might spring from such an establishment. His next step was to secure to the general the right of entering into all kinds of engagements, without submitting them to the deliberation of the community; to give authority and authenticity to the commentaries and declaration relating to the constitutions; to make new constitutions, and to change and interpret the old ones; and also to establish prisons for refractory and disobedient members. To these no less than monarchical prerogatives, he procured the submission of the order, at the first congregation which was held after the death of Loyola; and may therefore be considered as the real founder of that system of worldly policy, by which the Jesuits afterwards acquired such astonishing influence in every part of the globe. He assisted at the council of Trent, in the character of divine to the papal see, under the pontificates of Paul III., Julius III., and Pius IV.; and distinguished himself by his knowledge of business, by his genius, and above all, by his zeal for the pretensions of the papacy. In the twenty-third session, held in 1563, he maintained the bold positions, "that the hierarchy was concentered in the person of the pope; that the bishops possessed neither jurisdiction nor power, which they did not hold under him; that Jesus Christ had delegated his authority to St. Peter, from whom the other apostles had received their commissions; that the tribunal of the pope on earth is equally extensive and paramount with that of Jesus Christ in heaven," &c. In the year 1561, he went to France, in the suite of cardinal de Ferrara, the legate of pope Pius IV., and attended the conference at Poissi, where he disputed with Beza and Peter Martyr. In the commencement of a discourse which he pronounced on this occasion, he addressed himself to queen Catharine de Medicis, and took the freedom of telling her, that a woman had no business to appoint conferences for religious discussions, and that she had usurped the right of the pope. After his return to Rome, he refused a cardinal's hat, which pope Paul IV. offered him, and died in 1565, about the age of fifty-three. He was the author of some theological and moral treatises. *Moreri. Nouv. Dict. Hist.* —M.

LAIRESSE, GERARD, an eminent painter, was born at Liege, in 1640. His father, who was a painter, gave him instructions in his art, and he was also a disciple of Bartolet, whom he closely imitated. From him, and from the works of Testa and Nicholas Poussin, he derived that taste for the antique which appears extraordinary in one who never visited Italy. He began to paint portraits at the age of fif-

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teen, and also made himself known by some history pieces. The money he gained was squandered in idle expence; for although remarkably ugly, he was fond of dress, and aspired to please the fair sex. He married, and settled at Utrecht; where he was reduced to very distressed circumstances. A picture which he offered to sale for present support made him known to a Dutch picture-merchant, who invited him to Amsterdam. On coming thither, a canvas was presented to him for proof of his abilities; and before sitting down he surprised the by-standers by drawing out a violin, and playing a tune: he then made a sketch of a nativity, with several figures; resumed his violin, and finished his picture the same day. This anecdote suffices to give an idea of his singularities, and of that astonishing facility of invention and quickness of hand for which he was remarkable. Of the latter he once gave an extraordinary proof, by finishing, for a wager, in a single day, a picture of Parnassus, with Apollo and the nine muses, as large as life; of which the face of Apollo was a striking portrait of a person who was observing his labour.

Lairesse was not, however, only commendable for expedition: he was a real genius in his art. His taste in design was grand and poetical, his expression lively, his colouring true and glowing, his touch light and firm, his draperies disposed in broad and natural folds. His figures were somewhat too short, and deficient in grace, though not universally so. The reputation he acquired gave him much employment, but want of economy made him needy. In his latter years he was afflicted with blindness, but was still resorted to by artists and amateurs, on account of his instructions, of which he was remarkably communicative. The treatises on design and colouring which pass under his name were collected from his detached observations. He died at Amsterdam in 1711, and was buried by the society of artists in that city. His pictures are met with in most great collections, and some of them are highly valued. Several have been engraved. He himself etched a great deal, and the plates from his designs amount to two hundred and fifty-six, of which more than half are by his own hand.

There were several artists of this family. Besides the father, Gerard had three brothers, of whom *Ernest* and *John* excelled in painting animals, and *James* in flowers. Two of Gerard's sons were his own pupils. *D'Argenville. Pilkington's Dict.*—A.

LALAMANT, or LALLEMENT, John, a physician, and man of learning, was of a good family of Autun, where he flourished in the sixteenth century, about the end of which he died. He was eminent in his profession, and published versions of several treatises of Hippocrates and Galen. He also published a "French Translation of the four Philippics of Demosthenes," *Paris*, 1549; and a "Latin Version of seven Tragedies of Sophocles," *Paris*, 1577. In this last work he has been convicted of plagiarism, in borrowing, without acknowledgment, several lines from George Rataller. His most valuable labours relate to the different modes of computing the year, used by different nations of antiquity. They are contained in the following work—"Anni Hebræi & exterarum fere omnium & præcipuarum gentium anni ratio, & cum Romano collatio," *Genev.* 1571, 8vo.: from this, three dissertations, on the Macedonian and Attic years and months, have been inserted by Gronovius in the ninth tome of Grecian Antiquities. *Moreri.*—A.

LALANDE, James de, an eminent counsellor and professor of law, was born at Orleans in 1622. He distinguished himself by his profound erudition, and by the private and public virtues with which he passed through a long life in the exercise of various important functions. He was made counsellor in the bailiwick and presidial seat of Orleans in 1652, doctor and professor of law in the university in 1653, receiver of the city in 1684, and mayor in 1691. His integrity, beneficence, and zeal for the interests of his countrymen, conferred upon him the glorious title of father of the people. He died in 1703. Lalande was the author of several esteemed works in his profession, of which the most important were an excellent "Commentary upon the Custom of Orleans," fol. 1677, and 1704; and a "Treatise on the Ban and Arrier-ban," 4to. 1674. *Moreri.*—A.

LALANNE, Noel de, a famous champion of the Jansenist tenets, and abbé of Notre Dame de Val-Croissant, was descended from a noble family, and born at Paris, in the year 1618. He was educated at the college of Navarre, and when very young was admitted to the degree of doctor of divinity by the faculty of the Sorbonne. He became eminently conversant in the writings of St. Augustine and St. Thomas, and a zealous defender of the followers of the bishop of Ypres. The numerous treatises which he published in support of their principles, displayed such learning and ability,

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that when he was only thirty-five years of age, he was placed at the head of the divines who were sent to Rome by the bishops of France in 1653, to defend the doctrine of St. Augustine concerning grace; and after his return home, his pen was diligently employed in the same cause. Many of the pieces which he published were his own separate productions, and were either anonymous, or appeared under feigned names; others were the joint labours of himself and some of the principal writers among the Jansenists, particularly M. M. Claude Girard, Arnauld, and Nicole. The abbé Lalanne died in 1673, about the age of fifty-five, and is highly praised for liberality, modesty, and piety, as well as learning. The titles and dates of between thirty and forty articles published by him, chiefly controversial, are given by *Moreri*.—M.

LALLEMANT, James-Philip, a learned French Jesuit in the seventeenth, and former part of the eighteenth century, was a native of St. Valery in Picardy, and died at Paris in the year 1748. He was one of the most zealous defenders of the constitution *Unigenitus*, and uncommonly severe against its opponents. Father Tellier and he were particularly intimate, and of the number of those whom the Jansenists described by the name of the Norman cabal. Besides a number of controversial tracts, he was the author of "The true Spirit of the Disciples of St. Augustine," 1705 and 1707, in four vols. 12mo.; "The New Testament," in twelve vols. 12mo., with meditations and remarks, intended to counteract the effects of the celebrated and very popular work of Quesnel; and "A Paraphrase on the Psalms," in prose, 1710, 12mo., which is very highly spoken of by Flechier. *Nouv. Dict. Hist.*—M.

LALLI, Giambatista, an Italian lawyer and poet, was born at Norcia, in 1572. Although poetry was his favourite occupation, he did not neglect graver pursuits, particularly the study of jurisprudence, his knowledge of which caused him to be employed by the courts of Parma and Rome in the government of several places. In these offices he obtained general esteem, as well for his abilities as the suavity of his manners. He afterwards retired to his native place, where he died in 1637. His serious poems, one of which was upon the destruction of Jerusalem, gave him a place among the good Italian poets of his time: he was, however, more happy in his attempts at burlesque, for which he had a natural disposition. His "Pistole Giocose," and his "Moscheide," and "Franceide," are reckoned among the best pieces of this kind. He also tried his powers in burlesque parody, and travestied in this manner some poems of Petrarch, and the Eclogues and Eneid of Virgil. In these trifles he succeeded as might be expected from one who possessed great facility of versifying, with a jocular cast of imagination. He published a work in his proper profession, entitled, "Viridarium Practicarum Materiarum in utroque Jure," which was esteemed. *Moreri. Tiraboschi.*—A.

LALLOUETTE, Ambrose, a French priest, whose writings are in esteem among Catholics, was born at Paris, in the year 1653. He was educated in his native city, and was for some time a member of the congregation of the oratory. He was admitted a bachelor of divinity in the faculty of the Sorbonne; was appointed chaplain of Notre Dame; and nominated canon of St. Opportune, at Paris. Having acquired considerable reputation as a preacher and confessor, he was sent on a mission to the south of France by Lewis XIV., to instruct and confirm those new converts from protestantism, whom his majesty's troops had dragooned into a profession of the catholic faith; and is reported to have been very successful in his undertaking. He died in 1734, in the seventy-first year of his age. For the benefit of the new Catholics, he published, in 1687, and addressed to them, "A Discourse on the real Presence of Jesus Christ in the Eucharist," and a "Treatise on the Communion in one Kind;" which were afterwards reprinted in a 12mo. volume. He was also the author of "A History of the French Translations of the Holy Scriptures, both Printed and Manuscript, as well by Catholics as by Protestants, with the Alterations made by the latter at different Periods," &c. 1692, 12mo. which, though not exempt from errors, is said to contain interesting and useful information; "The Life of Antoinette de Gondi, Superior-general of Calvary," 1717, 12mo.; "The Life of Cardinal de Camus, Bishop and Prince of Grenoble," &c. 1720, 12mo.; and he is the reputed author of a curious little piece, entitled, "The History, and an Abridgment of Latin, Italian, and French Treatises, in Defence of, and against, Comedy, and the Opera," &c. 1697, 12mo. *Moreri. Nouv. Dict. Hist.*—M.

LAMBECIUS, Peter, a man of distinguished erudition, was born at Hamburg, in 1628. He received the early part of his education in his native place, and afterwards, at the expence of his maternal uncle, Luke Holstein, visited the universities of Holland and

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France, where he made a great progress in polite literature and law. At the age of nineteen he became advantageously known to the learned world by a work upon Aulus Gellius. He passed eight months with the archbishop of Toulouse, in which city he was made a licentiate in law. He then spent two years at Rome with cardinal Barberini. On returning to Hamburg he was appointed to the professorship of history in 1652; and, in 1660, was made rector of the college in that city. He underwent many uneasinesses in consequence of criticisms on his writings, and charges brought against him in matters of faith; and these were not alleviated by his marriage with a rich, but old and covetous, wife, who kept her money to herself. Disgusted with his situation, he abandoned his family and country in 1662, and went first to Vienna, and then to Rome, where he was very favourably received by queen Christina of Sweden, and pope Alexander VII. In the same year he abjured Lutheranism, and publicly declared himself a Catholic, to which religion he had been secretly converted in France many years before, by father Sirmond. Returning to Vienna, he was appointed sub-librarian, and in 1663, librarian to the emperor, in which post he died in 1680. Besides the work on A. Gellius already mentioned, Lambecius published "Origines Hamburgenses," in two parts, quarto, 1652, 1661: "Codini & alterius Anonymi excerpta de Antiquitatibus Constantinopol." Gr. with a Lat. version and remarks, *Paris*, fol. 1655: "Prodromus Historiæ Litterariæ," *Hamb.* fol. 1659: "A Collection of Latin Discourses on various Occasions," quarto, 1660. The most laborious of his performances was entitled "Commentariorum de augusta Bibliotheca Cæsaria Vindobonensi, lib. viii." fol. eight vols. 1665--1679: this great work contains a history of the imperial library at Vienna, with a descriptive catalogue of its numerous MSS. upon a critical and historical plan, which renders it much superior to all preceding catalogues of the kind. He did not live to complete his labour; but the succeeding librarian, Dan. Nesselius, gave a supplement, together with an abridgment of the eight volumes of Lambecius, in one volume folio. Our author published some other works, one of which may be regarded as that kind of penitential task which seems to have been enjoined on several learned converts to a superstitious faith: it is a Latin diary of the pilgrimage made by the emperor Leopold, in 1665, to a famous monastery, on account of a victory over the Turks. *Bayle. Moreri.*—A.

LAMBERT, Anna-Theresa de Marguenot de Courcelles, marchioness of, an illustrious literary lady, was born at Paris in 1647. Her father died while she was an infant, and her mother took for a second husband the ingenious Bachaumont. He took pains to cultivate the promising talents of his step-daughter, and accustomed her to make extracts from the books she read. She was united, in 1666, to Henry Lambert, marquis of St. Brie, then a captain in the army, and afterwards a lieutenant-general, and governor of Luxemburg. She lost him in 1686, and was left with one son and a daughter. She was involved in tedious law-suits, in which her whole fortune was at stake, and by her address brought them to a happy conclusion. At length, unembarrassed, and mistress of a considerable estate, she fixed at Paris, and devoted herself to letters, and to the society of those who cultivated and honoured them. Hers was one of the few houses not infected with the spirit of gaming, and in which company met for the sake of rational conversation. Her heart was as warm as her understanding was enlarged; she served her friends with zeal, and delighted in acts of generosity. The latter years of her life were clouded with sufferings, which the consolations of religion enabled her to support. She died in 1733, at the age of eighty-six. The principal writings of Madame de Lambert are, "Les Avis d'une Mere a son Fils, & d'une Mere a sa Fille," 1729, 12mo.; these maternal precepts breathe all the tenderness of a parent, joined to the correctness of sentiment of a philosophical moralist: "Nouvelles Reflexions sur les Femmes, ou Metaphysique d'Amour;" a work of a lively and delicate imagination: "Traité de l'Amitié;" of this, Voltaire says (Siecle de Louis XIV.) that it proves how well she deserved to possess friends: "Traité de la Vielesse:" "La Femme Hermite," an affecting little romance: "Some detached Pieces on Morals and Literature." Of all these, the style is elegant, and the thoughts ingenious: the latter are sometimes, but not often, over refined. *Moreri. Nouv. Dict. Hist.* —A.

LAMBERT, Francis, one of the first French monks who quitted their convents to embrace the reformed religion, was descended from a noble family, and born at Avignon, in the year 1487. At the age of fifteen, he entered among the friars minors, or Franciscans, and continued in their community twenty years; during which time he acquired celebrity as a preacher, and was preferred to the post of

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general of the order; or, as Bayle rather imagines, to that of superior of a monastery. Having, in the course of his enquiries, seen reason to renounce the doctrines of the catholic church, and to adopt those of the reformation, he found it necessary to withdraw from his native country, in the year 1522, and to retire into Switzerland. In this country he preached the protestant doctrines in various places, with much acceptance; and, after continuing some time at Basil, where he obtained strong certificates in favour of his moral character, went to visit Luther at Wittemberg, in the year 1523. With that eminent reformer he grew into high esteem; and it was projected that he should go to Zurich, to assist in disseminating the principles of the reformation through France. It appears, however, that this mission was thought proper to be exchanged for some employment in the university of Wittemberg, where he most probably continued till the year 1526. In that year, he was one of the principal persons invited by the landgrave of Hesse, to establish the reformation in his dominions; and upon the foundation of the university of Marpurg, in 1527, he was appointed to the chair of professor of divinity. He died in 1530, about the age of forty-three. He was the author of "Commentaries" on Solomon's Song, Hosea, Amos, Obadiah, Jonah, Michah, Nahum, and Habakkuk, 1525, 8vo.; "Exegesis in Apocalypsin," printed at Basil in 1539, 8vo.; "Antithesis Verbi Dei, et Inventorum Hominum," 1525, 8vo.; "De Prophetia, Eruditione, Linguis," &c.; "In Acta Apostolorum, et Libros Regum;" "Commentarii Evangelici in Regulam Minoritarum," &c. 8vo.; "Farrago omnium fere Rerum Theologicarum," 8vo.; controversial treatises, &c. *Bayle. Moreri.*—M.

LAMBERT, Joseph, a pious French priest, whose practical and devotional writings are held in great estimation, was born at Paris, in the year 1654. He was admitted to the degree of doctor, by the faculty of the Sorbonne, and was presented to the living of St. Andrew des Arcs, as well as to the priory of St. Martin de Palaiseau, near Paris. He possessed a considerable share of learning, and was intimately conversant in the scriptures, and the fathers. He had also a sweet voice, and a very persuasive eloquence. With these qualifications, at the age of thirty, he commenced preacher in his parish church, and attracted thither a vast concourse of hearers. The style of his sermons was plain and simple, but remarkably scriptural, and full of what the French call onction. These circumstances led many Protestants to become his occasional hearers; and he is said to have been the means of converting several Calvinists to the catholic faith. He was intimately acquainted with several of the episcopal order, and particularly with the bishop of Amiens, whom he accompanied on his visitations of his diocese, and held *conferences* at Amiens, as he did also at Paris. Great attention was paid to his opinion in the Sorbonne, where he distinguished himself by his zeal for ecclesiastical discipline, and against the abuse of pluralities. During the latter years of his life, he devoted himself entirely to the service of the poor, whom he made it a point to visit every day, edifying them with his pious conversation and advice, relieving their necessities, and for whose instruction he founded schools, and wrote a variety of useful works. To these purposes of benevolence did he apply the whole income of his priory. He died in 1722, when he was sixty-eight years of age. He was the author of "The Evangelical Year, or Homilies," in seven vols. 12mo. 1692 and 1695; "Discourses relating to the ecclesiastical Life;" the substance of his conferences, 1701, in two vols. 12mo.; "The Epistles and Gospels of the Year, with Reflections," 1713, 12mo.; "Select Histories from the Old and New Testament, with moral Reflections at the End of each," 12mo.; "Short and familiar Instructions for Sundays, and the principal Festivals of the Year, intended for the Use of the Poor, particularly those in the Country," 1721, 12mo., and various other pieces enumerated in *Moreri. Nouv. Dict. Hist.*—M.

LAMBERT, John-Henry, a very eminent mathematician and astronomer in the eighteenth century, was a native of Muhlhausen in the Sundgaw, a town in alliance with the Swiss cantons, and born August 29th, 1728. His father, whose ancestors were emigrants from France on the revocation of the edict of Nantes, was by trade a tailor, who with great difficulty maintained himself and family by his industry. Having no prospect of providing for his son, but by instructing him in his own business, he endeavoured to obtain for him an education suitable to such an humble situation in life, and sent him to the public school, where he was taught the rudiments of learning at the expence of the corporation, till he was twelve years old. Here he distinguished himself so eminently from his schoolfellows, that his father was prevailed upon, by the repeated solicitations of his masters, and the aversion which John-Henry discovered from the trade for which he was intended, to permit him to study

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theology. Not meeting, however, with the support and encouragement necessary for that purpose, he was soon reduced to the necessity of relinquishing all thoughts of a learned profession, and of learning his father's occupation. While he continued to follow this employment, he read with uncommon eagerness all the Latin books of which he could obtain possession; and happening to meet with an old work on mathematics, his genius for this science soon manifested itself in the ardour with which he studied it, and the complete knowledge which he acquired from it of the method of computing almanacs, notwithstanding the numerous errors which he discovered in it, without being able to correct them. Being wholly occupied in the day time, he was obliged to devote a considerable part of the night to the prosecution of his studies; and in order to furnish himself with money for the purchase of candles, he sold small drawings which he delineated while employed in rocking with his foot his infant sister. One day, while some workmen were engaged in repairing his father's house, he took the opportunity of proposing several questions, respecting the practical application of the principles which he had found in his book, to the principal of them, who was induced to lend him a treatise on the mathematics. It was with inexpressible joy that he found himself enabled, by the help of this treatise, to correct the errors which he had disvovered in his own book; and with the aid which they both together afforded him, without any additional assistance, he learned the rudiments of arithmetic and geometry.

The enthusiasm for the sciences which young Lambert thus displayed, at length induced several learned men to instruct him gratis; and they had the satisfaction of seeing him improve with a rapidity which exceeded their most sanguine expectations. By their generous assistance, he acquired in a short time a knowledge of philosophy, and of the oriental languages, and learned to write so elegant a hand as recommended him to the situation of a copyist in the chancery of his native town. This place he resigned in his fifteenth year, upon being appointed book-keeper of some iron works in the vicinity of Muhlhausen; and from the advantages of this employment he found the means of obtaining instruction in the French language. Two years afterwards, M. Iselin, of Basil, who then conducted the publication of a newspaper, engaged him in the capacity of amanuensis, and in a short time entertained for him the most tender friendship, of which he afforded him numerous proofs as long as he lived. This situation furnished Lambert with an opportunity of making further progress in the belles-lettres, as well as philosophy and the mathematics; and his passionate attachment to the latter science frequently led him to neglect his regular occupations. In the year 1748, M. Iselin recommended him to baron Salis, president of the Swiss confederacy, to become tutor to his children. The excellent library which he found in the house of his new patron, the leisure hours with which he was indulged, together with the instructive intercourse which he had with all the members of the family, and with a great number of scientific strangers who visited the baron, proved to him excellent means of satisfying his thirst for knowledge, and enabled him to become more familiarly acquainted with astronomy and the other branches of the mathematics, as well as with physic, physiology, theology, and even with jurisprudence, eloquence, poetry, and the Greek, Latin, French, Italian, and German languages.

Mr. Lambert's uncommon talent for mathematics now began to display itself advantageously in his inventions and compositions. Pascal's example stimulated him to the invention of an accounting machine; while the numerous occasions which he had for an accurate chronometer, led him to invent a time-piece of mercury, which went twenty-seven minutes without producing the slightest error. Here he also invented his logarithmic accounting scales; and was likewise led, from the error which one of his pupils had committed in the solution of an algebraic proposition, to the invention of a machine for designing perspective drawings. He surveyed and made a drawing of the country around Coire; and employed himself in numerous physical observations among the mountains in that district. In 1752, he began to keep a regular journal of his daily occupations, which he uninterruptedly continued to the end of his life, and which is highly esteemed by the learned. A literary society being at that time instituted at Coire, he was chosen one of its members; as he was, in 1753, of the Helvetic Society, to whose transactions he was a large contributor of mathematical and physical treatises. After residing eight years at Coire, in 1756 he repaired with his pupils to the university of Gottingen, where he was nominated a corresponding member of the Scientific Society in that place; and from thence he removed in the following year to Utrecht, where he continued twelve months.

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During this interval he made several excursions to Leyden, the Hague, and Amsterdam; on one of which he became acquainted with the celebrated Muschenbroeck, and on another published his first work, "De la Route de la Lumière par les Airs," or, on the most remarkable circumstances attendant on the passage of light through the atmosphere. In the autumn of 1758 he went with his pupils to Paris, where he acquired the esteem and friendship of D'Alembert and Messier; and from thence travelled to Marseilles, at which place he first formed the plan of his work "On Perspective," which he published in the following year at Zurich. After his return to Coire, he made an excursion to Augsburg, in 1760, and there became acquainted with the celebrated philosophical instrument-maker, Brander, who was afterwards of great service to him in carrying his ideas into execution; and there he also published, in the same year, his "Photometry," by which he added a new branch to the science of mixed mathematics. In 1760, likewise, he was elected a member of the Electoral Bavarian Scientific Society, upon the condition that he should give them his assistance, and transmit papers for their transactions. He is said faithfully to have performed his engagement with them, and to have received much ill usage on their part. Be that as it may, the differences between them were followed by the deprivation of his salary; on which he returned the diploma which he had received as a member of their body.

About the year 1751, Mr. Lambert visited Erlangen, where he published his "Letters on the Construction of the Universe," as well as his "Treatise on the principal Qualities of the Orbits of the Comets." In 1763, he went to Leipsic; at which place he published his "New Organon," in 1764. During the year last mentioned, he made an excursion to Berlin, where he was introduced to Frederic II., who was fully sensible of the services which he had rendered to the interests of science, and gave directions for his being admitted a regular member of the academy at that place. This appointment enabled him to devote himself wholly to the pursuit of his favourite studies, and to communicate to the world the fruits of his labours. The transactions of the literary societies of Leipsic and Berlin are enriched with a great number of his treatises; and many of them have been published separately. They all bear the stamp of an eminent genius, who had derived his knowledge more from his own reflections than from books, and who always succeeded in placing the subject on which he treated in a point of view in which it had not been before considered. His principal metaphysical work is his "Architectonic;" which he composed with a view of shewing the application of logic to metaphysics, and of evincing the possibility of carrying it to algebraic evidence. Most of his mathematical treatises were published in a collective form by himself, in three volumes, under the title of "Beytrage zum Gebrauch der Mathematic und deren Anwendung;" in which almost every branch of mathematical science has been enriched with additions and important improvements. Frederic II. made a considerable addition to his pension a little before his death; which was occasioned by a decline, the effect of his too close and assiduous application, and took place September 25th, 1777, soon after he had completed the forty-ninth year of his age.

John-Henry Lambert was as universally esteemed for his amiable character, as he was respected for his scientific merits. He never, indeed, was able to divest himself of the manners and taste which he had contracted in his originally low situation in life; which manifested themselves in his timid and awkward behaviour, his neglect of propriety and neatness in his dress, and the furniture of his apartments, his coarse witticisms and antic gestures, and the pleasure which he took in frequently mixing with low company. These defects, however, were abundantly counterbalanced by his possessing a most excellent heart, and uncommon mental perfections. He was unaffectedly modest, strictly chaste and sober, honest and frank in his manner of thinking and conversation, decidedly averse from all double dealing, falsehood, and injustice, prompt to repair any injury which he thought he might have committed, patient and forbearing, anxiously desirous of avoiding all occasions of dissension and dispute, actively compassionate towards the wretched, and totally free from moroseness and ill humour. He was also distinguished by the ardour of his piety, his zeal for the interests of religion and virtue, and his genuine philanthropy. His custom of speaking as decidedly and freely of his own merits and defects as of those of others, made him frequently appear a boaster to those who did not sufficiently know him; but he generally judged impartially and correctly relative to matters within his own sphere of knowledge. His diligence and assiduity were, perhaps, never exceeded. He generally was at his writing-desk from five o'clock in the

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morning until noon; and from two o'clock in the afternoon until midnight, without indulging himself in any kind of recreation, a solitary walk on a fine day excepted. The most indifferent occurrence led him to mathematical or philosophical analyses; to which he gave himself up so completely, that no other object whatever could make the least impression upon him. He was thoroughly acquainted with the theological system of his age, well versed in the oriental languages, and possessed a considerable knowledge of jurisprudence; but logic, metaphysics, and mathematics, were the leading subjects of his studies. The latter science, in particular, occupied his researches; and the greatness of his genius manifested itself, in the facility with which he reduced to an easy construction the result of extensive and intricate computations. It clearly appears from his "Cosmological Letters," and his computations relative to the supposed satellite of Venus, how easy it was for him to found a theory on a few cases or dates, and to carry it to a high degree of probability and completeness. His memory was uncommonly faithful in matters that related to his favourite sciences; but indifferent in others. He was intimately acquainted with the history of these sciences, their epochas, and the great men who had formed them; though he was little acquainted with history in general. Such are the outlines of the life and character of a man who rose to distinguished eminence in science, after overcoming the most arduous difficulties, merely by his own exertions and industry, and the unassisted application of his uncommon genius. *Philosophical Mag. for May* 1804.—M.

LAMBERT, John, a distinguished parliamentarian general in the civil wars of Charles I., was descended of a good family, and was a student of law at the commencement of the troubles. He acted as a colonel at the battle of Marston-Moor, and had a superior command at that of Naseby. When the Scotch, under Hamilton, joined the royalist party, Lambert was opposed to Langdale and Musgrave in the north, and gained several advantages over them. He was a favourite of the independent party, who endeavoured to obtain for him the lieutenancy of Ireland; but the presbyterians carried it against him in favour of Waller. He was much trusted by Cromwell, to whom only he was considered as second in vigour and military talents, and whom he equalled in ambition. He served under him in Scotland, and gained a considerable victory in Fife; and when the young king, Charles II., pushed into England, he was dispatched to hang upon his rear with a body of cavalry. After the cause of royalty was totally overthrown by the battle of Worcester, to Lambert was entrusted the motion in the council of officers for placing a protector at the head of the state, which dignity of course fell upon Cromwell. He, however, opposed the design of making Cromwell king, foreseeing that an hereditary power would, by that means, be established in his family, to the defeat of his own ambitious schemes. This conduct caused him to be deprived, by the protector, of all his commissions, but with the allowance of a pension of two thousand pounds a year for past services. Upon this dismission he retired to Wimbledon-house, where he seemed to have exchanged his aspiring views for the humble ambition of excelling as a florist. But after the death of Cromwell he returned to public life, and formed the soul of the party of malcontents to the protectorate of Richard, which assembled at Wallingford-house. He was employed by the parliament to quell the dangerous insurrection of sir George Booth, in Cheshire, in which he completely succeeded, and received the present of a thousand pounds to purchase a jewel. A petition to parliament which he instigated his officers to draw up was considered as so dangerous by that body, that they immediately cashiered him; but such was his influence over the army, that he turned the balance against them, and procured the appointment of a committee of safety, in which the supreme power was vested. The great rival of Lambert was Monk; who now, being at the head of an army in Scotland, began to entertain the design of restoring the former monarchy. As he fell under suspicion, Lambert advanced northward with a body of troops to overawe him. Monk, however, crossing the Tweed in January, 1660, while at the same time the parliament had resumed their authority, Lambert was deserted by almost the whole of his men, and soon after was arrested, and committed to the Tower. His sudden escape, in April, threw Monk and the council into great alarm, as they dreaded his vigour and popularity; but before he could assemble any considerable number of the troops who were flocking to him on all sides, he was taken, near Daventry, by colonel Ingoldsby. At the restoration, he, together with sir Henry Vane, though neither of them regicides, were excepted from the act of indemnity. He was brought to his trial, when he behaved with such humble submission, that, though condemned, he was reprieved at the bar. He was then

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banished for life to the isle of Guernsey, where he survived above thirty years, forgetting and forgotten. He amused his leisure with cultivating flowers, and copying them with the pencil, which art he is said to have learned from Baptist Gaspars. He died in the Roman catholic faith. *Hume's Hist. Granger. Walpole's Anecd.*—A.

LAMBERTINI. See BENEDICT XIV.

LAMBIN, DENNIS, an eminent critic, was born in 1516, at Montreuil-sur-mer. He applied with great assiduity to the study of the belles lettres, of which he became a professor at Amiens. He resided long in Italy with the cardinal de Tournon, and upon his return to Paris obtained the Greek professorship in the royal college. This post he occupied till his death, in 1572, which was owing to the shock he received from the news of the murder of his friend Ramus in the massacre of St. Bartholomew. Lambin acquired a great name among the learned by his commentaries on Lucretius, Cicero, Plautus, and Horace; of which the latter have obtained most applause. Mr. Wakefield, in the preface to his edition of Lucretius, speaks of Lambinus as having merited well of this author; but, at the same time, he affirms that he knows no critic who has with so much temerity vitiated the text of a writer by inserting his own conjectural readings, in defiance of the authority of all the manuscripts. A similar character has been given of his corrections of Cicero. He was, however, a man of profound erudition, and great industry. He translated from Greek into Latin the Ethics and Politics of Aristotle, and various orations of Demosthenes and Æschines. By his wife, of the family of Ursins, he had a son, who was also a man of learning, and preceptor to M. Arnauld d'Andilly. *Moreri. Nouv. Dict. Hist.* —A.

LAMI, JOHN, a celebrated Italian philologer of the eighteenth century, occupied the chair of ecclesiastical history at Florence, and was keeper of the Ricardi library. He was a man of singularity in his tone of conversation and mode of life, well furnished with literary anecdote of all kinds, and capable of keen observations. It was he who, once showing to some Swedish gentlemen the old Medici palace, separated only by the street from the Jesuit's college, said to them, "*This* was the cradle of letters, and *this* (turning to the college) is their grave." He died at a very advanced age, about the year 1765. He was the author of various learned works, some of which were the cause of trouble to him. His treatise, "De recta Christianorum circa Trinitatem sententia," brought upon him some attacks in point of orthodoxy from the Jesuits. These he repelled in a work "De eruditione Apostolorum," 1758. He gave an edition of "The Works of Meursius," *Flor.* 1741, twelve vols. folio. He was for several years the publisher of a literary journal at Florence; a work for which he was peculiarly qualified. *Nouv. Dict. Hist.*—A.

LAMOIGNON, WILLIAM DE, marquis of Basville, descended from an ancient and honourable family of Nivernois, was born in 1617. He was admitted a counsellor in the parliament of Paris in 1635, and was made a master of requests in 1644. The capacity and integrity which he displayed in these posts caused him, in 1658, to be raised to the office of first president of the parliament. Cardinal Mazarin said to him, upon his nomination, "If the king had known a worthier and fitter man, he would not have appointed you;" words which have more than once been applied on similar occasions. The cardinal paid him a more substantial compliment by refusing a large sum offered by another for the place, with the observation, "Whatever occasion his majesty may have for the money, it would be better to expend it for a good president, than to receive it." Lamoignon justified every idea that had been formed of him, by his conduct in this important office, of which he fulfilled all the duties with equal zeal and prudence, supporting the dignity and privileges of the body over which he presided, discouraging the chicane of the bar, raising his voice for the people, and devoting his health and life to the public service. On the prosecution of the superintendant, Fouquet, he was placed at the head of the chamber of justice appointed to try him; and being sounded as to his opinion of the cause by Colbert, the most rancorous enemy of the culprit, he replied, "A judge gives his opinion but once, and that on the bench." Finding at last that he could not give a judgment in the case which would satisfy himself and the court, he quietly withdrew from the commission, saying, "It is not I who quit the chamber, but the chamber that quits me." All his harangues, responses, and decrees, were distinguished by their clearness and solidity. In his manners he was simple, in his conduct austere; but to the widow, the orphan, and the friendless, the mildest of men. He relaxed from the toils of his office in the pleasures of literature, and assembled round him such men as Boileau, Racine, and Bourdaloue. He

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died in 1677, at the age of sixty. His "Arretés," on various important points of French law, were first published at Paris, in 1702, quarto, and were reprinted in 1781. *Moreri. Nouv. Dict. Hist.*—A.

LAMOIGNON, CHRISTIAN-FRANCIS DE, eldest son of the preceding, was born at Paris in 1644. Favoured by nature with a solid and brilliant understanding, a dignified presence, a fine voice, and a natural eloquence, he obtained from his father's care every advantage of education which could contribute to form his heart and cultivate his mind. He was placed in the Jesuit's college, under the particular tuition of the celebrated father Rapin, whose favourite disciple he was. After finishing his studies, he visited England and Holland, in both which countries he was much admired for his disposition and attainments. He was brought early to practise as a pleader, and in 1666 was admitted a counsellor of parliament. He afterwards was made a master of requests, and in 1674 was appointed to the office of advocate-general. This he occupied during twenty-five years with the highest reputation, equally distinguished by the weight and compass of his eloquence, and by his zeal for justice and the public good. In 1690 the king nominated him to the post of a president-a-mortier: but the love of employment kept him eight years longer at the bar; and he did not profit himself of the royal favour, till his state of health, and the representations of his family, urged him to an honourable repose. He then indulged his love of letters, and in 1704 was admitted into the Academy of Inscriptions; of which, the year after, he was appointed president. In this station he displayed as much facility in discussing a literary question, as he had formerly done a point of jurisprudence. He died of a lingering disease, in 1709. Many of his harangues on public occasions were copied from his mouth, and dispersed; but the only work of his pen which came to the press was a "Letter on the Death of Father Bourdaloue," inserted in the third volume of the "Caréme" of that great preacher. M. de Lamoignon was father of the chancellor Lamoignon, whose son, M. de Lamoignon de Malesherbes, has in late times been so much distinguished by his talents and his virtues. See MALESHERBES. *Moreri. Nouv. Dict. Hist.*—A.

LAMOTTE, HOUDAR. See MOTTE.

LAMOTTE, WILLIAM MAUQUEST DE, an eminent surgeon and accoucheur; studied at Paris, and passed five years at the Hotel Dieu, after which he settled at Valogne, in Lower Normandy, where he became eminent in practice during a long period. He published, in 1715, the result of an experience of thirty years, in a work entitled, "Traité des Accouchments naturels, non-naturels, et contre nature," 4to. Of this several editions have been made, some of the later of which have improved upon the original arrangement, and have added annotations and figures. The work is a valuable record of practice in the art of midwifery, which it simplifies and enriches with a great number of valuable observations. Another of his works on this topic is, "Dissertation sur la Generation, sur la Superfetation, et Reponse au liore intitulé, De l'indecence aux Hommes d'accoucher les Femmes," 1718, 12mo.: in the physiological part of this performance he attempts to refute the ovarian hypothesis of generation. As a writer in surgery, he made himself known by his "Traité complet de Chirurgie," three vols. 12mo. 1722, several times reprinted: the best edition is by Sabatier, two vols. 8vo. 1771. This work does not quite answer to its title, since several diseases belonging to chirurgical practice are omitted; but it is a very useful collection of facts and observations in some of the most important cases. *Eloy Dict. Hist. de la Med. Halleri Bibl. Anatom. et Chirurg.*—A.

LAMPE, FREDERIC ADOLPHUS, a learned German protestant divine and professor in the eighteenth century, was born at Dethmold, in the circle of Westphalia, in the year 1683. He was instructed in the rudiments of learning at Bremen; and afterwards studied successively in the universities of Franeker and Utrecht. When he had finished his course of divinity, he was first settled with the church of Wesel, in the territory of Cleves; whence he afterwards removed to Teuteburg, and from that place to Bremen. In the year 1720, he accepted of an invitation to Utrecht, to fill the chair of professor of divinity; and in addition to that post, in the year 1726, he was appointed professor of ecclesiastical history. In the following year, however, he was again induced to settle at Bremen; where he had the appointment of professor of divinity in ordinary, the honour of being perpetual rector of the university, and was also chosen pastor of a church. These advantages and honours he enjoyed but a very short time, being carried off by a violent hæmorrhage in 1729, when only forty-six years of age. But though so young, and constantly employed in public employments, he found time to compose several works, which

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reflect credit on his industry and learning. Among these is, "De Cymbalis Veterum, lib. iii." 12mo, 1703; "Exercitat. Sacr. in Psal. xlv." enriched with a variety of remarks on sacred antiquities, 4to, 1715; "Synopsis Hist. Sacr. et Ecclesiasticæ, ab origine mundi ad præsentia Tempora," 4to, 1721; "Synopsis Theologiæ naturalis," 8vo, 1723; "Comment. in Evangel. S. Johannis," three vols. 4to, 1724 and 1725; "History of the reformed Church in Hungary and Transylvania," 4to. 1728, in Latin; "Rudimenta Theologiæ Elenchticæ, 8vo. 1729; "De Urim et Thummin," 1727, &c. *Moreri. Nouv. Dict. Hist.*—M.

LAMPRIDIO, Benedict, a modern Latin poet, was born about the close of the fifteenth century, at Cremona. He went to Rome in his youth, and was first domesticated with Paul Cortesi. He then taught in the Greek college instituted in the pontificate of Leo X. by John Lascaris. Removing to Padua, he passed many years in that city, employed as a private teacher of the learned languages, and much esteemed by persons of eminence. Some explanations of Demosthenes, which he gave at his own house, are spoken of with great applause. His reputation attracted the notice of Frederic Gonzaga, duke of Mantua, who engaged him at a liberal stipend to live at his court, and undertake the education of his only son. He died at Mantua, according to the common opinion, in 1540; but Tiraboschi mentions a letter written to him by Aonius Palearius, which refers to an incident of the year 1542. Lampridio is said to have been employed in an elegant version of the works of Aristotle, but of this nothing has appeared. He is known as an author by his Greek and Latin poems, consisting of epigrams and odes. He was an imitator of Pindar in the latter, whose elevation of thought, and vigour of imagination, he not unhappily emulated; but was thereby led into a turgid style, and to the use of certain measures not well adapted to the melody of Latin verse. There are, likewise, extant three Italian letters written by him to cardinal Bembo, and one Latin letter to cardinal Pole. An edition of his Latin poems, together with those of J. Bapt. Amaltheus, was printed at Venice, in 8vo. 1550. *Tiraboschi. Baillet.* —A.

LAMPRIDIUS, Ælius, a Roman historian, lived in the fourth century, under Diocletian and Constantine. There are remaining in his name the lives of Commodus, Antoninus, Diadumenus, Heliogabalus, and Alexander Severus. It is, however, doubted whether the latter life belongs to Lampridius, as some manuscripts ascribe it to Spartianus. It has, indeed, been suggested that these are the same persons, and that Spartianus is the third name of Lampridius. Neither the style nor arrangement of this writer allow him a place among the superior class of historians, but he is valuable for his facts. His lives make a part of the "Historiæ Augustæ Scriptores." *Vossii Hist. Lat. Moreri.*—A.

LAMY, Bernard, a learned French priest and various writer who flourished in the seventeenth and in the early part of the eighteenth century, was of noble descent, and born at Mans, in the year 1640. Having laid a good foundation of grammar learning in his native place, when he was eighteen years of age he entered among the religious of the congregation of the oratory, in a house belonging to their order at Paris, where he spent what was called the year of *institution*, and was then sent to study philosophy for two years at the college of Saumur. From the year 1661, to 1667, he was employed in teaching the classics and the belles lettres in different seminaries; and, in the year last mentioned, was ordained priest. Soon afterwards his superiors appointed him to the same office in the college attached to the monastery at Saumur; and though, at the expiration of two years, he was permitted to resign that employment in order to apply more closely to the study of divinity, they appointed him at the same time to teach philosophy; which he did at Saumur, and afterwards at Angers, till the year 1676, with very great reputation. While he was thus occupied, he applied himself with the utmost intenseness to the study of every branch of literature and science, and made a very considerable proficiency. Dupin says that he excelled in his acquaintance with rhetoric, poetry, the learned languages, criticism, pagan philosophy, christian ethics, the fine arts, particularly architecture and painting, the sacred scriptures, rabbinical learning, and divinity. At the commencement of the year 1676, he was directed by his superiors to go to Grenoble, over which diocese cardinal le Camus at that time presided, who was eminently distinguished among the prelates of France, for his learning and piety. This good bishop honoured Lamy with his patronage and warm friendship, and appointed him his coadjutor in visiting his diocese, in preaching, and in instructing his flock. He also established a seminary at Grenoble, for the education of ecclesiastics, in which Lamy was appointed professor of divinity. The

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duties of this post he discharged with unwearied diligence, and, to facilitate the study of the sacred scriptures, published an useful introduction to them, under the title of "Apparatus ad Biblia sacra, in quo de Hebræorum gente, Legibus, Ritibus, variisque ad Bibliorum Intelligentiam spectantibus, Tabulis xx. dispositus, &c." 1687, folio. This work, which was very favourably received, he afterwards greatly enlarged, and gave it a new form, in which it has been introduced all over Europe, and deservedly valued by biblical students. Before the appearance of this work, he had published at different periods, several treatises belonging to the departments of polite learning and the mathematics, the principal of which will be mentioned at the end of this article.

In the year 1688, father Lamy published "A Demonstration, or, clear Proofs of the Truth and Holiness of Christian Morality," in two vols. 12mo. in the form of dialogues; which was afterwards extended, by the addition of new matter, to the number of five volumes, and has undergone repeated impressions. In 1689, he sent into the world his "Harmonia seu Concordia Quatuor Evangelistarum, in qua vera Series Actuum ac Sermonum Domini Nostri Jesu Christi, &c." in two vols. 4to.; in which he advanced some notions that proved the means of involving him in controversies with many learned men, which lasted more than ten years. Among others, he maintained, that John the Baptist was imprisoned twice, the first time by order of the Jewish Senhedrim, and the last by that of Herod; that when Christ instituted his supper, he did not eat the paschal lamb with his disciples, and that he was crucified on the very day on which the Jews were commanded to keep the passover; and, likewise, that Mary Magdalen, the woman who was a sinner, and anointed the feet of Christ, and Mary the sister of Martha and Lazarus were one and the same person. For a list of the numerous treatises against, or in defence of these notions, the reader may consult either of our authorities. But father Lamy's principal work, which had engaged his attention for thirty years, and is replete with useful information, as well as learned and curious discussion, is his "De Tabernaculo Fœderis de sancta Civitate Jerusalem, et de Templo ejus, Lib. Septem," folio, illustrated with numerous copper plates. When the author had completed his manuscript, he found the booksellers in general, who had derived much profit from publishing his former works, unwilling to run the risk of such an expensive publication; till, at length, one of the Parisian booksellers ventured to undertake it at his sole charge, and employed the ablest artists to execute the illustrative engravings. The author, however, did not live to see its publication, which did not take place before the year 1720. His health had for some time been greatly impaired, in consequence of his close application to his studies, his laborious professional exertions, and the severe rules of mortification which he observed; whence his friends perceived, to their great regret, that his change was approaching. The bursting of a blood vessel hastened that event in 1715, when he was in the seventy-fifth year of his age. Father Lamy was as much esteemed for his modesty and amiable manners, as he was respected for his piety and extensive erudition. Besides the articles already mentioned, he was the author of "The Art of Speaking," 12mo. 1675; "New Reflections on the Art of Poetry," 12mo. 1678; "A mechanical Treatise on the Equilibrium of Solids and Fluids," 12mo. 1679; "A Treatise on Magnitude in general, comprehending Arithmetic, Algebra, and Analysis," 12mo. 1680; "Dialogues on the Sciences, and the best Manner of studying them," 12mo. 1684; "Elements of Geometry," 8vo. 1685; and "A Treatise on Perspective," 8vo. 1701. Most of the preceding were republished, and some of them several times during the author's life, with considerable augmentations. *Life prefixed to the treatise de Tabernaculo, &c. Dupin. Moreri.*—M.

LAMY, Francis, a French benedictine monk of the congregation of St. Maur, whose writings are held in much esteem, was descended from a noble family, and born at Montyreau, in the diocese of Chartres, in the year 1636. He commenced his career in life, by following the military profession; but he soon exchanged it for the ecclesiastical, which he embraced in the order already mentioned, when he was about twenty-three years of age. By his application to his studies, he made very respectable progress in science and literature; and he appears from his writings to have been deeply skilled in the knowledge of the human heart. His style, though not exempt from faults, is more correct and polished than that of any other writer in the French language among the benedictines of the congregation of St. Maur. He died in 1711, about the age of seventy-five; and is highly praised for his benevolence and goodness of heart, his candour, the amiableness and purity of his manners, and

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his extraordinary piety. He was the author of a treatise "On Self-knowledge," in six volumes, 12mo. which passed through several editions, the most complete one being that of 1700; a treatise "On the evident Truth of the Christian Religion," 12mo. 1694; "The new Atheism overthrown," 12mo. 1696, in answer to the writings of Spinoza; "Pious Sentiments, adapted to the religious Profession," 12mo. 1697; "The Groans of the Soul under the Tyranny of the Body," 12mo. 1700; "Lessons of Wisdom," 12mo. 1703; "Elements, introductory to solid Knowledge, with an Essay on Logic," 12mo. 1706, in the dialogue form; "A Collection of Letters, theological and moral," 12mo. 1708; "Philosophical Letters on several Subjects," 12mo.; "The Unbeliever conducted to Religion by Reason, or, Dialogues on the Agreement of Reason and Faith," 12mo. 1710; a curious little treatise, entitled, "Physical Conjectures on the Effects of Thunder, and on other Subjects in natural Philosophy," 12mo. 1609; a treatise "On the Knowledge and Love of God," 12mo. printed in 1712, after the author's death; "A Refutation of M. Nicole's System of Universal Grace;" and other controversial pieces which are enumerated in *Moreri* and the *Nouv. Dict. Hist.*—M.

LANCELLOTTI, GIANPAOLO, an eminent jurist, was born at Perugia, about 1510. He kept a school of law at his native place, and was engaged by pope Paul IV. to draw up an institute of canon law, in imitation of Justinian's Institutes of civil law. This was first published in 1563, and soon went through several editions, and obtained honourable testimonies of approbation from several men of eminence in the profession. It was annexed to the body of canon law, and still retains its place in the recent editions of that compilation. He also wrote other treatises on legal subjects, and a life of Bartolus. He died at Perugia, in 1591. *Moreri. Tiraboschi.*—A.

LANCELOT, CLAUDE, author of several useful works in grammar and the preliminary parts of learning, was born at Paris in 1615. The abbé de St. Cyran persuaded him to join the devout solitaries of the Port-Royal, by whom he was employed in teaching mathematics and the languages in their schools, till they were suppressed by the government. He was afterwards entrusted with the education of the young princes of Conti. The death of their mother deprived him of this office; upon which he took the habit of St. Benedict, in the abbey of St. Cyran. Some dissensions which arose in this monastery in 1680 produced his exile to Quimperlé in Lower Britany, where he continued the same austere and ascetic way of life which he had followed in the seminary. He died in 1695, with a high reputation for sanctity as well as learning. The principal writings of this author are "Nouvelle Methode pour apprendre la Langue Latine," 8vo. 1664: this is the first work of the kind in which the apparently absurd practice of teaching the rules of the Latin grammar in the Latin language is exchanged for the use of the vernacular tongue. It also contains many curious and useful particulars of information, as to the Roman names, coins, &c. "Nouvelle Methode pour apprendre la Langue Grecque," 1656, 8vo. This and the preceding have been often reprinted with improvements, as likewise abridgements of them. "Le Jardin des Racines Grecques," 8vo. 1657: "An Italian and Spanish Grammar:" "Grammaire generale et raisonnée," 12mo.; an excellent work, formed on the ideas of Dr. Arnauld: it has been translated into several modern languages. "Delectus Epigrammatum," 2 vols. 12mo. 1659, with a preface by Nicole. "Memoires pour servir a la Vie de St. Cyran." *Moreri. Nouv. Dict. Hist.*—A.

LANCISI, GIAMMARIA, an eminent Italian physician, was born of a family in trade at Rome, in 1654. His education was first directed, under the society of Jesuits, to the profession of theology; but his inclination being turned towards medicine, he applied with great ardour to all the studies connected with it, and in 1672 received the degree of doctor of philosophy and physic. Attendance on the hospitals, and the study of the best authors, occupied him several years longer; and his reputation increased with his knowledge, so that in 1684 he was appointed to the chair of anatomy in the college of la Sapienza. He afterwards occupied the chairs of theoretical and practical medicine in the same college. In 1688 pope Innocent XI. nominated Lancisi his physician and private chamberlain, and soon after conferred upon him a canonicate: this, however, he kept no longer than during the life of the donor. Innocent XII. greatly confided in his medical skill; and Clement XI., who ascended the pontifical throne in 1700, made him his first physician and chamberlain. These offices, together with his other professional engagements, and his private studies, fully occupied his time. He did not neglect the pursuits of polite literature; and the celebrated academy of the Arcadi, at Rome, aggregated him to their society. He was also a member of the Impe-

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rial Academy Naturæ Curiosorum, of the Institute of Bologna, of the Royal Society of London, and of other learned bodies. A great sobriety of regimen preserved him in health and vigour till the illness which brought his life to a close, in January 1720, in his sixty-sixth year. This physician was of a lively and cheerful disposition, humane, and prompt to perform kind offices; able and prudent in the management of business, polite, affable, and pleasing in conversation, eloquent and zealous in promoting the interests of science. He collected a great library, which, during his lifetime, he presented to the hospital of the Holy Ghost, for the public use, and especially for that of the young physicians and surgeons attending the house. Lancisi was the author of a variety of works, several of them valuable. As a medical theorist he had, indeed, acquired an early attachment to the salts and ferments of Sylvius, which rendered him too prone to hypothesis. The most important of his writings are, "De subitaneis Mortibus, lib. II." 1707, 4to. written on occasion of the frequent sudden deaths which had for some time before taken place at Rome; "De nativis deque adventitiis Romani cœli qualitatibus, cui accedit Historia Epidemiæ Rheumaticæ," 1711, 4to.; "De noxiis Paludum effluviis eorumque remediis," 2 vol. 4to. 1717; a work containing many useful observations on the insalubrity of marshy situations, and the means of rendering them more healthy: "Quinque Epidemiæ perniciosarum et castrensium Febrium," printed with the preceding. He also attended to the epidemics affecting domestic animals, and wrote two pieces in Italian concerning a disease prevalent among cows and horses. In anatomy he wrote several detached dissertations, and performed a very useful service to the science in general, by discovering the lost copper-plates of Eustachius, and causing a set of tables from them to be published at Rome, 1714, folio. After his death appeared his large and valuable work, "De Motu Cordis et Aneurismatibus," Rom. 1728, fol. and 1745, 4to. A collection of all the works of Lancisi, hitherto published, was printed at Rome, in four vols. 4to. 1745. His "Consilia XLIX Posthuma," were printed at Venice in 1747, 4to. *Fabroni Vit. Italor. Eloy Dict. Hist. Halleri Bibl. Anat. & Med.*—A.

LANDEN, JOHN, an eminent English mathematician in the eighteenth century, was born at Peakirk, near Peterborough in Northamptonshire, in the year 1719. That he became an early proficient in the mathematics, appears from his being a respectable contributor to the Lady's Diary in 1744: and he was soon among the foremost of those who then supported that small but valuable publication, in which almost every English mathematician who arrived at any degree of eminence during a considerable part of the last century, contended for fame. Mr. Landen communicated his contributions to it, under different signatures, till within a few years of his death. What further information we have been able to collect relating to this mathematician, is chiefly confined to a history of his writings. In the 48th vol. of the Philosophical Transactions, he gave "An Investigation of some Theorems which suggest several very remarkable Properties of the Circle, and are, at the same Time, of considerable Use in resolving Fractions, the Denominators of which are certain Multinomials, into more simple ones, and by that Means facilitating the Computation of Fluents." This ingenious paper was communicated to the Royal Society by that eminent mathematician, the late Thomas Simpson of Woolwich; which circumstance will convey to those who are not themselves judges of it, some idea of its merit. In the year 1755, Mr. Landen published a volume, entitled "Mathematical Lucubrations;" the title of which was chosen as a means of informing the world, that the study of the mathematics was at that time rather the pursuit of his leisure hours, than his principal employment. This, indeed, continued to be the case during the greatest part of his life: for about the year 1762, he was appointed agent to earl Fitzwilliam, and retained that employment till within two years of his death. These Lucubrations contain a variety of tracts relative to the rectification of curve lines, the summation of series, the finding of fluents, and many other points in the higher parts of mathematics. About the latter end of the year 1757, or the beginning of 1758, he published proposals for printing by subscription, "The Residual Analysis," a new branch of the algebraic art; and in the year last mentioned, he published "A Discourse on the Residual Analysis," 4to. in which he resolved a variety of problems, to which the method of fluxions had usually been applied, by a mode of reasoning entirely new. He, also, compared these solutions with others derived from the fluxionary method; and shewed, that the solutions by his new method were, in general, more natural and elegant than the fluxionary ones. In the 51st volume of the Philosophical Transactions, he gave "A new method of computing the sums of a great number of infinite series." The first book of "The Residual Analysis" made

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its appearance in 1764. In this treatise, besides explaining the principles on which his new analysis was founded, he applied it, in a variety of problems, to the drawing of tangents, and finding the properties of curve lines; to describing their involutes and evolutes, finding the radius of curvature, their greatest and least ordinates, and points of contrary flexure; to the determination of their cusps, and the drawing of asymptotes: and he proposed, in a second book, to extend the application of this new analysis to a great variety of mechanical and physical subjects. The papers, which were to have formed this book, lay long by him; but he never found leisure to put them in order for the press.

In the year 1766, Mr. Landen had the honour of being elected a fellow of the Royal Society. Two years afterwards he contributed to the 58th vol. of their Transactions, "A specimen of a new method of comparing curvilinear areas;" by means of which many areas are compared, that did not appear to be comparable by any other method: a circumstance of no small importance in that part of natural philosophy which relates to the doctrine of motion. In the 60th vol. of the same work, he gave "Some new theorems for computing the whole areas of curve lines, where the ordinates are expressed by fractions of a certain form," in a more concise and elegant manner than had been done by Cotes, De Moivre, and others who had considered the subject before him. In the 61st volume of the Transactions, he has investigated several new and useful theorems for computing "certain fluents, which are assignable by arcs of the conic sections." This subject had been considered before, both by Maclaurin and D'Alembert; but some of the theorems which were given by these celebrated mathematicians, being in part expressed by the difference between an hyperbolic arc and its tangent, and that difference being not directly attainable when the arc and its tangent both become infinite, as they will do when the whole fluent is wanted, although such fluent be finite; these theorems, therefore, fail in those cases, and the computation becomes impracticable without farther help. This defect Mr. Landen has removed, by assigning the *limit* of the difference between the hyperbolic arc and its tangent, while the point of contact is supposed to be removed to an infinite distance from the vertex of the curve: and he concludes the paper with a curious and remarkable property relating to pendulous bodies, which is deducible from those theorems. In the year 1774, he published "Animadversions on Dr. Stewart's Computation of the Sun's Distance from the Earth;" in which he not only pointed out the doctor's errors, but shewed that a true solution of the problem was not to be expected either from his method of reasoning, or from the data on which he had founded it. Mr. Landen's next contribution to the Philosophical Transactions, is to be found in the 65th volume, and consists of the investigation of a general theorem, which he had promised in 1771, "for finding the length of any arc of a conic hyperbola, by means of two elliptic arcs, with some other new and useful theorems deduced therefrom;" and it concludes with observing, that these theorems, properly applied, will evince, that both the elastic curve, and the curve of equable recess from a given point, with many others, may be constructed by the rectification of the ellipsis only, in those cases in which Maclaurin's elegant method is defective. In the 67th volume of the same work, he gave "A new theory of the rotatory motion of bodies affected by forces disturbing such motion." At that time he did not know that the subject had been handled by any person before him, and he considered only the motion of a sphere, spheroid, and cylinder. After the publication of his paper, however, he was informed, that the doctrine of rotatory motion had been considered by D'Alembert; and, upon procuring that author's "Opuscules Mathematiques," he there learned that D'Alembert was not the only person who had preceded him in this investigation; for he found him speaking of some mathematician, though he does not mention his name, who, after reading what had been written on the subject, doubted whether there be any solid whatever, besides the sphere, in which any line, passing through the centre of gravity, will be a permanent axis of rotation. In consequence of this, Mr. Landen took up the subject again; and though he did not then give a solution to the general problem, namely, "to determine the motions of a body of any form whatever, revolving without restraint about any axis passing through its centre of gravity;" he fully removed any doubt of the kind which had been advanced by the person to whom D'Alembert had alluded, and pointed out several bodies which, under certain dimensions, have that remarkable property. This paper may be seen, among many others equally curious, in a volume of "Memoirs," which our author published in the year 1780. That volume is also enriched with a very valuable Appendix, containing "Theorems for the Calculation of

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Fluents;" which are more complete and extensive than those which are to be found in any author before him.

In the years 1781, 1782, and 1783, Mr. Landen published three small tracts "on the summation of converging series;" in which he explained and shewed the extent of some theorems which had been given for that purpose by De Moivre, Stirling, and his old friend Thomas Simpson, in answer to what he conceived to be written to the disparagement of those excellent mathematicians. It was the opinion of some, that Mr. Landen did not shew less mathematical skill in explaining and illustrating these theorems, than he has done in his writings on original subjects; and that the authors of them were as little aware of the extent of their own theorems, as the rest of the world were before Mr. Landen's ingenuity made it obvious to all. About the beginning of the year 1782, Mr. Landen had made such improvements in his theory of rotatory motion, as enabled him, he thought, to give a solution of the general problem mentioned above; but finding the result of it to differ very materially from the result of the solution of it given by D'Alembert, and not being able to see clearly where that gentleman, in his opinion, had erred, he did not venture to make his own solution public. During the course of that year, having procured the Memoirs of the Berlin Academy for 1757, which contain M. Euler's solution of the problem, he found that it gave the same result which had been deduced by D'Alembert; but the perspicuity of Euler's manner of writing enabled him to discover where he had differed from himself, which the obscurity of the other prevented him from doing. The agreement, however, of two writers of such established reputation as Euler and D'Alembert, made him long dubious about the truth of his own solution, and induced him to revise the process again and again, with the utmost circumspection; and being every time more firmly convinced that his own solution was right, and theirs wrong, he gave it to the public in the 75th volume of the Philosophical Transactions. Owing to the extreme difficulty of the subject, together with the concise manner in which Mr. Landen had been obliged to give his solution, that he might confine it within proper limits for the Transactions, it was too hard, or at least too laborious, a task for most mathematicians to read it; and this circumstance, joined to the established reputation of Euler and D'Alembert, induced many to think that their solution was right, and Mr. Landen's wrong. Among the attempts made to prove it, was a long and ingenious paper by the learned Mr. Wildbore, a gentleman of very distinguished talents and experience in such kind of calculations; which is given in the 80th volume of the Philosophical Transactions, and is decidedly in favour of the foreign mathematicians. Upon this Mr. Landen determined to revise and extend his solution, in order to make it more generally understood. About this time, also, he accidentally met with the late P. Frisi's "Cosmographiæ Physicæ et Mathematicæ;" in the second part of which there is a solution of this problem, agreeing in the result with those of Euler and D'Alembert. In this book Mr. Landen found, that Euler had revised the solution which he had formerly given in the Berlin Memoirs, and given it another form, and at greater length, in a volume published in 1765, and entitled "Theoria motus Corporum solidorum seu rigidorum." Having procured this publication, Mr. Landen found the same principles employed in it, and, of course, the same conclusion resulting from them, as in M. Euler's former solution of the problem. Notwithstanding the agreement of the great mathematicians above mentioned against him, our author was still persuaded of the truth of his own solution, and proceeded to defend and explain it more at large. He was the more anxious to do this without loss of time, on account of the declining state of his health. For several years he had been severely afflicted with the stone in his bladder, and about this time frequently suffered from it to such a degree, as to be confined to his bed for more than a month together. Yet even this dreadful disorder did not extinguish his ardour for mathematical studies; for the second volume of his "Memoirs" was written and revised during the intervals of his complaint. This volume contains his last labours on the solution of the general problem concerning rotatory motion. It also comprizes a resolution of the problem relating to the motion of a top; together with an investigation of the motion of the equinoxes, in which Mr. Landen has, first of any one, pointed out the cause of sir Isaac Newton's mistake in his solution of this celebrated problem; and some other papers of considerable importance. He just lived to see this work finished, and received a copy of it on the day before his death, which took place on January the 15th, 1790, at Milton, near Peterborough, in the seventy-first year of his age. Mr.

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Landen was not only distinguished by his eminent talents as a mathematician, but by the excellence of his moral character. The strict integrity of his conduct, his great humanity, and his readiness to serve every person to the utmost of his abilities, justly procured him the respect and esteem of all who knew him, and filled them with deep regret for his loss. *Gent. Magaz. March* 1790. *Hutton's Math. Dict.* —M.

LANDI, Ortensio, an ingenious but whimsical writer, was born at Milan, near the beginning of the sixteenth century. He was brought up to letters, and studied at his native city, and at Bologna, but in very necessitous circumstances; and it appears that he practised physic for his support, though he has left no proof of his proficiency in this science. It has been asserted that he entered into the order of St. Augustin, and afterwards apostatized from it; but Tiraboschi thinks that in this particular he has been mistaken for another of the name. He was, however, lax in his religious sentiments, and did not scruple to jest on things held sacred. While yet at Milan, he published two dialogues, entitled "Cicero relegatus," and "Cicero revocatus," which he feigns to have been held by a company of learned men in 1533. These are elegant and ingenious compositions, but not without a turn to paradox. A journey which he then took gave occasion to a work entitled "Forcianæ Quæstiones;" in which, under the feigned name of Philalethes, he treats in an entertaining manner on the manners and customs, dress, diversions, ladies, &c. of the different cities of Italy. It was published at Naples in 1536. He travelled into France about this time, and at Lyons contracted a close intimacy with Stephen Dolet, who was afterwards burnt as an atheist. It appears, however, that upon his return into Italy, he entered successively into the service of the bishops of Trent and Catania. Passing in 1540 through Basil, he published a dialogue against Erasmus, who died four years before, which was answered in a severe invective against the author. He was at the court of Francis I. in 1543, and in that year published his two books of "Paradoxes." As these, from their extravagance and undue freedom, excited considerable attention, he thought proper to answer them himself, anonymously; and in his reply he spares himself as little as any real antagonist would have done. In 1544 he travelled through Germany; and returning to Italy, undertook that journey through its several provinces, which he has described in his "Commentario delli piu notabili & mostruose cose d'Italia & altri luoghi," 1548. This is a mixture of fact and fable, written in a ludicrous and whimsical style. He settled at Venice in 1548, and there published his "Lettere di molte valorose Donne," which, as well as his collection of "Consolatory Letters," and the "Letters of Donna Lucretia Gonzaga," were all of his own composition;—a species of literary imposture certainly not to be commended. His "Sferza de Scrittori antichi & moderni, di M. Anonymio d'Utopia," 1550, is a severe invective against the most celebrated authors, and against the sciences themselves, to which he gave a sort of antidote in "Una Esortatione allo Studio delle Lettere." It is unnecessary to go through all the catalogue of the works of this capricious writer, one of which was a dialogue concerning the utility of reading the holy Scriptures, a kind of study in which he seems to have been little conversant. Another, which treated of "Medicine for the Passions of the Mind," mixed, with a subject which might have been seriously professional, his jocular and fanciful imaginations. The dates of his later works run between 1550 and 1560, and it is supposed that he did not live much longer. With all his oddity of character, he lived in friendship with many of the learned men of that age, by whom he has been praised. He was particularly intimate with Peter Aretine, whom he somewhat resembled in his writings, but with more decency and real learning. *Tiraboschi.*—A.

LANDINO, Christopher, an early Italian scholar, was born at Florence in 1434. He studied first at Volterra, under Angiolo da Todi; to whom he was so dear, that he not only maintained him a long time at his own expence, but at his death bound his heirs to maintain him three years longer. His father then obliged him to embrace the profession of law; but the munificence of Cosmo, and Peter de Medici, recalled him to his beloved studies, of which that of the Platonic philosophy was his particular favourite. He was one of the principal ornaments of the Platonic academy at Florence, and lived in great friendship with Poliziano, Ficino, and others of its members. In 1457 he opened a public school of polite literature at Florence, which greatly contributed to the progress of learning in that period. At an advanced age he obtained the office of secretary to the seignory, and was presented with a palace in the Casentino. He finally retired to Prato-Vecchio, where he died in 1504. He wrote "Latin Poems," which, though not

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perfectly correct, may stand in competition with most of the compositions of that age. He drew up "Commentaries upon Virgil, Horace, and Dante," which were several times printed; and he translated into Italian "Pliny's Natural History," and the "Sforziade" of John Simonetta. These versions and commentaries are, indeed, little esteemed. He shewed his attachment to moral philosophy by his "Dialogues on the Nobility of the Mind," his four books of "Camaldolese Questions," and other works. He composed "Latin and Italian Orations" on various occasions, which have been printed. Many of his writings remain in manuscript in the Laurentian library. *Tiraboschi.*—A.

LANDO, Pope, was a Sabine by birth, and succeeded to the pontifical throne on the death of Anastasius III., in the year 913. He was most probably indebted for his elevation to the noted Theodora; who, with her daughters, Marozia and Theodora, all of them no less famous for their beauty, their wit, and address, than infamous for the scandalous lives which they led, supported by Adelbert, marquis of Tuscany, and his party, governed Rome with absolute sway, and disposed of the holy see to whom they pleased. That Lando was an instrument devoted to the will of Theodora, may be concluded from his unworthy conduct in ordaining her favourite John, afterwards pope John X., archbishop of Ravenna; as we have seen in the life of that pontiff. Lando died, after he had held the papal see not much longer than six months. *Platina de Vit. Pont. Dupin. Moreri. Bower.*—M.

LANFRANC, a celebrated archbishop of Canterbury in the eleventh century, was a native of Italy, and born at Pavia, where his father was keeper of the public archives. He went through his course of academical studies at Bologna; and having paid particular attention for some years to the study of rhetoric, and the civil law, returned to his native city, where he commenced an advocate in the courts. Thinking this, however, too narrow a sphere, he removed into France, under the reign of Henry I. In this country he taught publicly for some time at Avranches, and his school was soon crowded with students of high rank. On a journey from that place to Rouen, he fell into the hands of high-way men, who robbed him; and, after binding him, left him in a forest near the abbey of Bec. He remained in that condition till the following day, when he was released by some passengers; and, upon his asking them whether there were not a monastery near that place, they directed him to the abbey of Bec, then newly founded. Thither he retired, and took the monk's habit, in the year 1041. His genius, learning, and virtue, soon procured him the respect of the fraternity, by whom he was chosen prior in 1044. Here he opened a school, which in a little time became very famous, and was frequented by students from all parts of Europe. While he resided in this abbey, his literary fame and his excellent character recommended him to the esteem of William I., duke of Normandy, who made him one of his counsellors of state. Under the pontificate of Leo IX. he went to Rome, where he vindicated himself from the charge which had been preferred against him, of having adopted the doctrine of Berenger. Not long afterwards he assisted at the council of Verceil, where he expressly and formally opposed that doctrine. In the year 1059, he went to Rome a second time, and assisted at the council held at the Lateran, before which Berenger abjured his opinions. His principal object, however, in this journey, was to solicit a dispensation for the marriage of duke William with the daughter of the earl of Flanders, his cousin; which was granted, upon the condition that the duke and his lady should build a monastery. They accordingly gave directions for the building of the monastery of St. Stephen, at Caen, of which Lanfranc was appointed abbot, in the year 1063. Here he established a new academy, which became no less famous than his former one at Bec. Soon after William was seated on the throne of England, he sent Lanfranc to Rome, to negociate with Alexander II. about the mission of legates to England, to crown him, and to regulate the affairs of the church. William seems now to have formed the design of depriving the most eminent of the English clergy of their dignities, in order to bestow them on his countrymen, or on others on whose attachment he could depend. After his coronation had taken place, the papal legates held a great council of the English clergy, in the presence of the king, at Winchester; in which, among other dignified clergy and prelates who were deposed, on various pretences, was Stigand, archbishop of Canterbury. To this see Lanfranc was elected, and would have declined the honour, but was obliged to accept it, by the express order of pope Alexander II. Even after his consecration, he earnestly, but ineffectually, entreated his holiness to permit him to resign his archbishopric, and to retire into a monastery.

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Lanfranc was consecrated archbishop of Canterbury in 1070; and in the following year he went to Rome, together with the new archbishop of York, that they might receive their palls. On this occasion he was received with peculiar respect by pope Alexander, who had studied under him at Bec; and he defended before his holiness the claims of his see to superiority over that of York. Alexander, however, unwilling to offend either of the prelates, or to disoblige the king of England, declined to give any judgment in that matter, and declared that it ought to be determined by an English synod. Accordingly, two great councils were held, in the year 1072, in which this question was debated with great warmth, in the presence of the king, queen, and all the court, and at length determined in favour of Canterbury. After this, Lanfranc presided in different councils of the clergy of both provinces, in which several ecclesiastical canons were made, by which a change was produced in the condition of the clergy, as well as in the creed of the church of England. By one of those canons, the secular clergy who had wives were allowed to keep them; which is a sufficient proof that they formed a very powerful party: but those who had not wives were forbidden to marry; and bishops were prohibited for the future to ordain any man who had a wife. By others the doctrine of transubstantiation was promulgated, which was little known, and less regarded, in this island before this period. Indeed, Lanfranc was one of the most zealous champions for that doctrine, of the age in which he lived, and employed the weapons of dialectics with great ingenuity and address in defence of it, both before and after his elevation to the see of Canterbury. After presiding over the church of Canterbury nineteen years, Lanfranc died in 1089. He is celebrated by our ancient historians for his wisdom, learning, munificence, and other virtues. He is particularly praised for his charity, which is said to have been so great, that he bestowed in that way no less than five hundred pounds a year: a prodigious sum in those times, and equal in value to at least seven thousand five hundred pounds at present. He also acquired a high reputation by his writings, which, considering the age in which he lived, discover an uncommon measure of sagacity and erudition, and are entitled to commendation for the purity of their Latinity. They consist of "Commentaries upon the Epistles of St. Paul;" "A Commentary upon the Psalms;" "A Treatise concerning Confession;" "A Dissertation concerning the Body and Blood of Christ in the Eucharist," in opposition to Berenger; and a collection of short, but interesting letters to pope Alexander II., to Hildebrand, while archdeacon of Rome, and to several bishops in England and Normandy. They were collected together, and published, for the first time, in 1648, in a folio volume, and illustrated with valuable notes, by father Luke D'Achery, a Benedictine of the congregation of St. Maur. *Dupin. Moreri. Mosh. Hist. Eccl. sæc. xi. par. ii. cap.* 2. *Henry's Hist. Great Britain, b. iii. ch. ii. sect.* 1, *and ch. iv. sect.* 2.—M.

LANFRANC, an early writer on surgery, who flourished in the thirteenth century, was a native of Milan, and a practitioner both of physic and surgery. In the latter he was the disciple of William de Saliceto. The troubles of his country drove him to France, where he first fixed his abode at Lyons. He came to Paris in 1295, and was respectfully received by the faculty, before whom he performed some capital operations, and explained the theory and practice of his art. He was attended by a number of disciples; and at the request of the dean of the faculty he composed his great work on surgery in 1296. He entitled it "Practica quæ dicitur Ars completa totius Chirurgiæ," and it is usually called his "Chirurgia Magna." It is a verbose compilation from the Arabians, and also from his master de Saliceto. His timidity with respect to several operations is a proof of the low state into which the art of surgery was fallen for want of scientific principles; indeed, he greatly laments the ignorance of the common practitioners. The best part of his own practice is the rejection of tents, and the healing of wounds by the first intention. The "Chirurgia Magna et Parva" of this author was first printed at Venice, in 1490, and has been several times reprinted. It has also been translated into French, German, and English. *Eloy Dict. Halleri Bibl. Chirurg.*—A.

LANFRANCO, John Cavaliere, an eminent painter, was born at Parma in 1581. While page to count Scotti of Placenzia, some of his sketches with charcoal indicated a genius which caused that nobleman to send him to the school of Augustin Caracci. He presently made an extraordinary progress, and his taste was further improved by the study of the great works of Correggio, whose admirable foreshortenings in the cupola of Parma became the objects of his imitation. After the death of Augustin Caracci, Lanfranco went to Rome,

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and put himself under the tuition of Annibal, who employed him to execute some of his designs at the Farnesian palace, in which task he succeeded so well, that his performances are not distinguishable from those of his master. From the school of Annibal he went to his own country, where he remained several years, employed in various public works. When delivered to the guidance of his own genius, he displayed great talents for the higher branches of the art, a grand style of composition, copiousness of invention, and freedom of execution, but with some deficiency in correctness, and a want of knowledge in the management of colours, and the chiaro-scuro. Sometimes, indeed, his colouring is excellent; but in general too dark, and he is reckoned to excel more in his fresco works than his oil-paintings. He revisited Rome, where he acquired a great reputation, and was patronised by pope Paul V. He painted, in rivalry of Domenichino, the cupola of St. Andrew della Valle, in which he introduced figures above twenty feet high, which, from his perfect knowledge of perspective effect, appear of a natural and just proportion from below. He was then sent for to Naples, where several great works were entrusted to him. In 1646 he returned to Rome, and was employed by pope Urban VIII. in a grand picture for St. Peter's, representing the apostle walking upon the water. In this he gave so much satisfaction, that he was created a knight; but in 1647, on the day that his last picture was opened, he died, at the age of sixty-six.

Lanfranco left an amiable wife and family, with whom he lived in great domestic harmony. He was of a liberal disposition, and obtained the love of his brother artists. His excellence lay in large and public works, and his master-pieces are chiefly of this kind. They are found in the churches of Rome, Naples, and other cities of Italy. Some of his works are met with in the principal galleries. About fifty of his designs have been engraved. He practised engraving himself, and gave plates from some works of Raphael. *D'Argenville. Pilkington's Dict.*—A.

LANG, John Michael, a German protestant divine and able orientalist in the seventeenth and early part of the eighteenth century, was born at Ezelwangen in the duchy of Sultzbach, in the year 1664. After he had received a classical education, he was sent to the university of Altdorf, in 1682, and there applied himself to the study of botany, anatomy, the vulgar Greek, and particularly the oriental languages, under the celebrated Wagenseil. In 1687, he was admitted to the degree of M. A. and then went to perfect himself in the Arabic at the university of Jena, where he delivered public lectures on ethics and natural theology. For some years he officiated as pastor to a country church in the Palatinate; but, becoming dissatisfied with such a retired life, he removed to Altdorf, where he was created doctor, and admitted into the academical senate in 1697. In this university he was appointed to the chair of professor of divinity; with which was afterwards connected the office of pastor of one of the churches. It was not long, however, before he became involved in religious disputes, which raised against him many enemies, and exposed him to the censures of the universities of Rostock and Tubingen. Not chusing to submit to their decision, he demanded and obtained a dismission from his public employments, and removed to Prentzlow in 1710; where he had the appointment of superintendant, and died in 1731, about the age of sixty-seven. He was the author of various works, of which the following are held in estimation: "Dissertationes Botanico-Theologicæ," 4to. 1705; "Philologia Barbaro-Græca," 4to. 1708; a treatise, "De Fabulis Mohammedicis," 4to. 1697; and some other pieces relating to the koran. *Moreri. Nouv. Dict. Hist.*—M.

LANGBAINE, Gerard, a learned English writer, was born about 1608, at Barton-kirk, in Westmoreland. He was admitted a servitor of Queen's-college, Oxford, in 1626, of which he afterwards became a scholar upon the foundation, and a fellow. He obtained the degree of M. A. in 1633, and of D. D. in 1646. An edition of Longinus, Greek and Latin, with notes, printed at Oxford, in 1636, octavo, made him known as a scholar. It was followed by various publications of an historical and critical kind, displaying his learning and attachment to the constitution in church and state. Bishop Nicholson speaks of him as a person admirably well skilled in the antiquities and laws of England, and refers to his "Notable Discourse touching the State of the Times in the Reign of Edward VI." prefixed to an edition of sir John Cheke's "True Subject to the Rebel," *Oxf.* 1641. He also wrote "An Examination of the Scotch Covenant;" and an English translation of "Chemnitz's Examination of the Council of Trent." He was in correspondence with several learned men, among whom were Usher and Selden. The university appointed him keeper of its archives in 1644, and he was

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made provost of his college in 1645. By a prudent submission to the ruling powers, he remained in quiet during the new state of things, employing himself in the promotion of learning, and the maintenance of academical discipline. He held both his offices till his death in 1658.

He had a son of the same names, who is known by his "Appendix to a Catalogue of Oxford Graduates," and "A new Catalogue of English Plays," 1688. *Wood's Antiq. Oxon. Nicolson's Hist. Librar.*—A.

LANGE, JOHN, a learned physician, was born at Loewenberg in Silesia, in 1485. He studied at Leipsic, Bologna, and Pisa; at the last of which he received the degree of M. D. He then settled at Heidelberg, where he rose to great fame, and was successively physician to four electors-palatine. One of these he accompanied in his travels through great part of Europe. He died at Heidelberg, in 1565. Of the works of this physician, the most valuable is his "Medicinalium Epistolarum Miscellanea," printed in two parts, but united in the Frankfort edition of 1589, which comprises one hundred and forty-four epistles, with the addition of a book on "Secret Remedies." These epistles contain much curious and learned matter, both with respect to medicine and natural history. The author preceded Sydenham in his observations concerning the abuse of hot medicines, and the advantage of cooling diluents, in inflammatory diseases. He wrote, likewise, "De Syrmaismo et ratione purgandi per vomitum ex Ægyptiorum invento et formula," 1572; "De Scorbuto Epist. duæ," 1624; "Consilia et Experimenta," 1676. He was a great lover of cheese, and wrote in defence of its salubrity. *Eloy Dict. Halleri Bibl. Med.*—A.

LANGHORNE, JOHN, a poet and ingenious writer, was born in 1735, at Kirkby Stephen, in Westmoreland. His father, a clergyman who held a living in Lincolnshire, died when he was young; and the care of his education, with that of three other children, devolved upon his mother, who fulfilled the task with great assiduity and affection. He received the principal part of his school learning at Appleby, where his diligence attracted the notice and favour of the master, Mr. Yates, who joined elegance of taste to the acquirements of a classical scholar. Langhorne continued under his tuition till the age of eighteen; when, the narrowness of his circumstances not permitting him to enjoy the benefit of academical instruction, he engaged himself as domestic tutor in a family near Ripon. The beauties of Audley-park, in this neighbourhood, called forth his poetic talents; and he composed a poem with the title of that place, which he ventured to give to the public. He soon after became an assistant at the free-school of Wakefield, and taking deacon's orders, acquired popularity as a preacher. In 1759 he undertook the office of preceptor to the sons of Robert Cracroft, esq. of Hackthorn, near Lincoln. While in this situation, he made a collection of such miscellaneous poems as he had written, and published them in a volume for the benefit of a gentleman in distress. In 1760 he entered his name at Clare-hall, Cambridge, for the purpose of taking the degree of B. D.; and he dated from thence a poem on the king's accession, printed in the university collection of verses on that occasion, and also a poem on the royal nuptials.

The family of Hackthorn consisted, besides the sons, of three young ladies, daughters of Mr. Cracroft by a former wife. One of these, Ann, who was of a studious and contemplative disposition, availed herself of the instructions of the domestic tutor; a natural consequence of which was, an amorous attachment on the part of Langhorne, which he had reason to suppose mutual. The disparity of circumstances, however, upon the declaration of his passion, produced a refusal for the present, and he immediately afterwards quitted the place. In 1761 he officiated as curate to the clergyman of Dagenham, in Essex. Several poems written and published about this time, made his name known among the votaries of the muse; and in 1762 he appeared as a prose writer, by his "Letters on religious Retirement, Melancholy, and Enthusiasm," and by his eastern tale of "Solyman and Almena." Another office in which his pen was engaged was that of one of the critics in that respectable periodical work, the Monthly Review. We are told, that in this employment he exercised a vein of ridicule, which created him many enemies. It cannot, indeed, be expected that authors will ever bear with indifference attempts to render them ridiculous, however disposed they might be to acquiesce in sober discussions of their opinions, or candid estimates of their merits.

A work published in 1763, under the title of "Letters supposed to have passed between Theodosius and Constantia," founded on a story in the Spectator, became popular, and obtained considerable applause. Being now enrolled among the professed writers of the age, he

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removed, 1764, to the great mart of literature, the metropolis, where he was appointed to the curacy and lectureship of St. John's, Clerkenwell. In that year he published two volumes of Sermons, which he chose to entitle "Tracts of Religious Philosophy," but which seem to have conduced little to his reputation as a divine. He, however, obtained from Dr. Hurd the appointment of assistant preacher at Lincoln's-Inn; and, by his "Letters on the Eloquence of the Pulpit," did not hesitate to challenge peculiar attention to his own performances. His "Letters to and from select Friends, or Effusions of Friendship and Fancy," added to his fame as a sentimental writer. By some of his former pieces, and the dedications to them, he showed a desire of ingratiating himself with rank and influence; and he is said to have drawn his pen in defence of lord Bute and the existing ministry. An avowed work of his, "Genius and Valour," a pastoral poem, the scope of which was to vindicate the natives of Scotland from the rancorous abuse thrown upon them by Churchill and other party writers, could not fail of being agreeable to that nobleman and his countrymen, and produced, in 1766, a complimentary letter from the university of Edinburgh, with a diploma of doctor in divinity.

He was now in a station of respectability that gave weight to the amorous suit which he had not ceased to keep alive, and in 1767 he obtained the hand of the beloved lady. The living of Blagdon, in Somersetshire, was purchased, and afforded a desirable residence to the new-married couple; but this happy union was fatally dissolved by the death of Mrs. Langhorne in child-bed, in the ensuing year. Not able to bear the scene of his loss, he retired to the house of his brother William, a clergyman at Folkestone, in Kent, where he met with the soothings of truly fraternal affection. In this retreat he wisely occupied his mind with a literary task of some labour and extent; and the two brothers jointly produced a new version of "Plutarch's Lives," with notes critical and explanatory, and a life of the author, which was published in 1771, and met with a favourable reception. He also wrote a set of "Letters supposed to have passed between St. Evremond and Waller," two vols. 12mo, 1769; and "Frederic and Pharamond, or the Consolations of Human Life," a philosophical discourse. A poetical work, possessing considerable novelty of design and imagery, came from his hand in 1771; this was his "Fables of Flora." The attempt to personify and give character to subjects of the vegetable creation is evidently adding to the ordinary difficulties of fable, and it is scarcely possible to fix an interest upon such inanimate beings. It is not, therefore, to be wondered at that these pieces are generally languid, and that the poet often strains hard for his moral. The work, however, from its fancy and descriptive elegance, acquired popularity. In the same year he wrote another poem, entitled, "The Origin of the Veil."

A visit to his native county, in 1772, produced a second matrimonial connection, with the beautiful daughter of a magistrate near Brough. After indulging himself and his bride with a tour to the continent, he sat down again at his living of Blagdon. To the duties of a clergyman he added those of a justice of the peace; and, at the instigation of his friend Dr. Burn, he gave to the world his ideas of this important office in his poem of "The Country Justice." Of this, the first part appeared in 1774, and was justly admired for the manly strain of its sentiments, and the beauty of its descriptions. Two other parts were afterwards added, of inferior merit. The loss of his second wife, also in child-bed, in 1776, must have been a severe stroke. It was in some measure alleviated by the connexions in the great world which his reputation had procured him; one of the fruits of which was, the presentation to a prebend in the cathedral of Wells, in 1777, by the bishop of that see, a relation of the Bouverie family. He continued, notwithstanding a declining state of health, to amuse himself and the public with writings of different kinds, the last of which was a romantic tale, entitled, "Owen of Carron," much admired by the lovers of fancied simplicity, but, in reality, affected and finical. He died at Blagdon, in April, 1779, in the forty-fifth year of his age. Dr. Langhorne is represented as a man of amiable manners, fond of society, and rather too much addicted to convivial indulgences, which probably shortened his life. As a writer, he cannot be ranked among those of the highest order; yet he possesses facility, elegance, ingenuity, and tenderness. His poetry is generally harmonious, abounding in pleasing imagery, but overloaded with ornament, and not free from obscurity and affectation. His prose writings are rather light and flowery than solid and natural. His sermons have been censured for the loose soft texture of their style, and the false pathos of their sentiment. In religion he was inclined to enthusiasm; but

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the morality of all his works is pure and rational. *Life by his Son, prefixed to his Poems. Anderson's Brit. Poets.*—A.

LANGTON, STEPHEN, archbishop of Canterbury in the thirteenth century, was a native of England; but we have no information concerning either the place or date of his birth. He received his academical education at the university of Paris, where, for a considerable time, he taught divinity, and explained the scriptures with no small reputation. So highly was his character respected, that he was chosen chancellor of that university, made canon of Paris, and afterwards dean of Rheims. The fame of his abilities and learning induced pope Innocent III. to send for him to Rome, where he created him a cardinal. In the year 1207, the monks of Canterbury having, upon a vacancy taking place in that see, made a double return of archbishop-elect, and both parties having appealed to the pope, and sent agents to Rome to support their respective claims; after more than twelve months had been spent in pleadings and investigations on the subject, his holiness pronounced a definitive sentence, declaring both elections irregular and uncanonical, and both parties incapable of being chosen archbishop of Canterbury. That important see being thus declared vacant, the pope began to unfold his scheme, which it is probable he had formed long before, of filling it with a creature of his own, without so much as consulting the king of England. For this purpose, he commanded the monks of Canterbury who were then at Rome, immediately to proceed to the election of an archbishop, and at the same time commanded them to choose cardinal Stephen Langton. When they objected, that they could not do so, without the authority of their convent; the pope hastily replied, that his authority supplied all defects. And when some of them pleaded, that they had solemnly sworn before they left England, that they would never acknowledge any person for archbishop of Canterbury, but him whose agents they were; his holiness absolved them from the obligation of their oaths, and ordered them immediately to obey his commands, under the penalty of the highest censures of the church. With this they complied; and Langton was consecrated by the pope at Viterbo. When the bull arrived in England, which intimated the election and consecration of cardinal Langton, king John was incensed in the highest degree, both against the pope and the monks of Canterbury. As these last were within his reach, they quickly experienced the effects of his indignation: for he sent two officers, with a company of armed men, to Canterbury, who took possession of the monastery, banished the monks out of the kingdom, and seized all their estates. He also wrote a spirited and angry letter to the pope, whom he accused of injustice and presumption, in raising a stranger to the highest dignity in his kingdom, without his knowledge; and he assured him that if his holiness did not immediately repair the injury which he done him, he would break off all communication with Rome. The issue of this business, and the disgraceful terms to which John submitted, have been already laid before our readers, in our sketches of the lives of that prince and of pope Innocent III.

In the year 1213, cardinal Langton came over to England, and took possession of his see; and, though he owed his advancement to the papal favour, no sooner did he become an English baron, than he appears to have been inspired with a zealous attachment to the liberties and independence of his country. During the same year he, together with six other bishops, joined the party of the barons, who formed the association which successfully resisted the king's tyrannical proceedings, and procured the great charter. He also resisted the tyranny of the papal agents, particularly of the pope's legate, who assumed to himself the power of regulating all ecclesiastical affairs in the most arbitrary manner, without consulting with the primate or any of the clergy. In the year 1214, he held a provincial synod of his suffragans and clergy at Dunstable, where the most loud and vehement complaints were made against the legate; and it was agreed to send a deputation who were to intimate to him, that the archbishop had appealed to the pope against his proceedings, and to inhibit him from granting institution to any more prelates or priests within the province of Canterbury. In the famous contest which took place between king John and the barons about the great charter, the archbishop's patriotic conduct gave such offence to the pope, that, in the year 1215, he laid him under a sentence of suspension. Our prelate assisted at the general council held at Rome, in the following year; and during his absence from England, king John died. In the year 1222, he held a synod at Oxford, in which a remarkable canon was made, prohibiting clergymen from keeping concubines publicly in their houses, or from going to them in other places so openly as to occasion scandal. In the year 1223, at the head of some of the principal nobility, he demanded an

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audience of king Henry III. who had been declared of age by a papal bull, and required the king to confirm the great charter of liberties. When one of the counsellors answered for the king, that the great charter was extorted by force, and, therefore, was not binding; the archbishop replied with indignation and warmth: "If you loved the king, sir, you would not prevent the peace of the kingdom." This resolute language soon convinced the king that their demand was not to be refused; and he immediately gave orders for summoning a parliament. That the archbishop, however, was a friend to the legal prerogatives of the crown, and that he was as ready to oppose a rebellious spirit of insubordination in the barons, as kingly tyranny, he manifested in the following year. The bull which declared Henry of age, commanded also all the barons to deliver up the royal castles which they held into the king's hands. This the earls of Chester and Albemarle, and several others, refused to do; and, raising forces to support their refusal, the nation was threatened with another civil war. In this crisis, the prudence and spirit of the archbishop prevented that evil; who, by threatening the refractory barons with excommunication, brought them to submit. This prelate died in the year 1228. He wrote "Commentaries" upon the greatest part of the books of Scripture, and is said to have been inferior to none of his contemporaries in the knowledge of the Aristotelian dialectics, or in the application of them to the doctrines of scripture. Nothing of his, however, has been printed, excepting his history of the translation of the body of Thomas a Becket, at the end of that archbishop's letters, printed at Brussels in 1682; and his letter to king John, which, together with the king's answer, may be seen in the third volume of D'Achery's "Specilegium." These show him not to be unworthy of the encomium passed upon him, that he was a learned and polite author for the age in which he lived. The first division of the books of the Old and New Testament into chapters is ascribed to this prelate. *Dupin. Mosh. Hist. Eccl. sæc. xiii. cap. ii. par. ii. Henry's Hist. England, b. iii. ch. ii.* § 4, *and b. iv. ch. i.* § 1.—M.

LANGUET, JOHN-BAPTIST-JOSEPH, the celebrated incumbent of St. Sulpice, at Paris, and, from his extraordinary benevolence, an honour to his country and to human nature, was great-grand-nephew of the preceding, and the son of Denis Languet, attorney-general to the parliament of Dijon, in which city he was born, in the year 1675. He commenced his studies in his native place, and then went to continue them at Paris, where he resided at the seminary of St. Sulpice. In the year 1698, he was admitted a licentiate of the faculty of the Sorbonne, and went through the preparatory exercises with great applause. He was ordained priest at Vienne in Dauphiny, and afterwards returned to Paris, where he took the degree of doctor in 1703. From that time he attached himself to the community of St. Sulpice, where, by his professional and benevolent labours, he rendered himself so useful, that M. de la Chetardie, who was then incumbent, fully sensible of his merit, chose him his curate. The duties of this appointment M. Languet discharged about ten years, and sold his patrimonial estate, that he might have it in his power to relieve the necessities of the poor. During this interval, M. de Saint-Vallier, bishop of Quebec, being prisoner in England, requested of the king that M. Languet might be nominated his coadjutor. This office he was inclined to accept, influenced by a zealous desire of being employed in the conversion of infidels; but he was persuaded to decline it, by his friends and superiors, on account of the delicacy of his constitution. In the year 1714, he succeeded M. de la Chetardie in the living of St. Sulpice. Finding his parish church out of repair, and scarcely capable of containing twelve or fifteen hundred people, while his parishioners amounted to more than a hundred and twenty-five thousand, M. Languet conceived the grand design of erecting a church in which they might all assemble together, and, from its magnificence, worthy of the capital of the kingdom. Not many days afterwards he embarked in this bold undertaking, with no other funds than a legacy of a hundred crowns, which had been bequeathed for this design by a pious lady. This money he expended on the purchase of stones, which he caused to be carried through all the streets of the city, that the public might be apprised of his undertaking. No sooner was it generally known, than donations were sent him from all quarters; and the duke of Orleans, regent of the kingdom, permitted him to apply to that purpose the profits of a lottery. This prince laid the first stone of the porch, in the year 1618; and M. Languet, during the remainder of his life, spared neither pains nor expence to render his church one of the most magnificent in the world, both in point of architecture, and decorations. It was consecrated in 1745, with so much splendor, that the king of Prussia, Frederic II., was induced, from an account which he read of the

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proceedings on that occasiou, to send a polite complimentary letter to M. Languet, which is preserved by Moreri.

Another work, which reflects no less honour on our worthy parish priest, is the establishment of *la Maison de l'Enfant Jesus*. This establishment, which has proved highly beneficial to the community, is, perhaps, the best calculated of all his benevolent institutions, to exhibit most advantageously the talents and merit of M. Languet. It consisted of from thirty to thirty-five poor ladies, who could bring proofs of descent from noble families from the year 1535 to the present time. Preference was to be given to those whose ancestors had been in the king's service. Here they were boarded and educated in a manner suitable to their birth. In the mean time, they were employed, by turns, in superintending the bakehouse, the poultry-yard, the dairy, the laundry, the garden, the dispensary, the repository for linen, the spinning-rooms, and the other objects of household management; by which means they were rendered good housewives, and enabled to be useful to their relations in the country. Besides, the habit to which they were accustomed of assisting, by a thousand little charitable offices, the poor women and girls who worked in the house, was adapted to make them more affable, humble, obliging, and fitter for society, than if they had associated only with persons of noble blood. A second object of this establishment was, to afford an asylum to more than eight hundred poor women and girls, destitute of the means of support, belonging either to the city or country. They were provided with daily food, and were made to earn their support, chiefly by spinning cotton and linen. They were divided into different classes, or chambers, over each of which presided two ladies of the congregation of St. Thomas de Ville Neuve, of which M. Languet was superior-general, whose business was to oversee the work, and to give necessary instructions to the workwomen. These were never to leave the rooms till they were relieved by others. This establishment has proved a most happy retreat for numerous unfortunate females, who, after being betrayed into vice and dissoluteness, were abandoned by the world to disease and wretchedness. Here, by example and instruction they have been recalled to virtue, and habituated to industry; and many have returned from it into the world, who have proved useful and honourable members of society. For their encouragement, when they quitted the house, it was a rule that they should be paid in money the amount of what they had earned by their labour. There were in the house in the year 1741, more than fourteen hundred women and girls, chiefly of the description just mentioned, in providing for whose comfort and convenience, as well as for their moral and religious improvement, M. Languet was indefatigable. Though the land attached to the house consisted of only fourteen French acres, yet it fed a sufficient number of cows to give milk for upwards of two thousand children in the parish; and it also contained sties, for the breeding of swine, which were sold for the benefit of the institution; poultry, of all kinds; a bakehouse, furnishing more than a hundred thousand pounds of bread monthly, which was distributed among the poor of the parish; spinning-rooms; an excellent and well-cultivated garden; a noble dispensary, &c. The management and regularity with which every department in this house was conducted, either for the instruction, employment, or support of such a number of persons, was so admirable, and gave so high an idea of the great directing hand, that cardinal Fleury made a proposal to appoint M. Languet superintendant-general of all the hospitals in the kingdom: to whom he answered, with a smile, "I have always said, my lord, that the bounty of your eminence led me to the hospital." The expence of this establishment was immense. It exhausted his whole revenue; an inheritance which came to him on the death of the baron de Montigni his brother; and the revenue of the abbey of Bernay, to which he had been presented by the king.

M. Languet's benevolent exertions were not confined to the objects already specified, but extended to the poor and wretched of every description. No person was ever more active and successful than himself in obtaining large alms and considerable legacies, which he distributed with admirable prudence and discretion. He took care to be accurately informed, whether the legacies which were left to him were prejudicial to any poor relations of the testator; and when he found that to be the case, he not only returned the legacies, but, when it appeared to be necessary, added to them out of the funds which he collected. A striking instance of the regard which he paid to equity and propriety in this respect, was evinced in the case of madame de Cavois, as illustrious for her benevolence as for her birth, who left him a legacy of more than six hundred thousand livres. Of this large sum he took only thirty thousand livres for the poor, and returned the remainder to her relations. It is said, on good authority, that he disbursed about a mil-

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lion of livres in charities every year. Noble families reduced to poverty were among the prime objects of his benevolent attention; and it has been related, by a person worthy of credit, that there were some families of distinction in his parish, to each of whom he made annual allowances to the amount of fifty thousand livres. At the time of the great dearth, in 1725, in order that he might relieve the poor, he sold his household furniture, his pictures, and curious and rare pieces of workmanship, which he had with much trouble and difficulty collected; and had afterwards only three pieces of plate, and a plain serge bed, which madame de Camois would only lend him, because he had sold every article of which she had made him a present. His charity was not confined to his own parish. When the plague raged at Marseilles, he sent considerable sums of money into Provence, to assist the sufferers under that dreadful malady; and he was incessantly zealous and active in promoting the arts, and every useful design which could contribute to the glory of the nation. He was among the first to be present at fires, or any other scene of public calamity, where his prudence, self-possession, and universally respected character rendered his advice and exertions essentially serviceable. He had a wonderful talent at discovering the different dispositions of mankind; and he knew well how to employ every person, according to his ability or capacity. In the most intricate and complicate affairs, on which he was daily consulted, he would give his opinion with uncommon promptness, and with a degree of sagacity and judgment that astonished every one. M. Languet steadily refused the bishopric of Conserans, that of Orleans, and several others which were offered him by Lewis XIV. and Lewis XV. under the administrations of the duke of Orleans, and cardinal Fleury. In the year 1648, he resigned his living of St. Sulpice; but continued to preach in the church every Sunday, according to his custom, and to support the *Maison de l'Enfant Jesus*, until his death, which took place at the abbey of Bernay, in 1750, when he was about the age of seventy-five. His piety, and continued application to works of benevolence and charity, did not prevent him from being a lively and cheerful companion. He possessed a fine genius, and would often delight the parties in which he mixed, by his sallies of wit, and his agreeable delicate repartees. He had a younger brother named JOHN-JOSEPH, born at Dijon, in 1667, who rose to considerable rank in the Gallican church. He was educated in the college of Navarre, at Paris, of which he became superior; was appointed abbot of Coëtmaloën, in 1709, and of St. Just, in 1723; was made almoner to the dauphiness dowager, admitted doctor of the faculty of the Sorbonne, and, in 1715, nominated bishop of Soissons; was elected a member of the French academy, in 1715; and, in 1713, promoted to the archbishopric of Sens. He died at that place in 1753, about seventy-six years of age. He took a distinguished part as a controversialist, in defence of the bull *unigenitus*, and displayed much learning and acuteness in his polemical pieces, which were translated into Latin, and printed at Dijon, in 1753, in two vols. folio; but suppressed by an order of council. He was also the author of "A Translation of the Book of Psalms," 12mo.; and of several "Discourses," published in the collections of the French academy. To him has also been attributed, "The Life of Mary Alacoque," 4to. 1729; which, if not really his production, was patronised by him, and affords evidence, that his piety was not unmixed with an abundant portion of credulity and enthusiasm. *Moreri Nouv. Dict. Hist.*—M.

LANGUET, HUBERT, an illustrious character of the sixteenth century, was born at Viteaux in Burgundy, in 1518. After a preliminary course of instruction in his own country, he went to Italy for the study of the civil law, and took a doctor's degree at Pavia. Having met with a book of the reformer Melanchthon's, he conceived a great desire of seeing the author, and in 1549 had an interview with him at Wittenberg, which terminated in his conversion to the protestant faith. He passed several years afterwards in travels through various countries, among which were Livonia and Lapland. In this northern tour he became known to Gustavus, king of Sweden, who gave him a commission to invite persons skilful in the arts and sciences from France to his dominions. In 1559 he accompanied Adolphus of Nassau, prince of Orange, into Italy. Augustus, elector of Saxony, invited him to his court, in 1565, and nominated him his envoy to the court of France. He was deputed by that prince to the assembly of the states of the empire at Augsburg, in 1568, and was employed by him in other important negotiations. He was again sent to France in 1570, when he pronounced a bold and eloquent harangue in the name of the protestant princes of Germany, before Charles IX. He was at Paris during the bloody massacre of St. Bartholomew, and exposed his own life to danger by his efforts in

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saving his host, Andrew Wechel, the famous printer, and his friend Duplessis Mornai. In the disputes in Saxony between the Lutherans and Zuinglians respecting the eucharist, he was suspected of favouring the latter, which caused him to withdraw from the service of the elector, though he continued to be much connected with him. He then accompanied John Casimir, count-palatine, to Ghent; and afterwards attached himself to William prince of Orange, who employed him on several occasions. Falling into an ill state of health, he returned to Antwerp, where he died in September, 1581, at the age of sixty-three, greatly regretted by the prince, who walked as chief mourner at his funeral. Hubert Languet was a man of pure virtue in corrupt and difficult times. Duplessis Mornai says of him: "He was such as many would wish to appear; he lived as good men would wish to die." He left the world without regret, finding, he said, "that instead of amending, it daily grew worse." Yet he was void of moroseness or austerity, and was agreeable and pleasant in conversation. He was a rigid observer of truth, and never violated it even in jest. He had no desire to become rich; and, after all the great employments he had passed through, left to his heirs little property except his medals and books. He lived in celibacy, in order that he might pursue his studies without interruption. No man of his time was better acquainted with the political interests of princes, and the details of history. He left several writings, of which were "Collections of Latin Letters," to the elector of Saxony, to Camerarius, father and son, and to sir Philip Sidney: "A Relation of the Expedition of the Elector Augustus against the Revolters of Saxony; with the History of the Proceedings of the Emperor against that Prince:" "Vindiciæ contra Tyrannos:" this very spirited attack upon tyranny and defence of the rights of the people, worthy of the freest ages of antiquity, appeared soon after his death under the name of Stephanus Junius Brutus; it was attributed to various writers, but has been ascertained to have been the production of Languet. To him is also ascribed the "Apology of William Prince of Orange, against the King of Spain," 1581. *Bayle. Moreri. Nouv. Dict. Hist.*—A.

LANSBERG, Philip, a Dutch protestant divine and mathematician in the sixteenth, and the former part of the seventeenth century, was born in Zealand, in the year 1561. He officiated as minister at Antwerp, in the year 1586, and was afterwards, for several years, settled in the same capacity at Goes, in Zealand. Towards the end of his days, his growing infirmities rendered it necessary that he should be discharged from the exercise of his ministerial functions; when he retired to Middleburg, where he died in 1632, about the age of seventy-one. He was the author of "Chronologiæ Sacræ, Lib. VI.," 1626; "Progymnasmata Astronomiæ restitutæ," 1629; "Uranometriæ, Lib. III.," 1631; "Triangulorum Geometricorum, Lib. IV.," 1631; and "Commentationes in motum Terræ Diurnum et Annuum, et in verum aspectabilis Cœli Typum." In the work last mentioned, he declares himself openly for Copernicus's opinion, and even pretends to improve it. This work was composed in Dutch; but it was translated into Latin, and printed in the year 1630. It was attacked by Fromond, a doctor of Louvain, whom Lansberg did not live long enough to answer. That task, however, was undertaken by a son of his, a physician; who, in 1635, published a defence of his father's work, under the title of "Jacobii Lansbergii Medicinæ Doctoris Apologia pro Commentationibus, &c." The works of Philip Lansberg were collected together, and printed in folio, at Middleburg, in 1663. *Bayle. Moreri.*—M.

LANSPERG, John, on account of his virtues surnamed *the Just*, and an author whose writings are much esteemed by pious Catholics, was a native of Lansperg, a town in the duchy of Bavaria, and flourished in the early part of the sixteenth century. He pursued his studies at Cologne, where he embraced the religious profession among the Carthusian monks, in the year 1509. Afterwards he was elected prior of a monastery in the neighbourhood of Juliers. He distinguished himself by his zealous endeavours to make converts from the protestant persuasions to the catholic faith, and to confirm the members of the church of Rome in a steady adherence to its doctrine and discipline. He was the author of numerous "Paraphrases," "Sermons," and devotional treatises, which were collected together, and printed at Cologne, in 1693, in five volumes quarto. He died in that city in 1539. *Moreri. Nouv. Dict. Hist.*—M.

LANUZA, Jerome-Baptist de Sellan de, a pious Spanish prelate in the former part of the seventeenth century, was born at Ixar, a town in the diocese of Saragossa, in the year 1553. Early in life he entered into the Dominican order, and by his abilities and learning, as well as his piety, acquired considerable reputation. He taught divinity at Valencia, and

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Saragossa; and, after filling different inferior posts, was chosen provincial of his order. He took an active part in the disputes on the subject of *grace*, and was so zealous an opponent of the disciples of St. Augustine, that he obtained the surname of *the Dominic of his age*. In the year 1616, he was nominated bishop of Balbastro; and in 1622, was translated to the see of Albarazin; where he died in 1625. He was the author of several practical and devotional works, which are spoken of in high terms of commendation; as are, also, his "Homilies," which were translated into Latin, and published at Mentz, in 1649, in four volumes quarto; and have likewise appeared in a French version. *Moreri. Nouv. Dict. Hist.*—M.

LANZONI, Joseph, a learned physician and professor, was born at Ferrara, in 1663. He studied and graduated in the university of his native place, and obtained great reputation for his medical skill and general erudition. He was elected a member of several Italian and foreign learned societies, among which was that of the Naturæ Curiosorum, to which he communicated a number of observations. He was the restorer and secretary of the academy of Ferrara, and was consulted on all questions that occurred respecting philosophy and medicine. He had also a taste for poetry, and composed verses both in the Latin and Italian languages. In 1727 he was appointed first professor of philosophy in the university of Ferrara, which post he occupied but a short time, being carried off by a disease in 1730. His works, printed and manuscript, were published collectively at Lausanne, in three volumes quarto, 1738. They consist of a number of detached treatises on medical and physical subjects, and of a hundred and seventy-four medical consultations, with a variety of single observations of practical utility. *Moreri. Halleri Bibl. Med.*—A.

LARDNER, Nathaniel, a very learned English nonconformist divine in the eighteenth century, was born at Hawkherst, in the county of Kent, in 1684. At what place he was educated in grammar learning, cannot now be ascertained; but, wherever it was, there can be no doubt, from the literature which he afterwards displayed, of his having made an early progress in the knowledge of the learned languages. From the grammar-school he was sent to a dissenting academy at London, under the care of the Rev. Dr. Joshua Oldfield. His continuance here, however, must have been of very short duration; for in 1699, when only in the sixteenth year of his age, he was sent to prosecute his studies at Utrecht, under the professors D'Vries, Grævius, and Burman, names of no small celebrity in the literary world. Under such tutors, Mr. Lardner made a suitable improvement in various branches of learning, of which he brought back with him a testimonial from professor Burman. After spending more than three years at Utrecht, Mr. Lardner removed to Leyden, where he studied about six months, and in 1703 returned to England. Of the following years of his life, until 1709, we have seen no memorials; but it is probable that he spent them at his father's house, in a close and diligent preparation for the sacred profession which he had in view. He did not commence preacher before the year last mentioned, when he was about the age of twenty-five. In 1713, he went to reside at the house of lady Treby, the widow of lord chief justice Treby, in the capacity of domestic chaplain, and tutor to her ladyship's youngest son: and it need not be said, how well qualified he was, by his knowledge, judgment, and learning, for superintending a young gentleman's education. After having conducted Mr. Treby's studies three years, Mr. Lardner accompanied him in an excursion into France, the Austrian Netherlands, and the United Provinces. From a journal which Mr. Lardner kept of this tour, it was evident that he did not lose the opportunity which it afforded him of making exact and judicious observations on the manners and customs of the inhabitants whom he saw and visited, and on the edifices and curiosities of the countries through which he passed. On the death of lady Treby, in 1721, Mr. Lardner was removed from a situation which seems to have been an agreeable one, and was for some time at a loss how to dispose of himself. He was desirous of being serviceable in the work of the ministry; but, though he had now been a preacher many years, he was not favoured with the approbation and choice of any one congregation. This circumstance is partly to be attributed to his not possessing a good elocution, his simple mode of composition, which was not calculated to strike the multitude, and the little progress which rational preaching had then made among the dissenters. In the year 1723, he was greatly affected by the decease of his former pupil, for whom he had the highest esteem; and he felt his loss so deeply, that he imputed to it, in part, the increase of a deafness which had been coming upon him for some time. Some years before this, Mr. Lardner had become a member of a literary society, consisting of ministers and lay

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gentlemen, at whose meetings two questions were proposed, to be freely and candidly debated: besides which, each member, in his turn, produced an essay on some learned and entertaining subject. Such institutions have been of eminent service to the republic of literature; and have given rise to many important discoveries, and to many valuable works, which otherwise would never have existed. At least as early as 1723, likewise, he was engaged, in conjunction with a number of ministers, in carrying on a course of lectures, on a Tuesday evening, at the Old Jewry. Besides treating on subjects of a practical and moral nature, the gentlemen who conducted it preached a course of sermons on the evidences of natural and revealed religion. In this course, the proof of the credibility of the Gospel history was assigned to Mr. Lardner; and he delivered three sermons on that most important object of Christian enquiry. Here it was, that the foundation was probably laid of his great work; and it is certain that from this time he was diligently engaged in writing the first part of his Credibility.

So great was Mr. Lardner's modesty, that for some time he was doubtful whether he should venture to publish the result of his labours. At length, however, he conquered his diffidence, and in 1727 published, in two volumes, octavo, the first part of "The Credibility of the Gospel History; or, the Facts occasionally mentioned in the New Testament, confirmed by Passages of ancient Authors, who were contemporary with our Saviour, or his Apostles, or lived near their Time." An appendix was subjoined, concerning the time of Herod's death. On this work the highest approbation was bestowed, not only by the protestant dissenters, but by the clergy in general of the established church; and its reputation gradually extended into foreign countries. It is, indeed, an invaluable performance, and has rendered the most essential service to the cause of Christianity. Whoever peruses it, will find it replete with admirable instruction, sound learning, and just and candid criticism. It was not long before a second edition was called for; and a third was published in 1741. Early in 1728, Mr. Lardner's studies were interrupted, and his life threatened, by the attack of a violent fever, which proved of long continuance, and from the effects of which he slowly recovered. With all his merit, he was forty-five years of age before he obtained a settlement among the dissenters. In the year 1729, having happened to preach for the rev. Dr. William Harris, at Crutched-Friars, he was unexpectedly invited by the congregation to be assistant to their minister; which offer, after mature deliberation, he judged it proper to accept. In the same year, he published, in answer to Mr. Woolston's indecent and malignant attack on the scripture account of Christ's miracles, "A Vindication of three of our blessed Saviour's Miracles; viz. the Raising of Jairus's Daughter, the Widow of Naim's Son, and Lazarus;" which abounds with excellent and judicious observations, and contains a complete defence of those miracles. Such was the general opinion entertained concerning it by the learned world; and a second edition of it was soon called for. In the preface, the reader will find some admirable remarks on free enquiry and discussion. In the year 1730, he sent a letter to Mr. Larroque, to be inserted in his literary journal, containing observations on a difficulty concerning the omission of the history of our Saviour's ascension, in the gospels of St. Matthew and St. John, though it is related by St. Mark and St. Luke. Three years afterwards, appeared the first volume of the second part of "The Credibility of the Gospel History." It was Mr. Lardner's original intention, not to publish a part of the evidence for the principal facts of the New Testament, until the whole work was completed; but he was diverted from this purpose by the importunity of his friends. He could have wished, however, to have exhibited at once the whole evidence of the first two centuries of Christianity; but he thought it expedient to break off sooner, that he might not render the volume of an inconvenient size. The present volume comes down to the year 178; and is prefaced by an introduction, giving an admirable summary of the history of the New Testament. Besides its being universally well received at home, it was so much approved abroad, that it was translated by two learned foreigners; by Mr. Cornelius Westerbaen of Utrecht, into Low Dutch, and by Mr. J. Christopher Wolff, of Hamburg, into Latin. The second volume of the second part of this work, was published in 1735, and concludes the author's remarks out of Christian writers of the second century. It contributed to raise Mr. Lardner still higher than before in esteem and reputation among learned men of all denominations; and was even allowed, by the adversaries of revelation, to reflect great credit on his integrity, impartiality, and candour. In the year 1736, he was attacked by another dangerous fever, the effects of which prevented him from preaching for

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some months. In the following year, he published his "Counsels of Prudence, for the Use of Young People; a Discourse on the Wisdom of the Serpent, and the Innocence of the Dove;" which was generally and justly admired, and was highly praised in a letter written to the author by Dr. Secker, then bishop of Oxford. In 1738, Mr. Lardner published the third volume of the second part of "The Credibility," ending with year 233; and in 1740 the fourth volume, which comes down to the year 248. During the interval between the appearance of these two volumes, he drew up some valuable and judicious "Remarks upon some Difficulties concerning the Christian Doctrine," in answer to a friend, who had made certain objections to the excellence and usefulness of several of the Christian precepts; and he published, "A Caution against Conformity to the World," in two discourses, which may be considered as a sequel to the "Counsels of Prudence."

It was not before the year 1744, that Mr. Lardner was able to give the public the fifth volume of the second part of the "Credibility," which concludes with the year 306; and in the same year, he sent into the world another valuable performance, entitled, "The Circumstances of the Jewish People an Argument for the Truth of the Christian Religion," in three discourses. In 1745, our author published the sixth volume of the second part of his great work, which is almost entirely occupied by a very curious and instructive history of the Manichees; and in the same year, he received a diploma from the Marischal college of Aberdeen, conferring upon him the degree of doctor of divinity. The seventh volume of the second part of the "Credibility" appeared in 1748, and is brought down to the year 306; and two years afterwards it was followed by the eighth volume, which reaches to 368. The seventh volume contains an appendix, in answer to some remarks which Mr. Jackson had made upon our author's fifth volume, relative to the rise of Sabellianism, and the name of Novatus; and to the eighth is subjoined an enquiry into the authenticity of the apostolical constitutions and canons. Our author's next publication, was a volume of very judicious and instructive "Sermons," the subjects of which are entirely of a practical nature: it is dated in 1750. In the following year, Dr. Lardner resigned the office of morning preacher at Crutched-Friars, where, little to the credit of the dissenters, his auditory was very small; and in 1752, he published the ninth volume of his "Credibility," ending with the year 394. The tenth volume appeared in 1753, and comes down to the year 398; the eleventh in 1754, concluding with the year 451; and the twelfth, containing a general review of the whole work, especially of the second part, in the year 1755. This great work was followed by a very valuable Supplement, in three volumes, comprizing a history of the apostles and evangelists, with remarks and observations upon every book in the New Testament. The first and second of these volumes were published in 1756; and the third in 1757. In the mean time the author had also given to the public, in 1753, "A Dissertation upon the two Epistles ascribed to Clement of Rome, lately published by Mr. Wetstein," &c. shewing them not to be genuine; and "An Essay on the Mosaic Account of the Creation and the Fall of Man," which was anonymous. His next production was printed in 1758, and was entitled "The Case of the Demoniacs mentioned in the New Testament, being four Discourses," &c.; in which he maintains the hypothesis supported by Mr. Joseph Mede, Dr. Sykes, and Mr. Farmer, that the demoniacs were only diseased or lunatic persons, and not actually possessed by evil spirits, according to the commonly received opinion. He also published, in the same year, a short "Letter to Jonas Hanway, Esq." in which he shews, that Mary Magdalen was not the sinner who is recorded in the seventh chapter of St. Luke, but a woman of distinction and excellent character, who for a while laboured under bodily indisposition, which our Lord miraculously healed; and that, therefore, houses for the reception of penitent women, who have led disorderly lives, ought not to be called Magdalen houses. In 1759, Dr. Lardner published, but without his name, "A Letter written in the Year 1730, concerning the Question, whether the Logos supplied the Place of a Human Soul in the Person of Jesus Christ;" in which he opposes the Arian hypothesis, and endeavours to prove, that Jesus was, in the proper and natural meaning of the word, a man, appointed, anointed, beloved, honoured, and exalted by God, above all other beings. At the time of its publication, this treatise does not appear to have made any great impression; but of late years, when the question relating to the true doctrine of the New Testament, concerning the person of Christ, has been warmly agitated, it has been much read and quoted, and has undergone repeated impressions.

A second volume of "Sermons," on various subjects, was published by Dr. Lardner in 1760; which, though always applied to practical purposes, are more curious and critical than those in his first volume. This was

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followed, in 1762, by "Remarks on the late Dr. Ward's Dissertations on several Passages of the Sacred Scriptures," &c.; to which succeeded, in 1764, "Observations upon Dr. Macknight's Harmony, so far as related to our Saviour's Resurrection." Both these performances will furnish the biblical student with much valuable matter, and exhibit evidence of the author's great critical skill, and intimate knowledge of the New Testament. Amidst these various productions of a smaller nature, Dr. Lardner continued the prosecution of his grand object, and in the year last mentioned, gave the public, in quarto, the first volume of "A large Collection of ancient Jewish and Heathen Testimonies to the Truth of the Christian Religion;" comprising the Jewish and Heathen authors of the first century. The second volume appeared in 1765, and includes the Heathen testimonies of the second century; the third in 1766, containing the Heathen testimonies of the third century; and the fourth in 1767, comprehending the Heathen testimonies of the fourth, fifth, and sixth centuries, and an enquiry into the state of Gentilism under Christian emperors. In these volumes we are presented with a noble treasure of curious and valuable information, and of able and judicious criticism, for which the Christian world is deeply indebted to the learned and excellent author. They complete the grand design, which, with the interruptions arising from his smaller productions, occupied his sedulous studies during the space of forty-three years. But though Dr. Lardner's life and pen had been so ardently devoted to the interests of truth and the public good, he never received any return that could deserve to be regarded as a recompence for his labours. The salary which he enjoyed, while he continued to be a preacher, was very inconsiderable: and his works, notwithstanding that many of them underwent more than one impression, were often published by him to his loss, instead of his gain. This was the case, particularly, with respect to the latter volumes of the "Credibility." At length, he parted with the copy-right of that performance, together with all the remaining printed copies, for the trifling sum of one hundred and fifty pounds. Such a sum was by no means an equivalent for the expences which he had incurred: but he consented to the agreement, in the hope that the work would be rendered more extensively useful, when it became the immediate interest of the booksellers to promote its sale. As some posthumous pieces of his afterwards made their appearance, we shall briefly mention them in this place. In the year 1769, were printed "Memoirs of the Life and Writings of Dr. Lardner," to which were annexed, "Eight Sermons upon various Subjects." The four first had been transcribed by himself for the press; and the fifth and sixth, though not fairly transcribed, he had marked for publication. These two discourses are on the internal marks of credibility in the New Testament. They were preached by him in 1723 and 1724, at the Tuesday evening lecture, and contain, in some degree, the outlines of his great work. In 1776 was published, a short letter which our author had written, in 1762, "Upon the Personality of the Spirit." It was a part of Dr. Lardner's original design, with regard to "The Credibility of the Gospel History," to give an account of the heretics of the two first centuries. To the arrangement, therefore, of his collections upon this subject, he applied himself, after he had finished his Jewish and Heathen testimonies; but he did not live to complete his intentions. Some parts, indeed, were prepared by him for the press, and had received his last corrections; while in other parts only a few hints were written. After mature deliberation, it was judged proper that the progress which he had made should be communicated to the public; and his papers were put into the hands of the rev. Mr. Hogg, a learned and judicious dissenting minister, at Exeter, for that purpose. The editor, in the additions which he made to Dr. Lardner's materials, did not introduce a relation of any person, excepting where the doctor himself had drawn up a part of it, or had left some hints or references. In consequence of this gentleman's revisal and assistance, there appeared in 1780, in one volume, 4to. "The History of the Heretics of the two first Centuries after Christ; containing an Account of their Time, Opinions, and Testimonies to the Books of the New Testament. To which are prefixed, General Observations concerning Heretics." This volume, though not, upon the whole, so valuable and important as some of the former labours of the author, possesses, nevertheless, very considerable merit. It recites the testimonies of heretics, rectifies a variety of mistakes concerning them, and refutes many groundless charges to which they were exposed, from the ignorance, false zeal, and bigotry of their adversaries. The last posthumous publication written by Dr. Lardner appeared in 1784, and is entitled, "Two Schemes of a Trinity considered, and the Divine Unity asserted." It consists of four dis-

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courses upon Philip. ii. 5—11. The first represents the commonly received opinion of the Trinity; the second describes the Arian scheme; the third treats on the Nazarean doctrine; and the fourth explains the text according to that doctrine. They are chiefly estimable for the temper and spirit with which they were composed; and even those who are far from agreeing in sentiment with the author, have applauded the candour, the simplicity, and the love of truth, which they evidently discover.

Dr. Lardner lived to an advanced age, and, with the exception of his hearing, retained the use of his faculties to the last, in a remarkably perfect degree. At length, in the summer of 1768, he fell into a decline, which carried him off in a few weeks, at Hawkherst, the place of his nativity, where he had a small patrimonial estate. He died on the 24th of July, in the eighty-fifth year of his age. There are few men, whose names are recorded in the annals of sacred literature, who are more truly entitled to be remembered with veneration and applause than Dr. Lardner. His piety was sincere and ardent, and appears to have been the governing principle of his actions. It was, too, of the most rational kind, being founded on just and enlarged views concerning the nature of religion. His love of truth appears manifestly in all his works; and no one ever seems to have preserved a greater impartiality in his enquiries, or to have been more free from any undue bias. He followed truth wherever it led him; and for the attainment of it he was admirably qualified, both by the turn of his disposition and his understanding. The candour and moderation with which he maintained his own sentiments, constituted a prominent feature in his character. Those who differed from him in opinion, he always treated with gentleness and respect; and in the controversies which he carried on with them, there is no severity of censure, no harshness of language. Benevolence, as well as piety, entered deeply into Dr. Lardner's character. Though his retired life prevented his taking an active part in public designs, he was ready to promote every good work; and to persons in distress he was ever willing to contribute, to the highest degree which his fortune would admit. His manners were polite, gentle, and obliging; and he was attentive, in every respect, to the laws of decorum. He had seen much of life during his residence with lady Treby; he was continually visited by persons of various professions and countries; and he possessed that sagacity of observation which is the principal requisite towards obtaining a knowledge of the world. On the learning of Dr. Lardner, it is not necessary to enlarge, since his character in this respect is known to all the world. With regard to that species of literature which was chiefly cultivated by him, he was accurate and profound in the greatest degree. As a divine, and especially with relation to his acquaintance with the New Testament, and with Christian antiquity, perhaps, he never had his equal. It is not, therefore, surprising that his works should be held in great esteem, both at home and abroad. Many of them have been translated into the Latin, German, and Dutch languages. Dr. Lardner's connections and friendships were not confined to persons of his own religious communion. He was acquainted with several respectable clergymen and dignitaries of the church of England; and he maintained a large correspondence, both in his own country and in foreign parts, particularly in America and Germany. In consequence of the reputation which he had acquired by his publications, he was visited by most of the learned foreigners who came over to England: and, after their return to their own countries, many grateful acknowledgments were transmitted to him of the friendly reception which he had given them, and of the assistance which they had derived from him in their literary designs and pursuits. His works having become exceedingly scarce, a new edition of them was published in 1788, in eleven volumes, large octavo; to which was prefixed a valuable life of the author, by the late excellent Dr. Kippis, to which we have been indebted for the materials of this article.—M.

LARGILLIERE, Nicholas de, an eminent French portrait-painter, was born at Paris in 1656. His father, whom mercantile concerns induced to settle at Antwerp, complied with the natural turn he displayed for the arts of design, by placing him at the age of twelve with Antony Gobeau, a Flemish painter, eminent for landscapes and subjects of common life. Largilliere rose by his genius above the taste of the school in which he was educated; and going at the age of eighteen to England, was employed by sir Peter Lely about the pictures at Windsor, where he attracted the notice of Charles II., for whom he painted some pictures. After a stay of four years in England, he returned to Paris, where Vander Meulen and Le Brun persuaded him to remain, and he presently acquired great fame in the walk of portrait. He was admitted into the academy as a history-painter, which branch he did not abandon,

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though he chiefly practised in the other. At the accession of James II. he was sent over to England to take the portraits of him and his queen; he did not, however, make a long stay, but returned to Paris, where he was employed in two great pictures for the hall of the Hotel-de-ville. These represented the festival given by the city of Paris to Lewis XIV. and his court, on occasion of his recovery, and the marriage of the duke of Burgundy to the princess of Savoy. He acquitted himself with great reputation in these works; and afterwards painted a votive picture placed in the church of St. Genevieve at the end of two years of scarcity. Largilliere was not much employed at court, of which honour he was little ambitious, preferring the prompt payment of the public at large. He, however, painted several of the princes, but obtained no pension. One of his greatest honours was that of being desired to place his own portrait in the gallery of artists of the duke of Tuscany, where it is distinguished for beauty of execution. He passed through all the offices of the Academy of Painting, and died its chancellor. This artist possessed great fertility of invention and readiness of execution, a light and free touch, correctness of design, and skill in composition. He particularly excelled in colouring, his tints being clear and fresh, which character they long preserved. In his portraits, the heads and hands are executed with peculiar delicacy. He acquired wealth by his art, and built a fine house at Paris, adorned with the works of his own pencil. His private character procured him many friends, and he preserved his gaiety of temper to a very advanced age. He died in 1746, in his ninetieth year. Sixty of his pieces have been engraved, among which are portraits of some of the most distinguished persons of his time. *D'Argenville.*—A.

LARREY, Isaac de, born of a noble family of the reformed religion in the Pays de Caux, in 1638, was brought up to the law, and acted as an advocate in his native province, till the repeal of the edict of Nantes made him a refugee. He retired to Holland, where he obtained the title of historiographer to the states-general. An invitation from the elector of Brandenburgh drew him to Berlin, at which capital he died in 1719, at the age of eighty-one. He was a man of great integrity, zealous for his religion, and warm both in praise and censure. He possessed an excellent memory, to which he confided too much in his writings, so as to be betrayed into inaccuracies. His works were, "Histoire d'Angleterre," 4 vols. folio, 1697, 1713: this history of England was in considerable esteem on the continent till the appearance of that of Rapin Thoyras: "Histoire de Louis XIV." three vols. 4to. nine vols. 12mo. 1718; this, Voltaire says, was never esteemed: "Histoire d'Auguste," 1690, 8vo.; this was the author's first historical work, and was well received: "L'Heritiere de Guienne, ou Histoire d'Eleonore," &c.; a lively and interesting, but somewhat romantic, work: "Histoire des Sept Sages," two vols. 8vo. 1713. He also engaged in controversy, and was one of the answerers of Bayle's "Avis aux Refugiés." *Moreri. Nouv. Dict. Hist.*—A.

LARROQUE, Matthew de, an eminent French protestant minister in the seventeenth century, was born at Leirac, a small city of Guienne, near Agen, in the year 1619. He was scarcely past his youth when he lost his parents, who by their condition and virtue were the principal persons in their city; and this heavy misfortune was soon followed by the loss of his entire patrimony. Under these afflictive circumstances he sought for consolation in study; and as he was already a proficient in polite literature, he applied to the study of philosophy, and above all that of divinity. Having made a considerable progress in these branches of knowledge, he was admitted a minister with great applause, and was fixed by the synod of Guienne in a little church named Poujols. Two years after his settlement in this place he was obliged to go to Paris, to clear himself from some charges brought against him by the Catholics, who intended to ruin his church; and, though he did not succeed in preventing their artifices from producing their designed effect, he met with other favourable circumstances at that city. As he sometimes preached at Charenton, he was heard there by the duchess de la Tremouille, who liked him so well, that she appointed him minister of the church of Vitré in Britany, and afterwards gave him many proofs of her esteem for him; as did also her son and daughter, the prince of Tarente and the duchess of Weimar. In this church he officiated about twenty-seven years, and during that time applied most sedulously to the study of the fathers, and Christian antiquities. Of the progress which he made in that study, he soon afforded public proofs in an answer which he published to the reasons assigned by a minister of the name of Martin, for his conversion to popery, which abounded with passages from the fathers. The works which he afterwards published, and which are mentioned below,

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procured him a very high reputation, and led to his acquaintance and correspondence with several illustrious men of letters, not only in the protestant, but also in the catholic communion. In the year 1669, the church of Charenton had determined to invite him to become their pastor; but some false brethren, who were filled with envy, by their artifices excited such prepossessions against him at court, that his majesty prohibited that church from inviting him, notwithstanding that the marquis de Ruvigny, the deputy-general of the reformed, offered to become responsible for his good behaviour. The circumstance of his having been thus insidiously calumniated, could not but give him considerable pain; but he found relief and support in the testimony of a good conscience. Afterwards he was invited to become both minister and professor of divinity at Saumur. He signified his acceptance of the former office, but declined the latter, not thinking it to be consistent with the course of study in church-history, to which he had a prevalent inclination. While he was preparing himself to remove to Saumur, the intendant of the province forbade him to go thither. The church of Saumur complained of this unjust prohibition before the higher powers, and, by their petitions, obtained permission for his settlement with them. M. de Larroque, however, did not think proper to avail himself of it, nor choose to enter upon an employment in spite of the intendant. He, therefore, continued still at Vitré, where he did not suffer his pen to be idle. Some time after this, he received three invitations at once, from three of the most considerable churches in the kingdom, those of Montauban, Bourdeaux, and Rouen. He gave the preference to that of Rouen; at which place he died in 1684, at the age of sixty-five, not only with a high reputation for literature, but with the character of an honest man, and of a good pastor. His works were, "The Office of the holy Sacrament, or, the Tradition of the Church concerning the Lord's Supper, collected from the holy Fathers and other ecclesiastical Authors," 8vo. 1665; "The History of the Eucharist, or of the Sacrament of the Lord's Supper," 4to. 1669, which is full of curious researches; "De Photino et Liberio," dissert. ii. 1670; "Observationes in Ignatianas Pearsonii Vindicias, necnon in Beverigii Annotationes," 8vo. 1674, in defence of M. Daillé; "The Agreement between the Discipline of the reformed Church in France, with that of the primitive Church," 4to. 1678; a treatise "On receiving the Sacrament in both Kinds," in answer to the work of the bishop of Meaux; "Considerations on the Nature of the Church," 12mo. 1673; a treatise "On the Regale;" a posthumous work, entitled, "Matthæi Larroquani Adversariorum Sacrorum Lib. iii. Accessit Diatriba de Legione Fulminatrice, in quo expenduntur Veterum Testimonia," &c. 8vo. 1688; and several controversial tracts. The Diatriba in the posthumous piece above mentioned, was the production of the author's son, Daniel de Larroque. *Bayle. Moreri.*—M.

LASCARIS, emperor. See THEODORE.

LASCARIS, CONSTANTINE, a learned descendant of the imperial family of that name, was a native of Constantinople. Quitting his country at the capture of the city by the Turks, in 1454, he came to Italy, where he was amicably received by duke Francis Sforza of Milan. Such were the ideas then prevailing of the education proper for a female of rank, that the duke placed his daughter Hippolita, then about ten years of age, under the care of Lascaris for instruction in the Greek language. It was for her use that he composed his Greek grammar. From Milan it is supposed that Constantine went to Rome, and passed some time in the court of his countryman cardinal Bessarion. Thence, upon the invitation of king Ferdinand, he repaired to Naples, where he opened a public school for Greek and rhetoric. He appears to have taught in other cities of Italy, but which they were is not specified. At length, desirous of repose, he embarked with the intention of settling in some town of Greece; but having touched at Messina, he was urged by such advantageous offers to make it his residence, that he complied, and passed there the rest of his days. He was treated with great respect, and received the honour of citizenship, which he merited by his virtues as well as by his learning, and by the influx of scholars which his reputation drew thither, among whom was the celebrated Bembo. He lived to an advanced age, certainly to the year 1493, but how much longer is not known. He bequeathed his copious library to the city of Messina. The "Greek Grammar" of Constantine Lascaris was printed in Milan, in 1476, and was the first Greek book that issued from an Italian press. Aldus Manutius gave a more complete edition of it in 1494. This work was much applauded by the learned; and Erasmus preferred it to every other Greek grammar, except that of Theod. Gaza. He composed some other works, among which were two tracts on

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the Sicilian and Calabrian Greek writers. *Hodii Græc. Illustr. Tiraboschi.*—A.

LASCARIS, JOHN-ANDREW, or JANUS, a learned Greek of the same noble family with the former, came over to Italy, with his father Theodore, on the ruin of his country, and was kindly received by cardinal Bessarion. He was sent to study at Padua, where he acquired a great proficiency in classical literature, and a thorough knowledge of the two learned languages. Thence he went into the service of that illustrious patron of letters, Lorenzo de Medici, by whom he was twice sent into Greece with recommendatory letters to sultan Bajazet, in order to collect ancient manuscripts. After the expulsion of the Medici family from Florence, in 1494, Lascaris repaired to Charles VIII. king of France, then in Italy, who gave him a favourable reception, and carried him to France. He was equally patronised by Lewis XII. who sent him, in 1503, as his ambassador to Venice, in which office he remained till 1508. With this public employment he joined the pursuit of literature, and held correspondence with many learned men, by whom he was highly esteemed. He probably remained at Venice for some years after the termination of his embassy, in the capacity of an instructor in the Greek language. On the election of Leo X. to the pontificate, in 1513, he set out for Rome, in the certainty of being well received by that great favourer of learning, whom he had known in his youth at Florence. At the instigation of Lascaris, Leo founded a college for noble Grecian youths at Rome, at the head of which he placed the author of the plan. From this institution proceeded editions of the Greek scholiasts on Homer and Sophocles, and other learned works. In 1518, he quitted Rome for France, whither he was invited by Francis I. By that prince he was employed, together with Budæus, in forming the royal library. He was also sent as his ambassador to Venice, and was charged with the procuring of Greek youths for the purpose of founding a college at Paris similar to that of Rome. This design, however, was rendered abortive by the wars in which Francis was plunged; and Lascaris repaired to the court of pope Clement VII., by whom he was sent to the emperor Charles V. to treat of a general peace. He afterwards returned to Francis I.; and finally complied with the urgent invitation of pope Paul III. to Rome, in which city he died in 1535, at a very advanced age. Janus Lascaris was greatly esteemed and praised by all the learned of the time, on account of the services he rendered to letters, although his own writings were few. He composed epigrams both in Greek and Latin, some of which were printed at Basil. He translated into Latin a work extracted from Polybius on the military constitution of the Romans; and printed at Florence a magnificent edition of the Greek Anthologia in capital letters, to which he prefixed a learned epistle, addressed to Peter de Medici. *Hodii Græc. Illust. Tiraboschi.*—A.

LASCO, or LASKI, JOHN A, one of the early ornaments and zealous promoters of the reformation, was a native of Poland, and of noble descent. After receiving a liberal education in the Polish schools, he went abroad, for further improvement, and in the course of his travels came to Zurich in Switzerland. Here he formed an intimate acquaintance with the celebrated Zuingle, by whom he was persuaded to apply himself to the study of divinity, and who also proved instrumental in engaging him to embrace the reformed doctrine. Having returned home, with the design of propagating the principles which he had imbibed, he was made provost of Gnesna and Lencziez; and afterwards nominated bishop of Vesprim in Hungary. Notwithstanding his ecclesiastical promotions, he openly avowed his approbation of the reformed doctrines; and by so doing, drew down on his head the vengeance of the catholic bishops, who passed on him the sentence of heresy. Of this he complained to the king of Poland, alleging that he had been condemned without a sufficient hearing; but the influence of his enemies prevailed, and he was obliged to quit Hungary, in the year 1540. To what place he retired at this time, we are not informed; but, in 1542, we find that he had taken refuge in East Friesland, were he was chosen minister of a church at Embden. In the following year, at the desire of Ann, widow of the count of East Friesland, he went to Oldenburgh, to establish the doctrines and discipline of the reformation in that district; and in 1644, he was invited into Prussia, by duke Albert, for the same purpose. As, however, he had embraced the opinion of Zuingle on the subject of the Lord's supper, and could not subscribe to the Lutheran tenet, he was obliged to relinquish this mission, and to return to Friesland. After he had resided in that country nearly ten years, the publication of the *Interim* by the emperor Charles V. compelled him to seek another asylum; and in this exigence, by the advice of archbishop Cranmer, he was invited into England by king Edward VI. At this time many of the Ger-

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man Protestants, driven from their own country by persecution, had settled in London, where they were favoured by the English government. A church of them was established at Austin-Friars, in that city, and erected into a corporation under the direction of John a Lasco, who was made a superintendant of all the foreign churches in London, with whom were joined four other ministers. As a mark of favour, three hundred and eighty of the congregation were made denizens of England. It is rather an extraordinary circumstance in the ecclesiastical history of this country, that while many of the natural-born subjects were harrassed and persecuted, by the council and hierarchy, on account of the conscientious scruples which they avowed relating to rites and ceremonies, and popish garments, these foreigners were allowed to worship God after the manner of their own country: and that the patent of their incorporation, after setting forth in the preamble, that the German church made profession of pure and uncorrupted religion, and was instructed in truly Christian and apostolical opinions and rites, permitted them to enjoy and exercise their own proper rites and ceremonies, and their own proper and peculiar ecclesiastical discipline, though differing from the rites and ceremonies used in this kingdom.

In the disputes which took place during this reign on the subject of ceremonies and habits, John a Lasco avowed the same opinions with Hooper, Latimer, Coverdale, and others of the most respectable among the reformed clergy; and he also wrote against the popish garments, and for the posture of sitting rather than kneeling at the Lord's supper. The part which he took in these controversies, could not render him very acceptable to the ruling clergy; but he met with no disturbance from them as long as king Edward lived. Upon the accession of queen Mary, in 1553, the foreign Protestants were deprived of their churches as well as their privileges, and John a Lasco, with his congregation, were ordered to leave the kingdom. A considerable number of them having embarked with him, together with their families and property, in the month of September, and arrived on the coast of Denmark, at the commencement of a severe winter, were not permitted to land, on account of their being known to entertain the doctrine of the reformed church in Switzerland, on the subject of the Lord's supper. For the same reason they were refused a settlement at Lubec, Hamburg, and some of the cities of Saxony; till at length, after being cruelly driven from place to place, they were hospitably received at Embden, where they did not arrive before March 1554. Here they were permitted to settle, under the protection of the countess Ann of Oldenburgh, and met with every friendly assistance from the inhabitants of the city. In the year 1555, Lasco went to Frankfort upon the Maine, and obtained leave from the senate to build a church for foreign Protestants of the reformed communion, and particularly those of the Low Countries. In the year 1556, he wrote a letter to Sigismund king of Poland, the council, and senate, in which he vindicated his doctrine and character from the misrepresentations of them which had been circulated by his enemies; and complained of their unwillingness to determine the question concerning the eucharist by an appeal to the scriptures and reason, and their resorting to the summary popish method of silencing an opponent, by abuse and violence. In the same year, by permission of the duke of Wirtemberg, he maintained a disputation against Brentius, on the subject of the Lord's supper; of which an account was afterwards published by the latter, containing, as Lasco affirms, much that he had neither said nor heard on that occasion, and also omitting much that he had both said and heard. In the year 1557, he published an apology for the church of the reformed Protestants at Frankfort, on the subject of the variation in their creed from that of the confession of Augsburg, with respect to the eucharist. This piece was attempted to be answered in a most intemperate reply by Westphalus, addressed to the senate, in which he called upon them to withdraw their protection from those Zuinglians; and maintained, that the sufferers for the protestant cause in England, the Low Countries, France, and elsewhere, who had imbibed their heretical notion, were the devil's martyrs.

At length, after a long absence, Lasco returned to his native country; where his arrival was most unwelcome to the bishops and other ecclesiastics. After trying in vain every expedient which they could devise to ruin him, or at least to drive him again from the kingdom, a synod, convoked to meet at Warsaw, accused him to the king of heresy, and petitioned that he might be banished. To this petition the king answered, that though the bishops had pronounced Lasco a heretic, the senate had not concurred in the charge, and that he was prepared to defend the truth of his opinions. From this time they employed all the arts of calumny to blacken his character, and to deprive him of the king's protection and favour,

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but without success. Lasco died in the year 1560. He is highly commended for his virtues, and his piety, by the historians of the time, and was greatly esteemed by Erasmus, who says that, though an old man, he had profited much by his conversation. And Peter Martyr calls him his most learned patron. He was also a favourite with Sigismund, king of Poland, who had great confidence in his talents and integrity, and on more than one occasion employed him in the most important affairs. He was the author of "De Cœna Domini Liber;" "Epistola ad Bremensis Ecclesiæ Ministros;" "De recta Ecclesiarum Instituendarum Ratione, Epist. III.;" "Forma et Ratio totius Ecclesiastici Ministerii Edwardi VI. in Perigrinorum maxime Germanorum Ecclesia;" the apologetical pieces already noticed, and numerous controversial treatises. *Melch. Adam. Vit. Theolog. Exter. Fuller's Abel Redivivus. Strype's Life of Cranmer, p.* 239.—M.

LASSUS, or DE LASSO, ORLANDO, an eminent musician, was born in 1522, or 1530, at Mons in Hainault. When a boy, on account of the sweetness of his voice, he was forcibly carried away, and retained by Ferdinand Gonzaga in Milan, Naples, and Sicily. He then passed two years at Rome, and afterwards travelled with Julius Cæsar Brancaccio into France and England. Returning to Flanders, he resided many years at Antwerp, whence he was invited to the court of Albert, duke of Bavaria, where he married. The liberal offers of Charles IX. of France, who proposed to make him his chapel-master, caused him to set out for that kingdom; but, before his arrival, he was stopt by the news of the king's death. He returned to Bavaria, and died at Munich in 1595. He was accounted one of the most excellent composers of his time, and has left a great number of works of different kinds, consisting of motets, masses, magnificats, &c., with Latin, Italian, German, and French songs. He excelled in modulation, of which he gave many new specimens, and was a great master of harmony. His style of church music was lighter and more secular than that of Palestrina, and he seems to have possessed more elegance and sweetness than grandeur and solemnity. *Thuani Hist. Burney's and Hawkins's Hist. of Music.*—A.

LATIMER, HUGH, an excellent English prelate in the sixteenth century, and one of the leaders of that glorious army of martyrs who introduced the reformation into this country, was the son of a respectable yeoman at Thirkessen, or Thurcaston, in Leicestershire, where he was born about the year 1470. He was brought up with his parents in his younger years; and as he discovered promising talents, and was their only son, they determined to make a scholar of him. Accordingly, after being initiated in the elements of learning in country schools, when he was fourteen years of age they sent him to Christ's-college, in Cambridge. Here he applied himself closely to his studies; acquitted himself with reputation in his academical exercises; took his degrees in arts, and that of bachelor of divinity; and entered into holy orders. The divinity which he had studied was that of the times. He had been taught to read the scriptures and the schoolmen with the same reverence; to hold Thomas a Becket and the apostles in equal honour: in a word, he was a zealous papist. In common with the rest of the clergy, he had taken the alarm at the progress of Lutheranism, and inveighed publicly and privately against the reformers. If any person, suspected of holding their tenets, read lectures in the schools, Latimer was sure to be there, to drive out the scholars; and, when he commenced bachelor of divinity, he delivered an oration against Melancthon, whom he treated with great severity for what he called his impious innovations in religion. In short, his zeal was so much taken notice of in the university, that he was elected cross-bearer in all public processions; an employment which he accepted with reverence, and discharged with great solemnity. It was Mr. Latimer's good fortune to be acquainted with Mr. Thomas Bilney, a clergyman of Cambridge, of a most virtuous and exemplary life, who, observing the scandalous state of monkery in the nation, and the prevailing debauchery of the clergy, was led to doubt whether their principles were not as corrupt as their practice; and whether the new opinions, then gaining ground, might not be more than plausible. Time increased his suspicions; and diligent enquiry, together with a perusal of Luther's writings, and the conversation of those who were secret favourers of the reformation, made him a complete convert to the protestant doctrines. Mr. Latimer entertained the greatest regard for Mr. Bilney, who had likewise conceived very favourable sentiments of him; and, knowing that his life was strictly moral and devout, his mind unprejudiced by any sinister views, and his temper ingenuous and candid, he doubted not but that he was open to any truths that should be properly set before him. Hence he was led to

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suggest to Mr. Latimer, as opportunities offered, many things about corruptions in religion; and would frequently hint to him, that there were some things in the Romish church which were not quite consonant to primitive Christianity. Thus, by starting objections, and infusing suspicions, Mr. Bilney gradually divested Mr. Latimer of his prejudices, and prepared the way for his whole creed, which he at length opened; and in the end, he fully convinced him of the numerous errors of the Romish church, and of the great necessity of a reformation.

As Mr. Latimer was naturally of a warm temper, he had no sooner ceased from being a zealous Papist, than he became a zealous Protestant. Accordingly, he was now very active in supporting and propagating the reformed opinions, and in making converts, both in the town and the university. He preached in public, exhorted in private, and every where enforced the necessity of a holy life, in opposition to the superstitious ceremonies and observances which prevailed in the Romish religion. This behaviour in one who had hitherto been distinguished by his zealous attachment to the established church, made much noise at Cambridge, where every new opinion was watched with the utmost jealousy; and Mr. Latimer soon perceived how obnoxious he had rendered himself to the generality of the clergy. The first remarkable opposition which he met with from the popish party, was occasioned by a course of sermons, preached by him before the university, during the Christmas holidays. In these sermons, he shewed the impiety of indulgences, the uncertainty of tradition, and the vanity of works of supererogation. He also inveighed against the multitude of ceremonies with which religion was encumbered, and the pride and usurpation of the Romish hierarchy. But what he most insisted on was, that great abuse of locking up the scriptures in an unknown tongue; giving his reasons, without any reserve, why they ought to be put in every man's hands. Afterwards he shewed that true religion was seated in the heart; and that, in comparison with it, external appointments were of no value. Great was the outcry occasioned by these discourses: and as Mr. Latimer was now become a preacher of some eminence, who displayed a remarkable address in accommodating himself to the capacities of the people, and was much followed, the orthodox clergy thought that it was high time to oppose him openly. This task was undertaken by Dr. Buckenham, prior of the Black Friars, who appeared in the pulpit a few Sundays afterwards, and with great pomp and prolixity endeavoured to shew the dangerous tendency of Mr. Latimer's opinions; and he particularly inveighed against his heretical notions of having the scriptures in English, attempting to lay open the ill consequences of such an innovation, in a style of the most absurd and puerile reasoning. Mr. Latimer determined to expose the solemn trifler; and the whole university met together on Sunday, when it was known that he would preach. Even prior Buckenham himself entered the church, just before the sermon begun, and with an important air seated himself before the pulpit. Mr. Latimer at first, with great gravity, recapitulated the prior's arguments, placing them in the strongest light; and then he rallied them with such a flow of wit, and at the same time with so much good humour, that he made his adversary in the highest degree ridiculous. Afterwards, with great address, he appealed to the people; descanted on the low esteem in which their holy guides had always held their understandings; expressed the utmost offence at their being treated with such contempt; and wished that his honest countrymen might be permitted to have the use of the scriptures, till they shewed themselves to be such absurd interpreters as the learned friar. "Friar Buckenham," says Fox, "with this sermon was so dashed, that never after he durst peep out of the pulpit against Mr. Latimer." Soon after this, Mr. Latimer was attacked by one Venetus, a foreigner, and in a manner the most scurrilous and provoking. Him he answered in a graver strain; replying like a scholar to what was deserving of a reply, and leaving the absurd part of what he delivered, to confute itself. Whether he ridiculed, however, or reasoned, his harangues were so animated, that they seldom failed of their intended effect: and as his raillery had before shut up the prior within his monastery, so his arguments now drove Venetus from the university.

These advantages increased the credit of the protestant party in Cambridge, of which Bilney and Latimer were at the head. The meekness, gravity, and unaffected piety of the former, together with the cheerfulness, good humour, and eloquence of the latter, had much weight in giving the younger students a favourable idea of the reformed opinions. Great, therefore, was the alarm of all the heads of colleges, and the senior members of the university. Frequent convocations were held, to prevent the progress of heresy; tutors were

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admonished to have a strict eye over their pupils; and academical censures of all kinds were inflicted. But these censures were found insufficient; for Mr. Latimer continued to preach, and heresy to spread. At length, the heads of the popish party applied to Dr. West, bishop of Ely, their diocesan, for the exercise of his authority to crush the new opinions. But that prelate was not a man for their purpose. He was a Papist, indeed, but moderate. He came to Cambridge, however, and examined the state of religion; and, at the request of the university, preached against heretics: but he would do nothing further, except prohibiting Mr. Latimer from preaching any more in any of the churches belonging to the university, or within his diocese; which, says Mr. Gilpin, as he had preached himself, was an instance of his prudence. This prohibition, however, proved no check to Mr. Latimer: for there happened to be at that time a prior in Cambridge, Dr. Barnes, of the Austin friars, who favoured the principles of the reformation. His monastery was exempt from episcopal jurisdiction; and, as he was a great admirer of Mr. Latimer, he boldly licensed him to preach in his house. Hither his party followed him; and as the late opposition had greatly excited the curiosity of the people, the friar's chapel was soon unable to contain the crowds who assembled there. It is a remarkable fact, that the bishop of Ely was frequently one of his hearers, and was candid enough to declare, that Mr. Latimer was one of the best preachers whom he had ever heard. The credit to his cause which Mr. Latimer thus gained by his preaching, he maintained by the exemplariness of his life. Mr. Bilney and he did not satisfy themselves with acting unexceptionably; but were daily giving instances of goodness and benevolence, which malice could not scandalise, nor envy misinterpret. But the virtues and amiable lives of these excellent men had no merit with their adversaries. With them it mattered little what a man's life was, if his opinions were orthodox. The good actions of our reformers, therefore, served only to inflame the bigotry of the popish party to the uttermost; who, finding all other means of carrying their point unsuccessful, determined to appeal to the higher powers. Accordingly, they transmitted to court heavy complaints of the increase of heresy; and formal depositions against the principal abettors of it. Cardinal Wolsey, who had never discovered much inclination to persecute for opinions, now found it necessary, owing to the daily increase of these complaints, and the importunity of archbishop Warham, to erect a court, consisting of bishops, divines, and canonists, to put the laws in execution against heresy. Before this court, Bilney and Latimer, and one or two others, were called upon to answer for their conduct. As Bilney was considered to be the heresiarch, his examination was exceedingly severe, and he was pronounced guilty: but being prevailed upon to recant, he bore his faggot, and was dismissed. As for Latimer, and the rest, through the management of the cardinal, and the merciful disposition of Tunstal, bishop of London, they obtained a dismission upon easier terms. The cardinal himself examined Latimer; and not only sent him away courteously, but granted him his license to preach throughout England.

The friends of our reformers, upon their return to Cambridge, received them with open arms. But Bilney, struck with remorse for his recantation, shunned the sight of his acquaintance, and received their congratulations with confusion and blushes. Reflection on what he had done, in a short time disturbed his reason, and he was obliged to be closely attended, to prevent horrid effects from his despair. By degrees, his passion gave place to a profound melancholy; in which state he continued about three years, reading much, avoiding company, and observing the severity of an ascetic. Having fully determined to expiate his abjuration by his death, he unexpectedly broke from his attachments at Cambridge, and set out for Norfolk, of which he was a native. When he arrived there, he went about the country, confessing his guilt in abjuring a faith in which he was now determined to die, and preaching to the people against popery with the utmost zeal and animation. Being apprehended, by order of the bishop of Norwich, he was committed to the county goal, and in a short time afterwards executed in that city, having afforded at his death an admirable example of composure, firmness, and Christian courage. In the mean time, Mr. Latimer began to exert himself more than ever, not confining his labours to Cambridge, but sometimes preaching in other parts of the country; and once or twice he had the honour to preach before the king at Windsor. On these occasions he had been taken notice of by Henry, in a manner more than ordinarily gracious. Encouraged by these tokens of royal favour, he took the liberty of writing a very bold letter to his majesty, against a proclamation which the clergy had prevailed upon the king to publish, forbidding the use of the

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bible in English, and other religious books, which were printed abroad by the friends of the reformation. His letter, which is the genuine picture of an honest, sincere heart, was chiefly designed to point out to the king the bad intention of the bishops in procuring the proclamation. But the popish party had then such influence, that this letter produced little effect. The king, however, no way displeased, received it not only with temper, but with great condescension, and graciously thanked Mr. Latimer for his well-intended advice. For, notwithstanding his many vices, Henry was of an open temper, and loved openness and sincerity in others; and Mr. Latimer's plain and simple manner had already made that favourable impression upon him, which this letter did not a little contribute to strengthen. When measures were taking for the establishment of the king's supremacy, Mr. Latimer exerted himself greatly at Cambridge, in forwarding his majesty's designs. Dr. Butts, the king's physician, had been sent to that university, to procure the opinions of the ablest divines and canonists in favour of the king's views. On his arrival there, expecting the greatest unanimity on this point from the protestant party, he made application to Mr. Latimer, begging that he would collect the opinions of his friends in the case, and do his utmost to bring over those of most eminence who were still inclined to the papacy. Mr. Latimer, being a thorough friend to the cause which he was to solicit, undertook it with his usual zeal; and discharged it so much to the satisfaction of the doctor, that when he returned to court, he took Mr. Latimer along with him, with the design of procuring him something answerable to his merit.

About this time lord Cromwell, afterwards earl of Essex, was rising into power. As this eminent person was a friend to the reformation, he encouraged, of course, such churchmen as were inclined towards it. Among others, Mr. Latimer was one of those for whom he entertained a high esteem; and as a proof of it, he soon obtained for him a presentation to the rectory of Westkinton, in Wiltshire. This was about the year 1529. Mr. Latimer now determined to repair to his benefice, and to reside constantly among his flock. No sooner was his friend Dr. Butts apprised of his resolution, than he endeavoured to dissuade him from it, by representing, that this presentation was to be considered only as an earnest of the prime minister's future favours; and that, by withdrawing from court, he would relinquish the fairest and most promising opportunities of making his fortune. Mr. Latimer, however, was not a man with whom arguments of this kind had any weight. He had no other notion of making his fortune, than that of putting himself into a way of being useful to his fellow creatures, and of advancing the interests of true religion. Besides, he was heartily tired of a court, the manners of which were so little suited to his simplicity of temper. He was also shocked at the vices which he found to be triumphant there, and the more so, because of his utter inability to oppose them; for he had neither authority, nor, as he thought, talents, to reclaim the great. He, therefore, took leave of his friends, and entered immediately on the duties of his parochial charge; hoping to be of some use in the world, by faith fully exerting, in a private station, such abilities as God had given him. The nature of the office, and the importance of the duties of a Christian minister, he had thoroughly considered; and he discharged them in the most conscientious and exemplary manner. Nor was he satisfied with confining his labours to his own parish, but extended them throughout the adjoining country, wherever he observed the pastoral care to be most neglected; having for this purpose obtained a general license from the university of Cambridge. His preaching, which was in a strain wholly different from that of the times, soon rendered him exceedingly popular. He was likewise treated with great civility by the neighbouring gentry; and at Bristol, where he frequently appeared in the pulpit, he was countenanced by the magistrates. The reputation which he was thus daily gaining, alarmed the popish clergy; and their first opposition to him appeared at Bristol, where the mayor had appointed him to preach on Easter Sunday. Public notice of this appointment had been given, and was received with pleasure by the people; when suddenly an order was issued by the bishop of Bristol, prohibiting any one to preach there without his license. Upon this the clergy of the place waited on Mr. Latimer, informed him of the bishop's order, and, knowing that he had no such license, "were extremely sorry that they were by that means deprived of the pleasure of hearing an excellent discourse from him." Mr. Latimer received their civility with a smile; for he had been apprised of the affair, and well knew that these were the very persons who had applied to the bishop against him. Afterwards their opposition to him became more public. Some of them inveighed against him in the pulpit, with great indecency of language; and others took

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such liberties with his character, that, at length, he thought it incumbent upon him to justify himself from their malignant aspersions. Accordingly, he called upon his traducers to accuse him publicly before the mayor of Bristol. But when the magistrates had convened both parties, and called upon the accusers to produce legal proof of what they had advanced against Mr. Latimer, the whole accusation was found to rest only on the uncertain evidence of some hear-say information; and all men of candour pronounced him completely justified.

Mr. Latimer's enemies, however, were not thus silenced, but became daily more inflamed and inveterate. They consisted chiefly of the country priests of those parts, who were headed by some divines of more eminence. These persons, at length, drew up a set of articles, extracted chiefly from his sermons, in which he was charged with speaking lightly of the worship of saints; with saying that there was no material fire in hell; and that he would rather be in purgatory than in Lollards' Tower. These articles, in the form of an accusation, were laid before Stokesly, bishop of London; who immediately cited Mr. Latimer to appear before him. And when, instead of obeying the citation, Mr. Latimer appealed to his own ordinary, Stokesly applied to archbishop Warham; who, in the beginning of the year 1531, cited him to appear in the consistorial court of the province, and commissioned the bishop of London, and some other bishops, to examine him. To this archiepiscopal citation he determined immediately to submit; and resisted the earnest persuasions of his friends, that he would fly from the threatening storm. It was in the depth of winter when Mr. Latimer set out for London, afflicted, at the same time, by a severe fit of the stone, and cholic. His greatest distress, however, arose from the consideration that he was leaving his parish exposed to the arts of the popish clergy, who would not fail to exert themselves, during his absence, in undoing what he had hitherto done. On his arrival at London, he found a court of bishops and canonists assembled to receive him; where, instead of being examined, as he expected, about his sermons, a paper was offered to him, which he was ordered to subscribe. It contained a declaration of belief in the doctrine of purgatory, and of the efficacy of masses and alms for the souls there; the mediation of saints, and the merit of pilgrimages and oblations to their sepulchres and relics; the pope's power to forgive sins; the seven sacraments; the worship of images, &c. Mr. Latimer, after reading the paper, returned it again, refusing to sign it. The archbishop, with a frown, begged that he would consider what he did. "We intend not," said he, "Mr. Latimer, to be hard upon you: we dismiss you for the present: take a copy of the articles; examine them carefully; and God grant, that at our next meeting, we may find each other in better temper." At the next meeting, and at several others, the same scene was acted over again: but both sides continued inflexible. At one of those examinations, he discovered that they had placed some person in the chimney of the room, concealed behind a piece of arras, who was employed in taking down his answers to their questions. "God," says he, "was my good Lord, and gave me answers; I could never else have escaped them." The bishops continued to distress Mr. Latimer in this manner, by sending for him regularly three times every week, with a design either by captious questions to draw out something from him of which they might take advantage, or to tease him at length into a compliance. And at length, indeed, he was so tired out, that his spirit could no longer bear the usage which he met with. Accordingly, when he was next summoned, instead of going himself, he sent a letter to the archbishop, in which, with great manliness and freedom, he told him, "that the treatment he had of late met with, had fretted him into such a disorder, as rendered him unfit to attend them that day; that, in the mean time, he could not help taking this opportunity to expostulate with his grace, for detaining him so long from the discharge of his duty; that it seemed to him most unaccountable, that they, who never preached themselves, should hinder others; that, as for their examination of him, he really could not imagine what they aimed at, pretending one thing in the beginning, and another in the progress; that if his sermons were what gave offence, which, he persuaded himself, were neither contrary to the truth, nor to any canon of the church, he was ready to answer whatever might be thought exceptionable in them; that he wished a little more regard to be paid to the judgment of the people, and that a distinction might be made between the ordinances of God and the ordinances of man;—that as to the articles proposed to him, he begged to be excused from subscribing them, since while he lived he never would abet superstition; and that, lastly, the archbishop would excuse what he had written: he knew his duty to his superiors, and would practise it; but in that case,

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he thought a stronger obligation lay upon him." No account is handed down to us of the particular effect which this letter produced; the bishops, however, still continued their persecution: but, by an unexpected incident, their schemes were suddenly frustrated: for, the king having been informed of the ill usage which Mr. Latimer met with, most probably by lord Cromwell's means, interposed in his behalf, and rescued him out of the hands of his enemies.

Mr. Latimer's great merit, and steady attachment to the principles of the reformation, recommended him to queen Ann Boleyn, who favoured the same cause, and occasioned her, in 1634, to appoint him her chaplain. In the following year, at her majesty's request, in which she was joined by lord Cromwell and Dr. Butts, the king made him an offer of the bishopric of Worcester. This promotion he accepted, without much hesitation, considering it to be the work of Providence, which, at the same time that it contributed to his own safety, put it into his power to render greater service to the world. The duties of this new station he discharged with great zeal and piety, and with uncommon diligence. In overlooking the clergy of his diocese, he was remarkably active, watchful, and resolute; and he presided over his ecclesiastical court with the same spirit. He was frequent in his visitations; particularly careful in enquiring into the morals and abilities of candidates for holy orders; indefatigable in preaching; and in reproving and exhorting, severe and persuasive. In many particulars in which he exerted himself for the interests of real religion, he was supported by the authority of his episcopal character; but in some other things he found himself under great difficulties. The ceremonies of the popish worship gave him great offence; and yet, in times so dangerous and unsettled, he neither durst entirely lay them aside, nor, on the other hand, was he willing entirely to retain them. In this dilemma he showed great address. He enquired into the origin of these ceremonies; and when he found any of them derived from a good meaning, he took care to inculcate that meaning, though itself a corruption, in the room of a more corrupt practice. Thus he put the people in mind, when holy bread and water were distributed, that these elements, which had long been thought endowed with a kind of magical influence, were nothing more than appendages to the two sacraments of the Lord's supper and baptism. The former, he said, reminded us of Christ's death, and the latter was only a simple representation of our being purified from sin. While such were our good prelate's endeavours towards bringing about a reformation in his own diocese, he was called upon to exert his talents in a more public manner, by a summons to attend the parliament and the convocation, in the year 1536. This session was thought to be a crisis by the protestant party, who had now a considerable number of supporters in the convocation. The renunciation of the pope's authority was a great step already gained, and afforded hope that a free enquiry into principles and practices would follow, which, it was thought, would lead to a thorough reformation. On the other hand, the Papists were well acquainted with the king's attachment to popish principles; and though they never imagined that they should be able to close the breach with the see of Rome, yet they were sanguine enough to believe, that they would prevent its widening further. When the convocation met, it was opened by an eloquent Latin sermon, delivered by bishop Latimer, whom the archbishop of Canterbury had selected for this task, knowing no man so well qualified to lay before the clergy the corruptions of their order, and to rouse them, if possible, into a sense of their duty. The forms of the convocation were scarcely settled, when the two parties attacked each other with great bitterness, and very warm debates ensued, which lasted several days. As, however, the bishop of Worcester did not distinguish himself in them, for debating was not his talent, we shall only observe, that the result of them was a kind of compromise. Four sacraments out of the seven were concluded to be insignificant; and the convocation, at length, with the king's approbation, agreed to certain articles of religion, in which many of the popish doctrines were retained; but the Scriptures and the ancient creeds being made the standards of the Christian faith, and other things advanced favourable to the reformed opinions, the Protestants were encouraged to hope for a further reformation. This hope was strengthened soon afterwards, when an English translation of the Bible was published, and recommended by authority to a general perusal.

During the sitting of the convocation, an animated attempt was made to stigmatize archbishop Cranmer and bishop Latimer by some public censure. But through their own and lord Cromwell's interest, they were too well established to fear any open attack from

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their enemies. Soon after the breaking up of the convocation, our prelate repaired to his diocese; having made no longer a stay in London than what was absolutely necessary. As to state affairs, he had no talents for them, and knew that he had not; and therefore did not meddle with them. His highest ambition was to discharge in an upright and conscientious manner the duties of a Christian bishop, by endeavours to root out superstition, and to encourage the practice of piety and virtue. And how ill qualified he was to support the character of a courtier, the following anecdote will evince. It was the custom in those days for the bishops, upon the commencement of a new year, to make presents to the king; and many of them would present very liberally, proportioning their gifts to their expectances. Among the rest bishop Latimer, being at that time in town, waited upon his majesty with his offering. But, instead of a purse of gold, which was the common oblation, he presented a New Testament, with a leaf doubled down, in a very conspicuous manner, to this passage, "Whoremongers and adulterers God will judge." In the year 1539, our prelate was again called up to London, to attend the business of parliament. A new spirit had now infused itself into the counsels of Henry VIII. whose whole reign was one continued rotation of violent passions; and he among his ministers, who could make the most artful address to the passions of the day, carried his point. Gardiner, bishop of Winchester, was now lately returned from Germany, having successfully negotiated some commissions, which the king had greatly at heart. This circumstance gave him considerable interest with the king; and as queen Ann Boleyn, who favoured the protestant cause, was now removed, Gardiner had recourse to all his arts of address and subtlety, and succeeded in persuading his majesty, that pressing motives of state policy demanded, that a stop should be put to all innovations in matters of religion, and that his subjects should be restrained by coercive laws, from indulging in that diversity of sentiment which at present prevailed in his dominions. Accordingly, measures were secretly taken to carry such laws, in the parliament to which bishop Latimer was now summoned. Not long after his arrival in London, he preached at court, and, as was his custom, expressed himself with great severity against whatever he had observed amiss. The popish party flattered themselves, that the freedom which he used on this occasion, afforded them a favourable opportunity of ruining him; and, at a meeting of the bishops, whom the king had called together to consult them upon some points of religion, one of them, kneeling down before his majesty, accused Latimer of having in that sermon pronounced a libel against the king and his ministers, which tended to alienate the people from their prince. Our prelate, being called upon by the king, with some sternness, to vindicate himself, was so far from denying, or even palliating what he bad said, that he boldly justified it; and with such openness, manliness, and simplicity, that he completely baffled his accuser's malice: the severity of Henry's countenance changed into a gracious smile, and bishop Latimer was courteously dismissed.

In the parliament, the popish party was more successful; and, after a noble stand made by the Protestants, carried the act of the six articles, most justly styled the bloody statute, which received the royal assent. Bishop Latimer was one of the first, who by his conduct protested to the world against this proceeding. For, as he could not give his vote for an act, which put a sword into the hands of the enemies of reformation, he thought it wrong to hold any office in a church which enforced such terms of communion. He, therefore, resigned his bishopric, in the month of July of the same year, and retired into the country. Here he continued, during the first scenes of persecution to which it gave rise, and thought of nothing, for the remainder of his days, but a sequestered life. He had the misfortune, however, to meet with an accident, which brought him again within the reach of the malice of his enemies. By the fall of a tree he received so dangerous a contusion, that it was necessary for him to apply for the assistance of more skilful surgeons than the place of his retirement afforded him; and for this purpose he repaired to London. Here he found the popish party now completely triumphant; and he had the mortification to see his patron, lord Cromwell, in the hands of his enemies; while a still more severe persecution was commencing against the Protestants. He was also discovered by Gardiner's emissaries in the place of his concealment; was accused of having spoken against the statute of the six articles; and, in consequence, was committed to the Tower. It does not appear, that any formal process was instituted against him, or that he was ever judicially examined. He suffered, however, under one pretence or other, a cruel imprisonment during the remainder of king Henry's reign. Upon the accession of king Edward VI.

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in 1547, Latimer, and all others who were imprisoned in the same cause, were set at liberty; and as some of the bishop's old friends were now in power, he was received by them with every mark of affection. Heath, who had been appointed his successor in the bishopric of Worcester, observing his credit at court, was apprehensive that it might be thought proper to reinstate him; and it cannot be imagined that, in the present posture of affairs, such a proceeding would have been attended with any difficulty. But he had other sentiments. As he was now growing old, he thought himself unequal to the weight of a bishopric, and had no inclination to incumber himself with one. He, therefore, would not apply himself, nor suffer his friends to apply for his restoration. The parliament, however, which was now sitting, did not overlook his case; and the House of Commons sent up an address to the protector, desiring him to restore Mr. Latimer to his see. The protector was well inclined to comply with this request, and proposed to Mr. Latimer this resumption; but he persisted in declining it, alledging his great age, and the claim which he thence had to a private life. Having entirely rid himself of all entreaty on this head, he accepted of an invitation from his friend archbishop Cranmer, and took up his residence with him at Lambeth; where his chief employment was to hear the complaints, and to procure redress for the injuries of poor people. And so well known was his character for active benevolence, and his readiness to perform services of this kind, that strangers would resort to him from every part of England; so that he is said to have had as crowded a levee as a minister of state. No person, indeed, could be better qualified than he was, to undertake such a benevolent office: for his free reproofs, joined to the integrity of his life, had a great effect upon those in the highest stations; while his own independence, and backwardness in asking any favour for himself, allowed him greater liberty in asking for others.

In these employments Mr. Latimer spent more than two years, interfering very little in any public transactions. It appears, however, that he assisted archbishop Cranmer in composing the homilies, which were published by authority in the beginning of king Edward's reign, and intended to supply the want of preaching, which was now at a very low ebb. And, as he was one of the most eloquent and popular preachers of the age in which he lived, he was also appointed to preach the Lent sermons before the king, during the first three years of his reign. The choice of him for this purpose was generally approved: for numerous irregularities were known to prevail at this time among the great, and he was acknowledged to be as fit a man as any in the nation to detect and censure them. Upon the revolution which took place at court after the death of the protector, it seems probable that Mr. Latimer retired into the country, and made use of the king's license, as a general preacher, in those parts where he thought his labours might be most serviceable. This practice he continued during the remainder of king Edward's reign, and for a short time in the beginning of that of queen Mary. As soon, however, as the re-establishment of popery was resolved on, the first step taken towards it was the prohibition of all preaching throughout the kingdom, and the licensing of such preachers only as were known to be popishly inclined. A strict enquiry was now directed to be made after the more forward and popular preachers; and many of them were taken into custody. With respect to Mr. Latimer, the bishop of Winchester, who had proscribed him from the first, sent a messenger to cite him before the council. He had notice of this design some hours before the messenger's arrival; but he made no other use of the intelligence than to prepare for his journey. On his arrival, the messenger could not help expressing his surprise, at finding our venerable prelate prepared to accompany him; when Mr. Latimer told him, "that he was as ready to attend him to London, thus called on to answer for his faith, as he ever was to take any journey in his life; and he doubted not but that God, who had already enabled him to stand before two princes, would enable him to stand before a third." The messenger having then informed him, that he had no orders to seize his person, delivered a letter, and departed. From this it should seem, that the lords of the council chose rather to drive him out of the kingdom, than to bring him to any public trial; well knowing the firmness of his mind, and being afraid, as Mr. Fox says, "lest his constancy should deface them in their popery, and confirm the godly in the truth." Latimer, however, upon opening the letter, and finding it to contain a citation from the council, resolved to obey it, and set out immediately for London. As he passed through Smithfield, where persons condemned as heretics were usually burnt, he said cheerfully, "this place hath long groaned for me." The next day he appeared before the privy council,

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who, after loading him with many reproaches, sent him to the Tower. During his imprisonment, he was treated with great severity, which he endured with the utmost resignation, and even retained his usual cheerfulness. Notwithstanding that the weather was extremely cold, he was kept without fire; upon which he facetiously desired a servant who came into his room to tell his master, "that unless he took better care of him, he should certainly escape him." After the servant had reported his message, the lieutenant, with some discomposure in his countenance, came to Mr. Latimer, and desired an explanation of what he had said. "Why, you expect, I suppose, master lieutenant," replied Mr. Latimer, "that I shall be burned; but if you do not allow me a little fire this frosty weather, I can tell you I shall first be starved with cold."

About this time, archbishop Cranmer and bishop Ridley were also committed to the Tower, which soon became so crowded with prisoners, that the three prelates were confined in the same room. However inconvenient this might be, in some respects, the enjoyment of each others company was a high satisfaction to them; and they prepared one another for the conflict which they shortly expected, by mutual conferences, and reading over the New Testament together with the greatest care and diligence. It was now given out, that the controversy between the Papists and Protestants should be fairly and finally determined, in a solemn disputation to be held at Oxford, by the most eminent divines on both sides; and Cranmer, Ridley, and Latimer, were appointed to manage the dispute on the side of the Protestants. Accordingly, they were taken out of the Tower, and, without being suffered to have any thing with them but what they carried on their backs, sent to Oxford; where they were closely confined in the common prison, deprived of every comfort, but what their own breasts could administer. They were even denied the use of pen and ink; from which they might easily conclude, how free the intended disputation was likely to be. They endured their cruel treatment, however, with firmness and resignation, and sought their chief consolation in prayer, in the exercise of which they spent great part of every day. Mr. Latimer, in particular, would often continue kneeling so long, that he was not able to rise without assistance. An account is preserved by Fox, of a conference between Ridley and Latimer, during the time of their imprisonment, which sets the temper of the latter in a strong light. As they were one day sitting together, ruminating upon the preparations which were making for their trial, Ridley first broke silence. "The time," said he, "is now come: we are now called upon either to deny our faith, or to suffer death in its defence. You, Mr. Latimer, are an old soldier of Christ, and have frequently withstood the fear of death; whereas I am raw in the service, and unexperienced." With this preface he introduced a request, that Mr. Latimer, whom he called his father, would hear him propose such arguments as he thought it most likely his adversaries would urge against him, and assist him in providing himself proper answers to them. To this Mr. Latimer, in his usual strain of good humour, replied, that "he fancied the good bishop was treating him, as he remembered Mr. Bilney was used formerly to do; who, when he wanted to teach him, would always do it under colour of being taught himself. But in the present case," said he, "my lord, I am determined to give them very little trouble. I shall just offer them a plain account of my faith, and say very little more: for I know any thing more will be to no purpose. They talk of a free disputation; but I am assured, their grand argument will be, as it was once their forefathers, "we have a law, and by our law ye ought to die." When the commissioners appointed by the convocation had assembled at Oxford, and matters were prepared for proceeding to business, the prisoners were sent for to St. Mary's church, one after another, and certain articles were read to them, declaratory of the doctrines of transubstantiation, and a propitiatory sacrifice in the mass, which they were required either to subscribe or refute. Bishop Latimer was brought in last, like a primitive martyr, in his prison attire. He had a cap upon his head, buttoned under his chin, a pair of spectacles hanging at his breast, a New Testament under his arm, and a staff in his hand. He was almost spent in pressing through the crowd; and the prolocutor, Dr. Weston, ordering a chair for him, he walked up to it, and, saying he was a very old man, sat down without any ceremony. No sooner were the articles read to him, than he denied them. Being then informed by the prolocutor, that he must dispute against them on the Wednesday following, the old bishop, with as much cheerfulness as he could have shewn upon the most ordinary occasion, shaking his palsied head, answered, smiling, "Indeed, gentlemen, I am just as well qualified to be made governor of Calais." He then complained, that he had

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been prohibited the use of pen and ink, and of any books, excepting that under his arm; which he had read over deliberately seven times, without finding any thing of the mass in it. Having made use of some expressions, in his humorous way, at which the prolocutor took offence, he endeavoured to explain his meaning in them; but he was not permitted to speak.

On the day appointed for the disputation, after the archbishop and bishop Ridley had publicly defended their opinions, interrupted by much rude clamour and indecent language, bishop Latimer was brought into the schools; and, having obtained the prolocutor's consent to speak in English, said, "I will just beg leave then, sir, to protest my faith. Indeed, I am not able to dispute. I will protest my faith; and you may then do with me just what you please." Upon this he took a paper out of his pocket, and began to read his protestation. He had not proceeded many minutes, when a murmur arose on every side, increasing by degrees into a clamour, which was rather encouraged, than checked, by the prolocutor. The old prelate, surprised at this sudden tumult of ill-manners, paused a little: but presently recovering himself, he turned to the prolocutor, and said, with some vehemence, "In my time I have spoken before two kings, and have been heard for some hours together, without interruption; but here I cannot be permitted one quarter of an hour. Dr. Weston, I have frequently heard of you before; but I think I never saw you till on this occasion. I perceive that you have great wit, and great learning: God grant that you may make a right use of these gifts!" He then gave the paper containing his protestation to the prolocutor, who said, "Since you refuse to dispute, will you then subscribe?" Upon his answering in the negative, Weston artfully led him by a train of familiar questions into an argument; and when he thought that he had raised him to a proper pitch, gave the signal to begin, to one who was appointed to oppose him; who immediately rose up, and, after a pompous preface, gave out the question. When he had done, Mr. Latimer gravely answered, "I am sorry, sir, that this worshipful audience must be disappointed in their expectations: I have already spoken my mind." The prolocutor, observing this, again had recourse to his artful mode of questioning, and, by degrees, led him to answer the chief arguments brought from Scripture in favour of transubstantiation. Different learned doctors now attacked him in the same manner, and he answered their questions as far as civility required; but none of them could engage him in any formal disputation. And when proofs from the fathers were pressed upon him, he at length told them plainly, that such proofs had no weight with him: that the fathers, no doubt, were often deceived; and that he never depended upon them, but when they depended upon Scripture. "Then you are not of St. Chrysostom's faith," replied one of his antagonists, "nor of St. Austin's?" "I have told you," said Mr. Latimer, "I am not, except when they bring Scripture for what they say." Little more was said of any importance, before the prolocutor rose up, and dissolved the assembly, crying out to the populace, "Here you all see the weakness of heresy against the truth: here is a man, who, adhering to his errors, hath given up the gospel, and rejected the fathers." The old bishop made no reply; but wrapping his gown about him, and taking up his New Testament and his staff, walked out as unconcerned as he came in. On the Friday following, the three bishops were brought before the commissioners at St. Mary's church, where, after some affected exhortations to recant, the prolocutor first excommunicated, and then condemned them. As soon as the sentence was read, bishop Latimer, lifting up his eyes, cried out, "I thank God most heartily, that he hath prolonged my life to this end." The three bishops were then separated from each other, and carried to different places of confinement.

There were no steps taken towards putting the condemned prelates to death, for upwards of sixteen months. This was owing partly to irregularities in the proceedings against them, the statutes on which they had been condemned not being then in force; and partly, it is said, to the private views of the bishop of Winchester, who had the chief management of affairs. In the year 1555, however, new laws in support of the Romish religion having been enacted, and the old sanguinary laws against heretics revived, a commission was granted from cardinal Pole, the pope's legate in England, to the bishops of Lincoln, Gloucester, and Bristol, empowering them to try bishops Latimer and Ridley, for heresy. The commissioners having repaired to Oxford, seated themselves in great state in the divinity school, and cited the prisoners to appear. After Ridley had been examined, bishop Latimer was brought in; to whom the bishop of Lincoln addressed himself in an eloquent and pathetic speech, earnestly exhorting him to

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accept the mercy which was offered him, and to acknowledge the authority of the see of Rome. To this address Mr. Latimer immediately replied, that it was in vain to expect from him any acknowledgment of the pope's authority. The commissioners then proposed to him certain articles for subscription, which were much the same with those which had been proposed to him the year before. His answers, likewise, were much the same; to which he added a protestation, that, notwithstanding his replies to the pope's commissioners, he by no means acknowledged the papal authority. The bishop of Lincoln then said, that he should be brought up again on the following day, when he might make what alterations he pleased in the answers which he had now given in. To this the old prelate replied, "that he begged they would do with him then just what they pleased; and that he might not trouble them, nor they him another day: that as to his opinions, he was fixed in them, and that any respite would be needless." On the next morning, he was again brought before the commissioners; when, as he still firmly persisted in refusing to renounce his sentiments, sentence was pronounced upon him. From this judgment, bishop Latimer appealed to the next general council which should be regularly assembled; but the bishop of Lincoln told him, that it would be a long time before Europe would see such a council as he meant. Our prelate was now delivered over to the secular arm, and the assembly was dissolved. On the same day, likewise, sentence was passed on bishop Ridley. Their execution was fixed for the 16th of October, about a fortnight after their condemnation. The spot of ground chosen for this scene, was on the north side of the city, near Baliol-college; and in the mean time, as apprehensions were entertained that this affair might occasion some disturbance, lord Williams was ordered by the queen to arm a body of the militia, and to march them immediately to Oxford. On the day appointed, the vice-chancellor of Oxford, and other persons of distinction, having repaired early in the morning to the place of execution, which was surrounded with a guard of militia, the prisoners were sent for; when the concern of the spectators for these venerable men was greatly augmented, by the striking contrast in their appearance. Bishop Ridley was dressed in his episcopal habit, thereby showing what they had before been; and bishop Latimer wore his usual prison attire, by which he showed the condition to which they were now reduced. While they stood before the stake, about to prepare themselves for the fire, they were informed that they must first hear a sermon: and soon after a popish doctor ascended a pulpit, prepared for that purpose, and in his discourse, from these words of St. Paul, "Though I give my body to be burned, and have not charity, it profiteth me nothing," he treated the two bishops with great inhumanity, aspersing both their characters and tenets. Both Ridley and Latimer were desirous of saying something in defence of themselves; but they were not permitted. Being now informed by an officer, that at their leisure they might make ready for the stake, the spectators were dissolved into tears, when they saw these excellent men preparing for death. Mr. Latimer, having thrown off the old gown which was wrapped about him, appeared in a shroud, prepared for the purpose; and when he and his fellow-sufferer were ready, they were both fastened to the stake with an iron chain. They then brought a faggot ready kindled, and laid it at Ridley's feet; to whom Latimer said, "Be of good comfort, master Ridley, and play the man. We shall this day light such a candle by God's grace in England, as I trust shall never be put out." He then recommended his soul unto God, and, with a firmness and composure of mind worthy of the cause for which he suffered, soon expired in the flames. Such was the end of Hugh Latimer, one of the most active, zealous, consistent, and successful propagaters of the reformation in England; who, on that account, is justly entitled to an ample and particular biographical memoir.

In the preceding narrative, we have sufficiently developed bishop Latimer's primitive and excellent character, uniform plainness and simplicity of manners, indefatigable activity in the discharge of his professional duties, uncommon cheerfulness of temper, astonishing fortitude in the most trying situations, and inflexible adherence to what he conceived to be his duty. He was not esteemed a very learned man, for he cultivated only useful learning; and that he thought lay in a very narrow compass. He never engaged in worldly affairs, thinking that a clergyman ought to employ himself only in his profession. Thus he lived rather a good, than what the world calls a great man. We have already seen how eminent he was as a preacher. "As to his sermons," says Mr. Gilpin, "which are still extant, they are far from being exact pieces of composition. Elegant writing was then little known. Some polite scholars there were, Cheek, Ascham,

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and a few others, who, from an acquaintance with classical learning, of which they were the restorers, began to think in a new manner, and could treat a subject with accuracy at least, if not with elegance. But in general, the writers of that age, and especially the churchmen, were equally incorrect in their composition, and slovenly in their language. We must not, therefore, expect that Mr. Latimer's discourses will stand a critical enquiry. They are at best loose, incoherent pieces. Yet his simplicity, and low familiarity, his humour, and gibing drollery, were well adapted to the times; and his oratory, according to the mode of eloquence at that day, was exceedingly popular. His manner of preaching too was very affecting: and no wonder; for he spoke immediately from his heart. His abilities, however, as an orator, made only the inferior part of his character as a preacher. What particularly recommends him is, that noble and apostolic zeal which he exerts in the cause of truth. And sure no one had a higher sense of what became his office; was less influenced by any sinister motive; or durst with more freedom reprove vice, however dignified by worldly distinctions." A collection of his sermons was published in 1570, by Augustus Bernhere, a Swiss, (who calls the bishop his master) and dedicated by him to Catherine, duchess of Suffolk. It consists of forty sermons, and has since been frequently reprinted. Several of his letters are preserved in Mr. Fox's Acts and Monuments; among which is his celebrated one to king Henry VIII. in 1530, for restoring again the free liberty of reading the holy Scriptures. Injunctions given by him to the prior and convent of St. Mary House in Worcester, during his first visitation in 1537, are also inserted in the collection of records, at the end of the second volume of Burnet's History of the Reformation. *Gilpin's Life of Latimer. Biog. Brit. Brit. Biog.*—M.

LATINI, Brunetto, an early reviver of literature in Italy, said to have been descended from a noble family of Scarniano, was born at Florence, in the thirteenth century. He was regarded as a man of great capacity, when, in 1260, he was sent by the Guelfs, in Florence, as embassador to Alphonso, king of Castille, in order to obtain aid against Manfred, king of Naples and Sicily. By the prevalence of the opposite party he was driven from his country; though his banishment has also been attributed to some fault committed by him in his capacity of a notary. He retired to France, and is said to have opened a school of philosophy at Paris. He remained in that kingdom long enough to have acquired a perfect knowledge of the language, in which he wrote several books. His return to his native city is marked by his being named as syndic of Florence, in 1284. He died there in 1294; and these are all the circumstances of his life which have been recorded by the early writers. His literary merits have been extolled in high terms. He is represented as a profound philosopher, a consummate rhetorician, and the first who began to polish the language, and refine the understanding of his countrymen. It does not appear that he acted as a public instructor at Florence; but he probably gave private assistance in their studies to his friends, and is celebrated as having been in some measure the tutor of Dante, as is clearly implied in some lines of that poet's Inferno.

Of the works of Brunetto Latini, the most noted was his "Tesoro," a compilation from various authors, historical, philosophical, rhetorical, and ethical, composed in the French dialect of that time, and called the Romanza. The original, however, has never appeared; and what has been printed is an old Italian translation. He moreover translated into Italian part of the first book of Cicero de Inventione; and he wrote a moral work in verse, entitled, "Il Tesoretto." Some others of his compositions are found in MS. in libraries. *Tiraboschi.*—A.

LATINI, Latino, a learned Italian, was born at Viterbo, in 1513. He studied at Sienna for eleven years; and was obliged, by frequent indisposition, to relinquish the fatiguing application to jurisprudence, his first pursuit, for general literature, as well sacred as profane. He assumed the ecclesiastical habit, and going to Rome about 1552, entered into the service of cardinal Jacopo del Pozzo. At his death he became the librarian of cardinal Rodolfo Pio, who dying in 1564, left Latini the bequest of his copious library. He afterwards successively passed into the service of the cardinal Rannucio Farnese and Marc-Antonio Colonna, the latter of whom he accompanied to Naples in 1573. He was employed in the reformation of the Decretal of Gratian, first undertaken under pope Pius IV. and published under Gregory XIII., and committed to the care of many of the most learned ecclesiastics of the Roman court. In this work he was engaged thirteen years, and for his labours was rewarded with a pension of one hundred and fifty ducats. When at length his infirmities had confined him to his bed, he

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did not cease to study. His weak constitution held out to his eightieth year: he died in 1593, and bequeathed all his books to the chapter of Viterbo. Latino Latini has undergone much censure from protestant writers for his unfaithfulness in the labour above mentioned, and his suppression of all the records of antiquity which were not conformable to his sentiments, or the interests of the church of Rome. He was, however, much esteemed for his learning and industry, although his modesty did not permit him to publish in his life-time. After his death appeared two volumes of his "Latin Letters, Poems, and other small Pieces," 1659 and 1667. In these many points relative to ecclesiastical antiquity are learnedly discussed with many of the most eminent scholars of the time. He communicated several emendations of Tertullian to the edition of that father published by Pamelius; and all his MS. annotations on the fathers, and on many other authors, were given to the public in the "Bibliotheca Sacra & Profana," printed at Rome by Dominic Macri, in 1667. *Moreri. Tiraboschi.*—A.

LATOMUS, James, a celebrated catholic controversial divine in the sixteenth century, was a native of Cambron, a small town in Hainault. He became a doctor and professor of divinity in the university of Louvain; obtained a canonry of St. Peter, in that city; and is classed by the Catholics among the ablest opponents of Luther, and the other reformers, against whom he distinguished himself by his writings, from the year 1519 to 1544, which was the year of his death. He also wrote "A Dialogue concerning the three Languages," or the study of theology; in which he endeavours to defend scholastic divinity, and, without naming Erasmus, to refute many things in his treatise on the study of divinity. That great writer was not slow in replying to Latomus, and in defending the advice given by him to theological students, to apply to the study of polite learning, and profane sciences, as well as to that of divinity, the sacred scriptures, and the ancient fathers. This reply our author endeavoured to refute in an "Apology." All his works were collected together, and published in 1550, in folio. *Moreri. Nouv. Dict. Hist. Dupin.* —M.

LAVATER, John Gaspard Christian, a writer of much temporary fame, was born at Zurich, in 1741. He was brought up to the protestant ministry, and entered into holy orders in 1761. For some years he was pastor of the orphan's church, Zurich; but from 1778 he filled the offices of deacon and pastor at St. Peter's church in the same place. He acquired an early reputation by the eloquence of his pulpit discourses, and the zeal and benevolence with which he fulfilled the duties of his functions. Endowed by nature with great sensibility and a warm imagination, he stood upon the verge of fanaticism and mysticism. He had, however, a very acute discernment of characters, and, though little learned in books, possessed an extensive knowledge of human nature. His theological and miscellaneous writings in prose and verse are scarcely known beyond the limits of the German language; and it is only by his works on physiognomy that he has acquired a name throughout literary Europe. According to his own narrative, he felt an early propensity to read the human countenance, and frequently exercised the pencil in sketching such features as had made a particular impression upon him, which he studied with attention. He had, however, entered into no regular researches on the subject, till standing once at a window with Dr. Zimmerman, the king's physician at Hanover, some remarks which he was led to make on the singular countenance of a passing soldier, induced that medical philosopher to urge him to pursue and methodise his ideas. He afterwards held a correspondence with Dr. Zimmerman on the subject; and, in process of time, with the natural progress of an enthusiastical mind, acquired not only a fondness for the study, but a full conviction of the reality of physiognomical science, and of his own discoveries in it. The first fruits of his labours appeared in a quarto volume, written in German, and printed at Leipzig, in 1776. As the author professed to be no more than a tiro in the science, he modestly styled the twenty sections of which, exclusive of prefaces and introductions, it was composed, *fragments*. He took in them a wide range of enquiry, and displayed many acute and ingenious speculations on human nature, with much of the fanciful and hypothetical. He carried his ideas of physiognomy beyond the observation of those parts of the countenance which exhibit to a common eye the impressions of mental qualities and affections, and maintained as a leading position, "that the powers and faculties of the mind have representative signs in the *solid* parts of the countenance." He even extended this notion through all animated nature, and conceived that internal qualities universally denote themselves by external tokens. This was only the first part of a work, of which two more volumes appeared:

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in succession, and which presented a most extraordinary assemblage of curious observation, subtle and refined reasoning, delicate feeling, and philanthropical and pious sentiment, together with a large admixture of paradox, mysticism, whim, and extravagance. The whole was illustrated with a great number of engravings, many of them highly finished and singularly expressive, but many fanciful and little to the purpose. The work was difficult of comprehension in its native German, on account of the new phraseology which the author found necessary to express his novel ideas. It was, however, well translated into French and English, and for a time became the favourite topic of literary discussion. It met with many enthusiastical admirers, who received its principles as demonstrations: it is even said that in Germany, for a time, a servant could scarcely be hired, the lines of whose face did not correspond with those of favourable import in Lavater's plates. In France, his opinions were received with great avidity by the ladies, and formed the most interesting topic of polite conversation. No distinguished foreigner passed through Zurich without obtaining an interview with Lavater, and procuring his judgment of some character from a shade or miniature. On these occasions the philosopher sometimes appears to have employed a little quackery, although candour and sincerity were the habitual qualities of his heart; but he was engaged in support of a system, and his reputation for sagacity was at stake. Together with admirers he met with opponents, who attacked his doctrines both with argument and ridicule. The result has been, that, novelty and wonder having ceased, his bulky volumes are seldom looked at except for the plates, and the Lavaterian physiognomy is consigned to neglect among the other chimerical sciences. He, indeed, confessed in one of his books, that his wife, though totally unacquainted with his scientific rules, was rendered, by a natural turn for observation, a much better physiognomist than himself. One of the best known of his miscellaneous writings is his "Aphorisms on Man," of which an English translation from his original manuscript was published in 1788. These aphorisms contain much originality of sentiment and expression, with many deep and philosophical views of human nature, but sometimes obscure and bordering on extravagance, as well as tinged by the writer's peculiar notions.

Lavater was zealously attached to the Christian revelation, and translated "Bonnet's Enquiry into the Evidences of Christianity," into the German language. This he thought proper to dedicate to the famous Jewish philosopher, Moses Mendelsohn, with a call upon him either publicly to refute it, or to profess his conviction of the truth of its arguments. A very excellent reply of Mendelsohn produced a fair confession from Lavater, that his zeal had misled him, and that his challenge was inconsiderate. He afterwards gave way to a devotional mysticism, which offended the orthodox, but procured him many votaries; and it is affirmed that he was the centre of an invisible church, whose members extended from Naples to Constantinople, and who respected him as their founder and prophet. His popularity as a preacher and pastor was extremely high at Zurich, where it was common in his walks for the people to flock about him and kiss his hand in token of respect, and where he was applied to by all ranks as the decider of controversies among them. His moral character was most exemplary, and his ardent zeal for doing good was scarcely ever surpassed. Though full of fire and sensibility, he was mild and moderate in conversation, and extremely candid in his estimate of those who differed from him. His mode of living was simple. He rose early, and never took his breakfast till he thought he had earned it. The multiplicity of business which he dispatched was indeed wonderful. No man was ever a more determined opposer of tyranny and intolerance in every shape, and he had the true Swiss zeal for liberty. This spirit rendered him a friend to the French revolution at its commencement; but when the republican rulers began to display their system of rapine and extortion, and to extend it to Switzerland, he was the boldest of their antagonists. He wrote at that period an energetic appeal to the French government, and never ceased to proclaim the rights of his countrymen, till he was torn from his congregation as a preacher of sedition, and sent as a hostage to Schaffhausen. He afterwards returned to Zurich, and on the day when that unfortunate city was stormed by the troops of Massena, in the autumn of 1799, he rushed into the streets, and received a severe wound in the breast from a Swiss soldier, on whom he had formerly conferred various benefits. From the effects of this wound he never entirely recovered; and he brought on a return of his symptoms by attending for above an hour, in the open air, a man condemned to be shot as a spy. The activity of his mind was, however, unsubdued till a

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short time before his death, which happened on the 2d of January, 1801, in the sixtieth year of his age. *Month. Rev. Ann. Regist. Month. Mag.*—A.

LAVATER, Lewis, a learned Swiss protestant divine, was born at Kibourg, in the canton of Zurich, in the year 1527. He pursued his studies at Cappel, and at Zurich; and afterwards travelled for farther improvement into Germany, France, and Italy. On his return to his native country, he devoted himself to the work of the ministry; and, after having served some time in a country church, was made canon of Zurich, and appointed one of the pastors of that city. In the year 1554, he was chosen successor to Bibliander, in the office of professor of divinity; but he declined the appointment, from its interference with the duties of his pastoral charge, to which he gave the preference. In these he spent thirty-six years of his life, sustaining a high reputation for diligence, eloquence, and learning. He died in 1586, when he was about fifty-nine years of age. He was the author of various theological and controversial works, which are held in esteem by the Calvinists; and among others, of "Commentaria in Lib. Josuæ," folio.; "Comment. in Ecclesiasten Salomonis," fol.; "Comment. in Lib. II. Paraleip." fol.; "Homiliæ in Lib. Jobi," fol., 1585; "Homiliæ in Prov. Solomonis," fol., 1586; "Homiliæ in Lib. Ruth;" "Homiliæ in Ezechielem," fol., 1581; "De ritibus Ecclesiæ Tigur.;" "Cometarum Catalogus;" "Vita Henrici Bullinger.;" "De Origine et Progressu Controversiæ Sacramentariæ," 4to., 1563; and "De Spectris, Lemuribus, et magnis atque insolitis Fragoribus," &c. 8vo., 1580. The piece last mentioned, is a very learned and curious treatise, in defence of the exploded doctrine of apparitions, diabolical delusions, presages, &c., which has been frequently printed, and translated into the German, Dutch, French, and Italian languages. *Melchior. Adam. Vit. Germ. Theol. Freheri Theatrum Vir. Erud. Clar. Moreri. Nouv. Dict. Hist.*—M.

LAUD, William, archbishop of Canterbury in the reign of Charles I., was the son of a clothier at Reading in Berkshire, where he was born in the year 1573. Having been instructed in grammar-learning at the free-school in that place, he was sent to the university of Oxford in 1589, where he entered of St. John's-college; of which house he became a scholar in 1590, and fellow in 1593. In the following year he was admitted to the degree of B.A.; and to that of M.A. in 1598, when he was grammar reader. Anthony Wood tells us, that he was "at that time esteemed by all those that knew him, a very forward, confident, and zealous person." He was ordained deacon in 1600, and priest in 1601; and in the following year he read a divinity lecture in his college. It was either in reading this lecture, or in some other of his chapel-exercises, that he maintained the constant and perpetual visibility of the church of Christ, derived from the apostles to the church of Rome, and continued in that church, as in others of the east and west, till the reformation. Dr. Abbot, at that time master of University-college, and vice-chancellor of the university, traced it, on the contrary, from the Berengarians to the Albigenses, from them to the Wickliffites, from these to the Hussites, and from the Hussites to Luther and Calvin. This opposition in sentiment between Abbot and Laud occasioned, in the course of the disputes upon the subject, no little animosity between them. In the year 1603, Mr. Laud was one of the proctors of the university; and in the same year he was appointed chaplain to Charles Blount, earl of Devonshire. In 1604, he took his degree of bachelor of divinity; and in the exercise which he performed on this occasion, maintained, 1st, the necessity of baptism; 2dly, that there could be no true church without diocesan bishops. For the last position he was attacked by Dr. Holland, divinity professor, as one who endeavoured to create dissension between the church of England and the foreign reformed churches. And with respect to what he had advanced on the first, it was alleged, that the greatest part of what he had said was taken out of the works of cardinal Bellarmine. This circumstance, notwithstanding that it could afford no evidence of his general agreement in opinion with the cardinal, contributed, however, to strengthen the suspicions which were entertained of him by many of the university, that he was strongly inclined to popery; and, according to Heylin, Dr. Abbot "so openly branded him for a papist, or at least very popishly inclined, that it was made almost a heresy for any one to be seen in his company, and a misprison of heresy to give him a civil salutation as he passed the streets." In the year 1605, Mr. Laud married his patron, the earl of Devonshire, to Penelope, the wife of Robert, lord Rich; but who had been divorced from the latter nobleman for adultery. In this affair it is said that he yielded to the desires of his patron, from an opinion that, in case of a divorce, both the innocent and guilty might

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lawfully re-marry. His conduct in this business, however, exposed him to great censure, and created him much trouble and uneasiness; which made so deep an impression upon him, that he ever afterwards observed the aniversary of that marriage as a day of fasting and humiliation. Archbishop Abbot informs us, that king James took such offence at this proceeding of Mr. Laud, that, for many years, he would not listen to requests for granting him any considerable preferment. The same prelate also says, that Laud's "life in Oxford was to pick quarrels in the lectures of the public readers, and to advertise them to the then bishop of Durham, that he might fill the ears of king James with discontents against the honest men that took pains in their places, and settled the truth, which he called puritanism, in their auditors."

The first benefice which Mr. Laud obtained, was the vicarage of Stanford, in Northamptonshire, into which he was inducted in 1607; and in the following year, he was presented to the advowson of North Kilworth, in Leicestershire. In the summer of that year, he proceeded doctor of divinity; and soon afterwards, upon the death of the earl of Devonshire, he was made chaplain to Richard Neile, bishop of Rochester. For the sake of being near his new patron, in 1609 he exchanged North Kilworth for the rectory of West Tilbury, in Essex, and in the following year was presented by the bishop to the living of Cuckstone, in Kent. He now resigned his fellowship at Oxford, and settled at Cuckstone; but, finding the situation of that place unfavourable to his health, he soon afterwards exchanged it for Norton, a benefice of less value, but in a better air. In the year 1611, a vacancy having taken place in the presidentship of St. John's-college, in Oxford, Dr. Laud proved the successful candidate for that post; but not without considerable opposition. And it is said, that Dr. Abbot, lately raised to the archiepiscopal see of Canterbury, had employed his interest against him with the king; which would have proved fatal to his election, on an appeal made by some of his competitors to his majesty, had not his immoveable friend bishop Neile persuaded the king to confirm it. Upon the recommendation of the same prelate, he was soon afterwards nominated one of his majesty's chaplains. Having thus obtained an appointment at court, he flattered himself with hopes of great and immediate preferment; but his expectations were for some time disappointed, owing, as he imagined, to the influence of archbishop Abbot. At length, after three years fruitless waiting, he was upon the point of retiring wholly from the court to his college; when his friend bishop Neile, who was now translated to the see of Lincoln, persuaded him to stay one year longer. And in the mean time, to keep up his spirits, the bishop gave him a prebend in the church of Lincoln, in 1614; and in the following year, the archdeaconry of Huntingdon. In 1616, the king presented Dr. Laud to the deanery of Gloucester; and at the same time required him to reform, and set in order what was amiss in that cathedral. He, therefore, hastened to Gloucester, where he found the church in great decay, and many things, in his opinion, out of order; particularly the communion table, standing almost in the middle of the choir, contrary to the position of it in other cathedral churches, and in the king's chapel. Laud, considering the rectification of this indifferent circumstance to be a matter of great importance, immediately called a chapter of the prebends; and, after laying before them the king's instructions, obtained their consent for the speedy repair of the church, and for placing the communion table at the east end of the choir, against the wall. When this alteration had been effected, he recommended, that the members of that church should make their humble reverence to God, not only at their first entrance into the choir, but at their approaches towards the holy table. These changes gave great offence to many persons, on account of their superstitious tendency; and particularly to Dr. Miles Smith, bishop of Gloucester, who from that time never entered the church again so long as he lived. In 1617, Dr. Laud procured some royal directions to be sent to Oxford, for the better government of that university; and, above all, with a view to prevent the further spreading of puritanism. In the same year, he had the honour of being appointed to attend the king, in a journey to Scotland; when it was intended, among other things, to attempt to bring the church of Scotland to an uniformity with that of England: a favourite scheme of Laud, and other divines. But "the Scots were Scots," says Heylin, "and resolved to go their own way, whatsoever came of it." So that the king gained nothing by this expensive journey, but the neglect of his commands, and a contempt of his authority.

Upon his return out of Scotland, Dr. Laud was inducted into the rectory of Ibstock, in Leicestershire, which he received from the bishop of Rochester, in exchange for Norton;

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and in 1620, he was installed into a prebend of Westminster. In the following year he was nominated to the bishopric of St. David's, though the king was at first averse to grant him this dignity, but was prevailed on by the lord keeper Williams, at the instigation of the favourite Buckingham, to whom Laud had recommended himself. On the day before his consecration, he resigned the presidentship of St. John's-college, in conformity to the college statutes; but he was permitted to keep his prebend of Westminster, *in commendam*; and soon afterwards was presented by the king, on the same ground, to the rectory of Creeke, in Northamptonshire. About this time the king thought proper to issue directions concerning preachers and preaching, in which he took upon him to prohibit the introduction into the pulpit of the doctrines of predestination, election, irresistibility of divine grace, &c. or of any matter relating to the power, prerogative, or authority of sovereign princes; and other points. These directions were levelled against the puritans; and as bishop Laud was thought to have been concerned in forming them, he provoked against himself an increasing host of enemies among persons of that description. In the year 1622, he held a conference with Fisher the Jesuit, before the marquis of Buckingham and his mother, in order to confirm them both in the protestant religion, with respect to which they were then wavering; an account of which was afterwards printed. From this time a close intimacy subsisted between Laud and Buckingham, who made the bishop his confessor and counsellor, and when he went with prince Charles into Spain, left him as his agent at court, with whom he maintained a frequent correspondence. In the course of that correspondence, Laud gave an account of the uneasiness and murmuring occasioned in England by that unadvised journey; and reported that, among others, the lord keeper Williams could not conceal his discontent. This circumstance, to which that prelate attributed his subsequent disgrace, occasioned most violent quarrels, and a settled enmity between the two bishops; Williams accusing Laud of the deepest ingratitude on that account. Our prelate also corresponded with the duke of Buckingham during his journey into France, to bring about a marriage between the princess Henrietta Maria and king Charles I. Supported by Buckingham's favour, to whom he is charged with having rendered himself too subservient, bishop Laud had now gained the confidence of the new king; and Roger Coke calls him vicegerent to Buckingham, observing, that "these two stopped up both the king's ears from any other doctrines in church or state, but what was infused by them." As an evidence of his influence with his majesty, it is recorded that, soon after his accession to the throne, Laud was ordered to furnish him with a list of all the eminent divines in the kingdom, with their principles and qualifications, that proper persons might be selected for royal chaplains, and other promotions; in which list the persons whom he approved were marked O for orthodox, and those whom he disliked P for puritans. At the coronation of that prince, also, in 1626, bishop Laud officiated as dean of Westminster, by the king's appointment, in the room of bishop Williams, who was then in disgrace; and was accused, but without sufficient evidence to support the charge, of having altered the coronation oath on that occasion. In the same year he was translated from St. David's to the bishopric of Bath and Wells, and was also appointed dean of the chapel royal. In 1627, he was sworn a member of the privy-council; and in 1628, translated from the see of St. David's to that of London.

When archbishop Abbot was sequestered, bishop Laud was nominated one of the commissioners for exercising the archiepiscopal jurisdiction; and by his advice the king was now almost entirely governed in the disposal of ecclesiastical preferments. In the third parliament of king Charles, he was voted to be one of the favourers of the Arminians; and, accordingly, his name was inserted in the list of those who were suspected to hold unsound opinions, in the remonstrance of the House of Commons. This circumstance, together with his zealous support of the duke of Buckingham's administration, which was exceedingly unpopular, and the suspicion that he was the maker of the king's speeches, &c. rendered him so very obnoxious to the people, that not only great clamours were raised against him, but even his life was threatened. Upon the assassination of the duke of Buckingham by Felton, Laud persuaded himself that some of the members of parliament, or some of the puritans, were privy to the murder; and he threatened Felton, at the council-board, with the rack, to induce him to discover his accomplices. He also prevailed upon the king to send to the judges for their opinion, "whether, by law, Felton might not be racked?" But crown-law was, upon this occasion, more favourable to the subject, than crown divinity; for the

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judges returned their opinions, "that according to the laws of England, Felton could not be racked." Bishop Laud was also the most active and leading member of the high-commission-court, the arbitrary and severe proceedings of which were justly odious to the nation. Of the extreme rigour and cruelty which marked their proceedings, the case of Dr. Alexander Leighton, a learned Scotch divine, affords a striking instance. He had published "An Appeal to the Parliament; or, Zion's Plea against Prelacy;" in which he had spoken, not only with freedom, but with great asperity, against the bishops and hierarchy. For the publication of this treatise, he was brought before the high-commission-court. That he was the author of the book, he acknowledged; but he alleged that he wrote it with no ill intention: his design, he said, being only to lay those things before the next parliament, for their consideration. However, the court decreed that, for this offence, "the doctor should pay a fine of ten thousand pounds, and be degraded from his ministry; that he should be brought to the pillory at Westminster, while the court was sitting, and be there whipped; after which he should be set in the pillory a convenient time, and have one of his ears cut off, one side of his nose slit, and be branded in the face with S. S. as a sower of sedition; that then he should be carried back to prison, and after a few days be pilloried a second time in Cheapside, and be there likewise whipped, and have the other side of his nose slit, and his other ear cut off; and then be shut up in the prison of the Fleet for the remainder of his life." No sooner had this merciless sentence been pronounced, than bishop Laud pulled off his cap, and gave God thanks for it! And this sentence was executed with a degree of cruelty and barbarity that is horrible in the narration. The records of the inquisition can hardly furnish an instance of equal severity. This transaction, as well as many others in which Laud was concerned, sufficiently evince the justice of lord Clarendon's observation relating to this prelate, that "he intended the discipline of the church should be *felt*, as well as spoken of." In the year 1630, bishop Laud was elected chancellor of the university of Oxford, to which he was a great benefactor. He adorned it with many noble buildings; and enriched it with books and MSS. Of the latter description, he gave the university, at several times, thirteen hundred MSS. in Hebrew, Syriac, Chaldee, Egyptian, Ethiopian, Armenian, Arabic, Persian, Turkish, Russian, Chinese, Japanese, Greek, Latin, Italian, French, Saxon, English, and Irish: an invaluable collection, procured at a prodigious expence.

In the year 1631, bishop Laud displayed great zeal and activity in causing St. Paul's cathedral, which was in a decayed state, to be repaired and beautified, in a very expensive and magnificent manner. For this purpose, a subscription and contribution was appointed all over the kingdom. But he is also said, that he might support the expence, to have resorted to many oppressive and unjustifiable methods of raising money, by exorbitant fines in the star-chamber and high-commission-courts, compositions with recusants, and commutations of penance; so that it became a proverb, that "St. Paul's was repaired with the sins of the people." Our prelate was also sufficiently attentive to the external rites and ceremonies of the church, and pressed a strict conformity to them, even those of the most trifling and insignificant kind, with the greatest zeal and ardour. He caused the churches in different parts of the kingdom to be adorned with pictures, images, and altar-pieces; and procured orders to be given and rigorously insisted on, that the communion table should be removed from the middle of the area, where it hitherto stood in most churches, except in cathedrals; and it was now to be placed in the east end, railed in, and denominated an altar. Kneeling at the altar, and the using of copes, a species of embroidered vestment, in administering the sacrament, was also enjoined. And the violence and heat with which these alterations and ceremonies were enforced, occasioned great clamours in most parts of the kingdom; and the more so, as they were generally considered to be so many steps towards the introduction of popery. A remarkable instance of his fondness for superstitious ceremonies, was displayed in the manner of his consecrating St. Catherine Creed Church; the account of which is too long to be detailed by us, but may be found in the appendix to Dr. Welwood's Memoirs, number vii., and in the second volume of Neale's History of the Puritans. In 1632, Laud made a declaration before the king at Woodstock, relative to the marriage of the clergy, which tended to strengthen the suspicions which had been entertained of his inclination to popish doctrines. He declared that in the disposal of all ecclesiastical preferments, he should give the preference to single men before those who were married, supposing their abilities to be otherwise equal. This exposed him to much censure: to put a stop to which, he himself negociated a marriage be-

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tween one of his chaplains, and a daughter of his friend Francis Windebank; and he also performed the marriage ceremony himself in his own chapel at London-house. In 1633, our prelate attended the king on his journey into Scotland, where he went to be crowned in that kingdom; which ceremony was performed by archbishop Spotswood, in the abbey-church of Holyrood-house. While at Edinburgh, he preached in the royal-chapel, which scarcely any Englishman had ever done before in the king's presence; and the principal object of his discourse, as lord Clarendon informs us, was to enforce the benefits of conformity, and the reverend ceremonies of the church. Indeed he never lost sight of his favourite design, to bring the church of Scotland into an exact conformity with the church of England; but he had the mortification to find in the issue, that his endeavours for this purpose, instead of producing success, had the effect of uniting the people of Scotland against his plans, as one man. Before he left Scotland, he was sworn a privy counsellor for that kingdom.

About a week after the king's return from Scotland, a vacancy took place in the archiepiscopal see of Canterbury, by the death of archbishop Abbot. The king did not lose time in appointing his successor, but, two days afterwards, when bishop Laud came to court, his majesty addressed him in these terms, "My lord's grace of Canterbury, you are very welcome;" and gave orders the same day, for the dispatch of all necessary forms for the translation. On the same day, a person came to him in private, and seriously made him an offer of a cardinal's hat, avowing that he was fully empowered to secure to him that dignity; and the same offer was afterwards made to him a second time: but he declined it, his answer each time being, as he himself says in his diary, "that somewhat dwelt within him, which would not suffer that, till Rome were other than it is." Mr. Whitelock assigns this reason for his refusal; that he was "as high already as England could advance him, and he would not be second to any in another kingdom." In this year he was elected chancellor of the university of Dublin. In 1634, he commenced his metropolitical visitation, in which an exact conformity to all the ecclesiastical rites and ceremonies which were now enjoined, was enforced with great rigour. Among other things, the churchwardens in every parish were enjoined to remove the communion from the middle to the east end of the chancel, to raise the ground on which to place it altarwise, and to fence it in with decent rails; and those who refused to do so, were prosecuted in the high-commission or star-chamber courts. He also summoned before him the ministers and elders of the Dutch and French churches, and, without any regard to their charter of privileges, granted by king Edward VI. and confirmed twice even by king Charles himself, enjoined such of them as were born in England, to repair for divine worship to the several parish churches where they inhabited, and to perform all duties and payments required in that behalf; and those of them, ministers or others, who were aliens born, to use the English liturgy, translated into French or Dutch. But many, rather than comply, chose to leave the kingdom, to the great detriment of our manufactures. About this time, the archbishop caused several clergymen to be deprived and silenced, for not reading the king's declaration for allowing lawful sports on Sundays, after divine service; which he was accused of having revived, and enlarged. But he was still more severe against those clergymen, who, from their attachment to puritan principles, did either preach or write any thing to the prejudice of the established hierarchy. Some of them were fined, and imprisoned, and even whipped, and kept to hard labour. In 1635, archbishop Laud was nominated one of the great committee of trade and revenue; and soon afterwards was appointed one of the commissioners of the treasury. He was also called into the foreign committee, and had the sole disposal of whatsoever concerned the church. After he had continued a commissioner of the treasury twelve months, and acquainted himself with the business and profits of that situation, he procured the lord treasurer's staff for his friend Dr. Juxon, now bishop of London. From his diary it appears, that he considered this appointment as a great advantage, and a subject of triumph to the church. But whatever might be the pleasure which he received from it, others beheld it with very different emotions. Lord Clarendon tells us, that the putting the treasurer's staff "into the hands of the bishop of London, a man so unknown, that his name was scarce heard of in the kingdom, who had been, but two years before, but a private chaplain to the king, and the president of a poor college in Oxford, inflamed more men than were angry before, and no doubt did not only sharpen the edge of envy and malice against the archbishop (who was the known architect of this new fabric), but most unjustly indisposed many to-

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wards the church itself; which they looked upon as the gulph ready to swallow all the great offices, there being others in view, of that robe, who were ambitious enough to expect the rest."

Among the many severe persecutions in which archbishop Laud was concerned, and which were carried on at his instigation, those of Prynne, Bastwick, and Burton, made a great noise all over the nation. Mr. Prynne was a barrister of Lincoln's-inn, who, in 1632, published a piece entitled, "Hystrio-mastyx: the Player's Scourge and Actor's Tragedy;" which, as it was written against plays, masques, dancing, and other entertainments of that kind, gave great offence to the court. There being a reference in the table of contents to this effect, "Women actors notorious whores," Laud showed that place to the king, and informed their majesties that Prynne had written this book against the queen and her pastoral, in which she had herself acted a part. But though it was undeniable that the book was published six weeks before that pastoral was acted, Mr. Prynne had become obnoxious to Laud and other prelates by some books of his against Arminianism, and against the jurisdiction of the bishops; and it was determined to improve this opportunity to ruin him. Accordingly, he was committed prisoner to the Tower of London, and in the year 1633, he was sentenced in the star-chamber, to pay a fine of five thousand pounds; to be expelled the university of Oxford, and the society of Lincoln's-inn; to be degraded, and for ever disabled from exercising the profession of the law; to stand in the pillory at Westminster and Cheapside, and to lose one of his ears in each place; to have his book publicly burnt before his face by the hands of the common hangman; and to suffer perpetual imprisonment. This sentence was executed with great rigour, in 1634. During his confinement he wrote several books; and in one, entitled "News from Ipswich," he severely reflected on archbishop Laud, and some other prelates. For this he was again prosecuted in the star-chamber, in 1637, and sentenced to pay an additional fine of five thousand pounds; to lose the remainder of his ears in the pillory; to be branded on both cheeks with the letters S. L. for a schismatical libeller; and to be perpetually imprisoned in Caernarvon castle. Soon afterwards this sentence also was put in execution. Dr. Bastwick, a physician, was cited before the high-commission court, for writing a treatise, entitled "Elenchus Religionis Papisticæ," &c. with an appendix, in which he severely lashed the pope and popish bishops, declaring, at the same time, that he intended nothing against such bishops as acknowledged their authority from kings and emperors. The English prelates, however, considered it to be a covert attack on themselves, and cited the author before the high-commission court, where he was fined a thousand pounds; sentenced to be excommunicated; debarred the practice of physic; to have his books burnt; to pay costs of suit; and to continue in prison till he made a recantation. While he was in confinement, he wrote an "Apology" for himself, in Latin, addressed to the bishops, and another book called "The New Litany," in which he reflected greatly upon the hierarchy, taxed them with an inclination to popery, and exclaimed against the severity and injustice of the proceedings against him in the high-commission court. For these writings he was brought before the star-chamber, in 1637, and sentenced to pay a fine of five thousand pounds; to stand in the pillory in the Palace-yard, Westminster, and there lose his ears; and to suffer perpetual imprisonment in a remote part of the kingdom. This sentence was executed with such rigour, that even his wife was debarred from all access to him. In 1636, Mr. Henry Burton, rector of St. Matthew's church, Friday-street, London, having preached two sermons on the fifth of November, in which he reflected upon the bishops, and pointed out several innovations which they had lately introduced into the public worship; he was cited to appear before the commissioners for ecclesiastical causes, where he refused to take the oath *ex officio*, to answer to certain articles presented to him, and appealed to the king. Notwithstanding this appeal, however, in a special high-commission court he was suspended, during his absence, both from his office and benefice. Upon this, he thought proper to conceal himself, in his own house, and in that time published his sermons, with an apology to justify his appeal. The star-chamber now issued a warrant for his arrest, which was put in force by a serjeant at arms, and other officers, who broke into his house, searched his study, and carried him to prison; whence, by order from the privy-council, he was committed close prisoner to the Fleet. During his confinement, he wrote an epistle to his majesty, another to the judges, and "A Letter to the true-hearted Nobility," for which, as well as his sermons, he was proceeded against in the star-chamber, as a libeller. By that court he was condemned

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to pay a fine of five thousand pounds; to be deprived of his ecclesiastical benefice, degraded from his ministerial function, and degrees in the university; to be set on the pillory, and have both his ears cut off there; and to be confined to perpetual imprisonment in Lancaster castle, without permission to see his wife, or any other person except his keeper, and denied the use of pen, ink, and paper. This sentence was executed with extreme severity, and even with circumstances of great barbarity.

These prosecutions were cruel, illegal, and tyrannical; and such barbarous and unjust treatment of men of the three liberal professions of law, physic, and divinity, greatly inflamed the minds of the people against all who were concerned in these proceedings, particularly against archbishop Laud, who was considered to be the chief author of all their sufferings. The same prelate also proved the persecutor of his brother prelate, and former benefactor, Dr. Williams, bishop of Lincoln. Upon his being deprived of his office of lord keeper, he had retired to his diocese, where he spent his time in reading, and the good government of his charge, and became exceedingly popular, entertaining the clergy at his table, and discoursing freely about affairs of church and state. He spoke with some smartness against the new ceremonies; and said once in conversation, "that the puritans were the king's best subjects, and he was sure would carry all at last; and that the king had told him, that he would treat them more mildly for the future." Laud, being informed of this expression, caused an information to be lodged against him in the star-chamber, for revealing the king's secrets; but the charge not being well supported, a new bill was exhibited against him, for tampering with the king's witnesses: and though there was very little ground for the charge, his lordship was suspended in the high-commission court from all his offices and benefices; he was fined ten thousand pounds to the king, and one thousand pounds to sir John Mounson; and condemned to imprisonment in the Tower during the king's pleasure. The bishop was accordingly sent from the bar to the Tower; all his rich goods and chattels, to an immense value, were plundered and sold to pay the fine; his library seized, and all his papers and letters examined. Among these were found two or three letters written to him by Mr. Osbaldeston, chief master of Westminster-school, containing some dark and obscure expressions, which the jealous archbishop interpreted against himself and the lord treasurer Weston. Upon the ground of these letters, a new bill was exhibited against the bishop, for divulging scandalous libels against the king's privy-counsellors. His lordship replied, that he did not remember having received the letters, and was sure that he had never divulged them, because they were still among his private papers; but, notwithstanding all that he could say, he was condemned in a fine of eight thousand pounds; five thousand to the king, and three thousand to the archbishop; for the non-payment of which he was kept close prisoner in the Tower till the meeting of the long parliament. Upon the ground of the same letters, Mr. Osbaldeston was charged with plotting with the bishop of Lincoln to divulge false news, and to breed a difference between the lord treasurer Weston and the archbishop of Canterbury, as long ago as the year 1633. And though the council for the defendant absolutely denied any reference to the archbishop, and named the persons meant in the letter, yet the court fined him five thousand pounds to the king, and five thousand pounds to the archbishop; and condemned him to be deprived of all his spiritual dignities and promotions; to be imprisoned during the king's pleasure; and to stand in the pillory in the dean's-yard before his own school, and to have his ears nailed to it. Mr. Osbaldeston was enabled to escape to a place of concealment, where he remained undiscovered till the meeting of the long parliament; however, all his goods and chattels were seized and confiscated. In his remarks on these prosecutions, particularly that against Dr. Williams, bishop Warburton says, "this prosecution must needs give every one a bad idea of Laud's heart and temper. You might resolve his high acts of power in the state into reverence and gratitude to his master; his tyranny in the church, to his zeal and love of what he called religion; but the outrageous prosecution of these two men, can be resolved into nothing but envy and revenge: and actions like these they were which occasioned all that bitter, but indeed just exclamation against the bishops, in the speeches of lord Falkland and lord Digby."

Archbishop Laud was an enemy to the liberty of the press, by means of which his own proceedings and character, and the arbitrary measures of the court, were exposed to the whole nation. He, therefore, procured a decree to be made in the star-chamber, in 1637, which ordained, that the number of printers should be limited; and that those who were allowed, should not from that time print any book or

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books of divinity, law, physic, philosophy, or poetry, till the said books should be licensed, either by the archbishop of Canterbury, or the bishop of London for the time being, or by their appointment, or otherwise by the chancellors or vice-chancellors of the universities; upon pain of the printer's being disabled from following his profession, and prosecuted in the star-chamber, or high-commission court. Every merchant also, or bookseller, who should import any books from abroad, was to deliver a catalogue of them to the archbishop or bishop of London; and none were to be delivered, or exposed to sale, till these prelates, or their chaplains, had read and approved them, &c. This arbitrary and illegal restraint of the press, which was not only subversive of liberty, but of the most pernicious tendency with respect to the progress of truth, and the advancement of science, greatly increased the number of Laud's enemies among persons of all parties. Wearied out, at length, by his oppressive proceedings, and particularly by the extreme rigour with which a conformity to the rites and ceremonies of the church was now enforced, great numbers, both of clergy and laity, quitted the kingdom, and many of them went to New England. An attempt, however, was soon made, to prevent their thus withdrawing beyond the reach of ecclesiastical authority, by a royal proclamation, commanding the officers of the several ports to suffer none to pass without licence from the commissioners of the plantations, and a testimonial from their minister of their conformity to the orders and discipline of the church. The officers were at the same time expressly enjoined, to suffer no clergyman to transport himself without a testimonial from the archbishop of Canterbury and bishop of London. "This," says Mr. Neale, "was a degree of severity hardly to be paralleled in the Christian world. When the edict of Nantz was revoked, the French king allowed his protestant subjects a convenient time to dispose of their effects, and depart the kingdom; but our protestant archbishop will neither let the puritans live peaceably at home, nor take sanctuary in foreign countries; a conduct hardly consistent with the laws of humanity, much less with the character of a Christian bishop; but while his grace were running things to these extremities, the people took a general disgust, and almost all England became puritans." The measures which by his advice were pursued with respect to Scotland, likewise, drew down on him the hatred of that kingdom; and provoked that resistance which led to the renewal of the solemn league and covenant subscribed by king James and the whole nation in the year 1590. The attempt, in 1637, to force on the Scotch the new liturgy, which had been compiled by some of the Scotch bishops, but revised, corrected, and altered by archbishop Laud, and bishop Wren, was the first step which called forth the open opposition of all ranks. To the histories of the time we refer our readers for an account of the proceedings, both of the government and of the Scotch people, till the commencement of the year 1639, when the king published his resolution to go in person with an army into Scotland, to reduce the covenanters to submission. For this purpose the nobility were summoned to attend his majesty, and all the wheels of the prerogative were put in motion, to raise men and money. Archbishop Laud, also, wrote a letter to his suffragans, in which he exhorted them and their clergy to contribute liberally towards this design, and he wrote to his commissary, sir John Lamb, for a contribution in the civil court of Doctor's-commons, requiring him to send the names of such as refused to himself at Lambeth.

After the king had raised a numerous army, he marched at its head to the borders of Scotland: but there perceiving that the Scots had made preparations to meet him in the field, and that his protestant nobility and soldiers were not hearty in his cause, he found himself under the necessity of coming to terms of pacification, and of dismissing his forces. According to these terms, all points of difference were referred to a general assembly, to be held at Edinburgh, and a parliament which was to meet soon afterwards. But by the king's not ratifying any of the acts of these bodies, it was soon rendered evident that he had yielded to the pacification only for the sake of gaining time, and that the English court were determined once more to try the fortune of war. Laud and Strafford, however, who were the chief advisers of this resolution, in order to raise the requisite supplies, thought it expedient to try the temper of an English parliament. Accordingly, after an interval of twelve years, a parliament was summoned to meet at Westminster, April 13, 1640; and when the two houses were formed, his majesty ordered the lord keeper Finch to acquaint them with the undutiful behaviour of the Scots, whom he was determined to reduce, and therefore expected their immediate assistance, after which he would give them time to consider of

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any just grievances to be redressed. But the commons, instead of beginning with the supply, appointed committees for religion and grievances; which disobliged the king so much, that, after several fruitless attempts to begin with the subsidy bill, he dissolved them in anger, without passing a single act, and when they had sat only about three weeks. All the engines of arbitrary power were now set at work to raise money for the war, as loans, benevolences, ship-money, coat and conduct money, knighthood, monopolies, and other springs of the prerogative, some of which, says lord Clarendon, were ridiculous, others scandalous, but all very grievous to the subject; and those who refused payment were fined and imprisoned by the star-chamber, or council-table. A great part of the odium of these oppressions fell on archbishop Laud, of whom the populace expressed their detestation in a very open and public manner. On the 9th of May, 1640, a paper was posted up at the old Exchange, animating the apprentices to rise, and sack the archbishop's palace at Lambeth, on the Monday following; and on that night it was beset by above five hundred; but the archbishop, having had notice of the paper, provided for his defence, so that their design was frustrated, after they had broken some of his windows. Some of them, however, were taken into custody, of whom one suffered death as a traitor; but this severity only served to inflame the mob still more against the archbishop. Another circumstance which contributed to increase the number of his enemies, and to furnish additional matter of complaint against him, was his conduct relative to the convocation, which was summoned to meet at the same time with the parliament lately dissolved. According to ancient law and custom, it should have broken up at the same time; but one of the lower house having acquainted the archbishop with a precedent, in the reign of queen Elizabeth, of the clergy's granting a subsidy after the parliament was risen, and levying it by their own synodical act only, it was concluded from thence that the convocation might sit independent of the parliament. The zealous archbishop, relying upon this single precedent, obtained from the king a commission to continue the convocation during his majesty's pleasure; and it sat accordingly, till six subsidies had been granted to his majesty, and, what the archbishop had near at heart, a collection of constitutions and canons ecclesiastical prepared, which was approved by the privy council. When these canons were made public, they gave great offence to all who loved the old English constitution, not only of the puritan party, but of such as were regular and conformable churchmen. And in consequence of the number of petitions which were delivered in to the privy council against them, from numbers of the clergy and others, in most counties of England, the king found it expedient to suspend the enforcing of them till the next meeting of the convocation. In the mean time, a secret correspondence had taken place between the English and Scotch nobility, to recover the liberties of both kingdoms; and, in consequence of it, the Scots were encouraged to march a second time to their border, where the king met them with his army. The latter, however, showed no disposition for engaging the Scots, who, after a small skirmish, advanced into England, and took possession of the three northern counties of Northumberland, Cumberland, and Durham, the royal army retreating before them as far as York. Here, the king, finding it impossible to carry on the war, was obliged to appoint commissioners to treat with the Scots, who agreed to a cessation of arms for two months, upon condition of their receiving a certain sum daily for their maintenance, and the immediate convening of a free parliament to meet at London. The calling of such a parliament was the grand affair which had been concerted with the Scots, and which was necessary to save the constitution by putting an end to the oppressions of civil and religious tyranny.

Upon the meeting of the new parliament, the canons and constitutions of the late convocation were among the first things which came before the House of Commons; which passed the resolutions declarative of their containing in them "many matters contrary to the king's prerogative, to the fundamental laws and statutes of this realm, to the rights of parliament, to the property and liberty of the subject, and matters tending to sedition, and of dangerous consequence." Upon the same day in which the house passed these resolutions, several warm speeches were made against the archbishop of Canterbury, as the chief author of them; and a committee was appointed to enquire more particularly, how far his grace had been concerned in the proceedings of the convocation, and in the treasonable design of subverting the religion and laws of his country. On the next day, articles against the archbishop, presented by the Scotch commissioners, were read in the House of Lords, and then reported to the

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House of Commons, at a conference between the two houses. When the report of these articles was made to the commons, the resentment of the house against the archbishop immediately broke out into a flame; and, after many severe speeches were delivered against his late conduct, a motion was made and carried, that he had been guilty of high treason. Upon this Denzil Hollis, son of the earl of Clare, was immediately sent up to the bar of the House of Lords, to impeach him in the name of all the commons of England; to inform their lordships that in convenient time they would bring up the particulars of their charge; and to request that, in the mean while, he might be committed to safe custody. His grace being now commanded to withdraw, before he did so, said, "that he was heartily sorry for the offence taken against him, but humbly desired their lordships to look upon the whole course of his life, which was such, as that he was persuaded not one man in the House of Commons did believe in his heart that he was a traitor." Here he was interrupted by the earl of Essex, who observed, "that it was a high reflection upon the whole House of Commons, to suppose that they would charge him with a crime which they themselves did not believe." After this his grace withdrew, but was soon called in again to the bar, where he was delivered to the gentleman usher of the black rod, to be kept in safe custody till the House of Commons should deliver in their articles of impeachment. On the 26th of February, 1640-1, fourteen articles were brought up from the commons, by sir Henry Vane the younger; and after their delivery it was declared, that the commons reserved to themselves the liberty of presenting some additional articles, by which they intended to make their charge more particular and certain. When the archbishop had heard these articles read, he observed to the lords, that although there was a heavy charge brought against him, it must be apparent to their lordships that it consisted of generals, which indeed made a great noise, but afforded no proof; and that when they should descend to particulars, he did not doubt but that his innocence would furnish him with a sufficient answer to what he should be charged with. He was then voted to the Tower, whither he was carried in the gentleman usher's coach, and it was intended that he should have passed incognito; but he was discovered by the populace, who gathered about the coach in great numbers, loaded him with the most bitter reproaches, and insulting him with their huzzas, till he entered the Tower gate. Indeed, such was the universal hatred of all ranks and orders to this prelate, for his tyrannical and cruel usage of those who had fallen into his hands in the time of his prosperity, that no man's fall in the whole kingdom was so unlamented as his. Before the archbishop was confined, he had the mortification to see most of the church and state prisoners released by the parliament; and soon after the commitment, the House of Commons ordered him, jointly with all those who had passed sentence in the star-chamber against Prynne, Bastwick, and Burton, to make satisfaction and reparation to them for the damages which they had sustained by their sentence and imprisonment. The archbishop was also fined twenty thousand pounds, for his proceedings in the convocation held in 1640.

In June 1641, archbishop Laud resigned the chancellorship of the university of Oxford; and in October following, the House of Lords sequestered his archiepiscopal jurisdiction, ordering it to be administered by his inferior officers; and also enjoining, that he should dispose of no benefice or spiritual promotion which might become void before his trial, without first presenting to the house the name of such person as he nominated to it, to be approved of by the house, before collation or institution. In January 1641-2, the houses of parliament ordered the arms which he had at Lambeth-palace, and which he says, cost him above three hundred pounds, to be taken away by the sheriffs of London; and before the conclusion of that year, in pursuance of a resolution of parliament, all the rents and profits of his archbishopric were sequestered for the use of the commonwealth. Afterwards he petitioned the house for an allowance for his support, but could not obtain an order for that purpose; nor could he have leave to send for a part of his own wood and coals at Lambeth, for his use in the Tower. In May 1643, likewise, his goods and books in Lambeth-house were seized, and the goods sold for scarcely a third part of their value. This severe retaliation upon him of the treatment which he had practised, or sanctioned, towards many worthy characters, was certainly cruel, and indeed unjust and indefensible; for he had not yet been brought to any trial, nor legally convicted of any crime. Soon after this, Mr. Prynne, by a warrant from the secret committee of the House of Commons, came and searched the archbishop's room for papers, and even examined his pockets; taking away his diary, and private devotional compositions,

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as well as twenty-one bundles of papers which he had prepared for his defence. Prynne is said to have promised to return these papers within three or four days, but never to have brought back quite three bundles of them. A few days after this all the temporalities of the archiepiscopal see were sequestered to the parliament, and the archbishop was suspended from his office and benefice, and all jurisdiction whatsoever. He had now been a prisoner in the Tower nearly three years, without once petitioning for a trial, or putting in his answer to the articles preferred against him; at length, in October 1643, he received a copy of ten additional articles, to which the lords ordered him to deliver in his answer in three weeks. His trial, which was put off from time to time, commenced on the 12th of March, 1643-4, and lasted twenty days; and it must be acknowledged, that some of the charges against him were very indifferently supported, and that much of the evidence was trifling and insignificant. It sufficiently appeared, however, from what was produced, that he had laboured to extend the royal prerogative and the ecclesiastical power to a degree that was utterly inconsistent with the liberties of the people; that he had been active in enforcing the illegal claim of ship-money; that he had committed persons to prison, and punished them, without law; and that he had been guilty of many arbitrary, illegal, and cruel actions. He often pleaded, indeed, that as many of the things attributed to him were the acts of the privy-council, or the star-chamber and high-commission courts, of which he was only an individual member, it was unfair to endeavour to make him responsible for what was the proceeding of the whole board. But, were such a plea admissible, it would be impracticable to bring a wicked minister of state to justice, for any proceedings of the privy-council in which the other members concurred, however arbitrary, oppressive, and illegal. And it may be observed here, that it certainly would not be thought a proper justification of criminals of an inferior order, in any court of justice, if they were to allege, that there were other persons accomplices with them in the crimes of which they were accused.

Archbishop Laud defended himself, during the whole of his trial, with uncommon eloquence, spirit, and acuteness, and with extraordinary presence of mind; and the account which he has left behind him of what he said on every day's hearing, displays great address and ability, mixed with the most keen and satirical reflections upon his adversaries. His counsel, who deferred what they had to say on his behalf to the close of the trial, then reduced the several articles preferred against him to three general charges, to which they made their replies. They then endeavoured to show that, if these several charges were admitted to be true, they did not amount to treason, by any established law of the kingdom. This justification of the archbishop by his counsel, as to the matter of law, has been generally esteemed a good one; and it certainly staggered the House of Lords, who were not satisfied with the reply of the managers for the House of Commons. They had no doubt concerning the truth of the facts of which the prelate was accused, but, "whether any of them were treason by the laws of the land?" This the judges very much questioned; and, therefore, the lords deferred giving judgment, till the commons thought fit to take another method to obtain it. Soon after this, to prevent all further delays, the House of Commons ordered a bill of attainder to be brought in; which was passed on the 16th of November, and immediately sent up to the lords. There its progress was slow; but at length it passed, on the 4th of January, 1644-5, in a very thin house. To stop the consequence of this attainder, the archbishop produced the king's pardon under the great seal; but it was overruled by both houses. By this bill of attainder, the archbishop was condemned to suffer death, as in cases of high treason; and all the favour which he could obtain upon his petitioning was, to have his sentence altered from hanging to beheading. He met his death with great firmness, on a scaffold erected upon Tower-hill, on the 10th of January, being then in the seventy-second year of his age.

Archbishop Laud was low in stature, but well and strongly made, and of a ruddy and cheerful countenance. His temper was warm, passionate, and vindictive; his spirit ambitious, active, and restless. Hence his conduct was often rash and precipitate; for, according to Dr. Heylin, he attempted more alterations of the church in one year, than a prudent man would have done in a great many. His panegyrists have bestowed great praise on his piety; which, however, his diary shows to have been mixed with an abundant portion of superstition. Speaking of his learning and morals, Hume observes, that "he was virtuous, if severity of manners alone, and abstinence from pleasure, could deserve that name. He was learned, if

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polemical knowledge could entitle him to that praise." His studies, indeed, appear to have been chiefly confined to the canon law, and the writings of the fathers. As to his religious principles, though he was an avowed Protestant, according to the constitution of the church of England, yet, as the historian just mentioned truly says, "the genius of his religion was, though in a less degree, the same with that of the Romish. The same profound respect was demanded to the sacerdotal character, the same submission required to the creeds and decrees of synods and councils, the same pomp and ceremony was affected in worship, and the same superstitious regard to days, postures, meats, and vestments. No wonder, therefore, that this prelate was, every where, among the puritans, regarded with horror, as the forerunner of antichrist." In his government of the church, he displayed a total want of charity towards those who had made the least opposition to the doctrines and ceremonies established by authority; and, under his countenance, the star-chamber wore all the horrors, and exercised all the cruelties of an inquisition. In state affairs, his counsels were high and arbitrary, and he was extremely active in promoting those despotic measures and illegal projects, which ultimately proved the ruin of the king and constitution. We have already spoken of his generosity and munificence towards the university of Oxford, as displayed in the many noble buildings which he erected, and the expensive collection of books and MSS. which he presented to it. We ought not to omit adding, that he also founded an Arabic lecture in this university, which began to be read in 1636. Oxford, likewise, owed to his influence a large charter, to confirm its ancient, and investing it with new privileges. He obtained the advowson of St. Lawrence, in Reading, for St. John's college; and he procured a charter for that town, and founded a hospital in it, which he endowed with a revenue of two hundred pounds per annum. The archbishop published seven single sermons, preached on public occasions, which after his death were reprinted in an octavo volume, in 1651. He also printed, in 1573, in folio, an account of "the Conference between him and Fisher the Jesuit," which has passed through several editions, and has been greatly commended. In 1695, Mr. Henry Wharton published his "Diary," which had before been imperfectly published, by Prynne, together with the history of his troubles and trial, written by himself, in one volume folio. And in 1700, was also published, in folio, "An historical Account of all material Transactions relating to the University of Oxford, from Archbishop Laud's being elected Chancellor to his Resignation of that Office," written by himself. About eighteen of his "Letters," to Gerard John Vossius, were printed by Colomesius, in his collection of "G. I. Vossii et clar. Vir. ad eum Epist." Lond. 1690, folio; and some others may be seen at the end of Dr. Parr's Life of Archbishop Usher, and in Dr. Twell's Life of Dr. Pococke, prefixed to that author's theological works. *Heylin's Cyprianus Anglicus. Biog. Brit. Brit. Biog. Neal's Hist. Purit. vol. II. passim, and vol. III. chap. 5. Toulmin's edition.*—M.

LAUDON, Gideon Ernest, baron von Laudon, field-marshal in the imperial army, and grand cross of the military order of Theresa, was descended from a respectable family, said to have come originally from the county of Air, in Scotland, a branch of which settled in Livonia, and there purchased an estate at Totzen, where the subject of this article was born, in 1716. At an early period he conceived a strong inclination for a military life; and after being instructed under proper masters in history, geography, and the mathematics, he applied to the study of tactics both ancient and modern. At the age of fifteen he entered into the Russian army as a cadet, and in 1733 was at the taking of Dantzic, in which the king of Poland, Stanislaus Lesczinsky, had sought refuge in consequence of the disturbances which then prevailed in that country. He afterwards accompanied the troops sent to subdue the rebellious Tartars, and from 1736 to 1739 served three campaigns under count Munich against the Turks. He was present at the taking of Azof, Oczakow and Chozim; and, having gone through all the inferior gradations, was promoted, on account of his good behaviour, to the rank of first lieutenant. On the restoration of peace, he staid some time at Petersburgh, with a view of obtaining redress for certain grievances which he had suffered, and to solicit further promotion. Having here formed an acquaintance with the secretary of count von Lowenwolde, he was advised by him, as he had lost all hopes in Russia, to enter into the Austrian service; and being furnished with letters of recommendation to general Lowenwolde, the count's brother, at Vienna, he set out for that capital. On his passage through Berlin, some officers who had served with him in Turkey, prevailed on him to solicit employment from Frederic the Great; but as his application for this purpose did not succeed, he continued his journey to Vienna, and was appointed by the empress queen to a command

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in the corps of Pandours, then raised by baron von Trenk, and with them proceeded to Bavaria. While he belonged to this corps he was severely wounded: the advanced post at which he commanded being surprised in the night time by the French, a musket ball struck him above the right breast, passed through his body, and came out at his shoulder, forcing into the wound one of the metal buttons of his Hungarian uniform. He immediately fell; was taken prisoner by the French, and carried to a neighbouring village, where he underwent a tedious and painful cure; but soon after, the Pandours attacked the village, discovered their commander, and conveyed him back in triumph. In the year 1744, Frederic II. having made an unexpected incursion into Bohemia, prince Charles of Lorraine was dispatched to oppose him; but in the year following he lost the battles of Streigau and Soor, in which the corps commanded by Laudon was engaged. Laudon and Trenk had long been at variance; and their quarrel proceeded so far after the latter battle, that he threw up his commission, and went to Vienna to wait for better times, and a new appointment. He now entertained some thoughts of quitting Austria, but his friends advised him to remain; and they at length procured for him a majority in a frontier regiment in Croatia. Here he married the daughter of a Croatian officer, and employed his leisure time in renewing his study of the military art, and in preparing himself for the active situation in which he was afterwards placed during the war of seven years. In 1754, the imperial court having imposed a new tax on the Croats, a violent commotion was excited among them; they left their villages, assembled in large bodies, and began to exercise their vengeance against their rulers by various acts of violence. Laudon received orders to reduce these insurgents to obedience; and, by his judicious conduct on this occasion, he soon had the satisfaction of seeing tranquillity restored. On the commencement of the seven years war, in 1756, two armies were formed in Austria, under general Brown and Picolomini; and Laudon, on the recommendation of the chancellor Kaunitz, was appointed by the empress to the command of a body of Croats, who were sent to reinforce the army of the former. Soon after he had joined it, he attacked the town of Tetschen with five hundred Croats; cut to pieces the greater part of two squadrons of Prussian hussars, and carried off a number of horses. While in winter quarters on the frontiers of Lusatia he did not remain inactive, but continually harrassed the enemy by sudden incursions; and as he was always the foremost in every danger, he thus gained the confidence of his soldiers, and secured the esteem and approbation of his superiors. In the month of February, 1757, he contributed in no small degree to the success of the attack at Hirschfeld, and on that account was promoted, in March following, to be colonel. The Prussians having now entered Bohemia, Laudon again placed himself under the command of Brown, and was with the grand Austrian army at the bloody battle of Prague, fought on the 6th of May, in which the left wing of the Austrians, commanded by Laudon, was beaten, and obliged to take shelter in the city. His Prussian majesty laid close siege to the place, and commenced a violent bombardment; the besieged made several successful sallies, some of them under the direction of Laudon, but without producing much effect. Count Daun, however, having defeated Frederic, at Kollin, the siege was raised; and Laudon, by the skill with which he harassed the Prussians during their retreat, caused it to be attended with a considerable loss. He then pursued general Keith, made an incursion into Saxony, and soon afterwards joined the French army, and that of the empire, with a corps of four thousand men. The combined army, however, being totally dispersed by the battle of Rosbach, Laudon, with his corps, retired to the mountains, near the frontiers of Bohemia, and at last took up his winter quarters at Komathau, in consequence of which he was not present at the battle of Leuthen, on the fifth of December, the most unfortunate to the Austrians of all those fought in the course of the war. Count Daun, who had now obtained the chief command, ordered Laudon to join him in the spring of 1758, in order that he might attempt to throw a supply of provisions into Schweidnitz; but before any relief could be given to it, the place had surrendered. About this time field-marshal Keith had invested Olmutz, and as his army was in want of provisions and stores, his Prussian majesty sent a convoy of nearly four thousand waggons to carry supplies of every kind to the besiegers. Laudon received orders from Daun to intercept this convoy; and he concerted his plan with so much ability, and carried it so effectually into execution, that no more than two hundred waggons arrived at the camp before Olmutz. On account of this service, the empress queen appointed him three days after to be a lieutenant field-marshal. The

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Prussians, who by this loss were unable to continue the siege, abandoned Olmutz, but not without great difficulties, being closely pursued by Laudon, who harassed them in their retreat. Frederic was so incensed at this disappointment, that he resolved to overpower the Austrian general by numbers, giving orders to Fouquet to attack him on one side while he hemmed him in on the other, conceiving that he should thus be able to enclose him between two fires, and to annihilate his troops entirely; but Laudon, with his usual coolness and judgment, concerted his measures so well, as to render this plan abortive. The victory obtained afterwards by the Austrians at Hochkirch, though generally ascribed to Daun, was the result of Laudon's abilities, as Daun only carried into execution the plans which he had formed. He also pursued the Prussians after their defeat, and the king acknowledged that his retreat was by these means rendered one continued battle. When the army retired into winter quarters, the empress invited him to Vienna, raised him to the dignity of a baron of the empire, and conferred on him the grand cross of the order of Theresa. In the new campaign of 1759, Laudon had an opportunity of gathering fresh laurels at Kunnersdorf, where he came to the relief of the Russians, already defeated by the Prussians; and though the latter did every thing that could be expected from bravery and discipline to preserve the advantage they had won, he obtained over them a complete victory. This success he followed up by a close pursuit of the enemy; and Templehof, one of their own officers, acknowledged that he never saw the Prussian army in so wretched a condition. On the evening after the battle, the king, when he collected the remains of his troops, found that they amounted scarcely to five thousand men. In the month of October, Laudon left the Russian army on the frontiers of Poland, in consequence of a misunderstanding between him and field-marshal Soltikof, and repaired to Silesia, after encountering great difficulties from the unfavourableness of the season, and the impediments thrown in his way by generals Fouquet and Schmettau, who harassed him on his march. After a short visit to Vienna, he returned to Prague, and in 1760 obtained the command of 3600 men, who had wintered in Bohemia, Moravia, and the Austrian states, and who were destined to act in Prussian Silesia. On the 23d of June he attacked the Prussian general Fouquet, and, after a contest which did great honour to both parties, completely defeated him. Fouquet, who was wounded in three places, and had a horse shot under him, was taken prisoner: the rest of the prisoners amounted to about 8300, including two other generals and 246 officers. The whole of the Prussian camp fell at the same time into the hands of the victors. The loss of the Austrians was about 3000. The king of Prussia was much affected by this defeat, which he considered as a great misfortune; but he entertained no resentment against Fouquet, whom he compared to Leonidas, king of Sparta. A month after, Laudon made himself master of Glatz, with a very small loss. He then invested Breslaw, and summoned it to surrender; but as the army of prince Henry was posted in the neighbourhood, he was not able to besiege it in form, and therefore abandoned his design. In the mean while the camp of his Prussian majesty was at Leignitz, opposite to that of the Austrians; and as Daun found himself superior in numbers, he resolved to attack them on the 15th of August, supported by Lascy, while Laudon was to occupy the heights of Pappendorf, in order to cut off their retreat. But Frederic having been privately informed of this design, made a movement to join his brother Henry; and Laudon, after a night march, was much astonished to find him encamped on these very heights, with his whole army. Laudon was now reduced to the necessity of encountering this formidable corps with his small body of reserve; and though exposed to a most galling fire from the Prussians, he retreated in good order. This affair, which was ended by five in the morning, cost the Austrians 6000 men, killed and prisoners, with a great number of cannon. The same year Laudon was unsuccessful in an attack on the fortress of Kosel, which had been rendered inaccessible by the overflowing of the circumjacent marshes. Next winter he repaired to Vienna, where he employed his leisure time in concerting the plan of his future operations. In the spring, Daun obtained the command of the grand army in Saxony, and Laudon was entrusted with that in Silesia, amounting to 60,000 men; but in such a manner as to be totally independent of Daun, whose conduct in regard to the affair of Pappendorff had excited some suspicion. On the commencement of the campaign in 1761, Laudon was joined by the Russian general, Butterlin, in the neighbourhood of Schweidnitz, where the Prussians also were encamped; and so strongly was Frederic impressed with the idea of a sudden attack from the combined army, that he every

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evening caused the tents of his camp to be removed, and to be pitched under the cannon of the fortress. Butterlin, however, parted from Laudon, under the pretence of a scarcity of provisions, leaving behind him no more than 20,000 Russians, under general Czernischew. A fortnight after, Frederic marched to Bohemia, and Laudon now determined to make an attempt on Schweidnitz. The night appointed for the execution of this plan was the 30th of September. Every preparation being made, Laudon harangued his soldiers; forbade them in the strictest manner to plunder the town, and promised in case of their obedience to distribute among them the sum of 100,000 rix dollars. The Walloon guards all exclaimed, "No, general! lead us on to glory, we do not want money!" About two in the morning the first assault was made; and about six, Laudon found himself in possession of the whole fortress. Though this achievement had been undertaken without the order of the Aulic Council of war, the empress congratulated the victor in a letter written by her own hand, and sent him her picture set round with diamonds. On the conclusion of peace, in the year 1763, Laudon returned to his estates in Bohemia, and soon after went to Carlsbad, where he formed an acquaintance with the celebrated Gellert, who had then attained to the summit of his literary fame. In 1766, the empress appointed him a member of the Aulic Council of war; the year following he was elected a member of the equestrian order of the empire, and in 1769 he was made commander-in-chief in Moravia, and commandant of Brunn; but the last offices he soon afterwards resigned. In 1770, when Frederic the Great paid a visit to the emperor Joseph at Neustadt, in Moravia, the principal military officers were invited to dine with the two monarchs. As the company were about to place themselves at table, his Prussian majesty casting his eye towards Laudon, who was one of the number, said to him, "General Laudon, come and sit by me: I would rather have you on my side than opposite to me." In the succession war of Bavaria, in 1778, he was promoted by the emperor to be field-marshal, and entrusted with the command of the Austrian army on the Saxon frontiers, which amounted to 50,000 men. This war, as is well known, afforded no room for the display of great talents; but the plans which Laudon formed to counteract the designs of the enemy were worthy of the reputation he had acquired. Generals Lloyd and Schmettau assert, that Frederic in this campaign was guilty of great errors, which Schmettau says would have occasioned to him a greater loss had Laudon been invested with a less limited power. At the commencement of the campaign, the emperor, accompanied by Laudon and some other generals, ascended a mountain, in order to make a geometrical survey of the surrounding district. Before they returned, the emperor, addressing himself to Laudon, said: "Little does the world think that an emperor and his generals are now in this solitary spot, surrounded by wild mountains. To preserve the remembrance of our having been here, let us cut out our names on the trees." When it came to Laudon's turn, the emperor said: "Your name alone is sufficient; for us it was necessary that we should add our titles." After the peace of Teschen, Laudon again retired to his estates at Hadersdorf, where he lived some time in the bosom of domestic felicity: but on the breaking out of the Turkish war, in 1788, he once more took the field; and having made himself master of Dubitza on the 26th of August, closed the campaign with the taking of Novi. In the year 1789, in consequence of the bad state of his health, he resigned the command of the grand army to general Haddick, assumed that of the Croatian army, and, accompanied by Rouvroi, the celebrated engineer, laid siege to Berbir: but on the 9th of July, he was surprised to find that the whole garrison had deserted the place, and that an old Wallachian, who was to have set fire to the powder-magazine, was the only person remaining in it. Haddick falling sick, Laudon was again appointed to the grand army, and he now resolved to reduce Belgrade, an important place, rendered famous by the laurels gained under its walls by Corvinus Huniades Maximilian of Bavaria, and prince Eugene. The archduke Francis was to be present at the siege, and the emperor, in a letter to Laudon, said that "his nephew could not be in a better school than under his Gideon." The attack commenced on the 15th of September, and on the 30th it was determined that the place should be carried by storm. The assault began about nine in the morning, and at one the outworks were in the possession of the besiegers. The fortress still refused to capitulate; but after a most dreadful bombardment, such as the oldest officer in the army had scarcely ever witnessed, and by which most of the enemy's cannon were silenced, on the 9th of October the place surrendered: and it might now almost have been said, that Laudon had fulfilled the

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prediction of Frederic II., who told the emperor, that, with the help of Laudon, he would one day be able to shake the seven towers to their foundation. In consequence of this achievement he was appointed generalissimo of the whole Austrian army, an office which had been conferred on no person since the time of prince Eugene, and which gave him unlimited controul over all the Austrian generals, and even over the Aulic Council of war. In the beginning of December he presided in Belgrade, at a chapter of the Theresian order; in which he had the satisfaction of appointing his nephew, general Kleebeck, who had served with him during the whole Turkish war, to be commandant, and twenty-five officers to be knights. He now returned to Vienna, his train having the appearance of a triumph, and was received with every mark of distinction that his sovereign and the people by whom he was idolised could bestow. After the death of the emperor Joseph he was confirmed in all his appointments by his successor Leopold, who continued the war; and as there was some appearance that Austria would be involved in some hostilities with Prussia also, he set out for the army in Moravia, to inspect the different cordons. Soon after, he was attacked by a fever, of which he recovered; but having imprudently rode out on horseback contrary to the advice of his physician, he was seized with a suppression of urine, which deprived him of life, at Neutitschen, in the month of June following.

Laudon was of a middle size, and exceedingly thin. He had reddish hair, and strong eyebrows, which, when his mind was intent on any serious occupation, projected from his face. He was simple in his dress, as well as in his manners. His temperament was of the melancholy cast, and he was fond of solitude; but when roused into action, he displayed invincible fire and impetuosity: so that it appeared as if he had been animated by two different souls; for Laudon at his country seat, and Laudon at the head of the army, were two very different beings. He had always a serious, reserved, and thoughtful look, which was seldom enlivened by a smile. He spoke little, and slowly. He never indulged in long sleep, was exceedingly moderate in the use of wine, and had a strong aversion to medicine. Being accustomed to command thousands in the field, he required from his domestics, as well as his soldiers, strict and speedy obedience. He seldom talked of war, and never made mention of his own actions but on occasions when he could not avoid it. He had very little taste for the splendour of high life, and on that account absented himself as much as possible from the pomp and parade of the court. Though he had not the advantage of a liberal education, the powers of his mind were strong and comprehensive; and he was endowed with a retentive memory, which continued till a late period of his life. The principal object of his study was the military art, to improve himself in which, he read with great attention all those works which record the campaigns of the most celebrated commanders both ancient and modern. He spoke and wrote German with great accuracy, and understood French so well as to be able to read it with facility. But he did not confine his study to military works alone; he perused a great many books on economical subjects, for he had enlarged the small library selected for him by Gellert; and he formed so many useful establishments in that part of Bosnia and Servia which he had conquered, as fully showed that he would have been as great a statesman as he was a general, had he been placed in the civil department. It is not beneath the dignity of the biographer to relate that he was master of chess; that representation of warfare, at which he played daily, and with that thoughtful attention which accustoms the mind to intricate combinations. His games sometimes lasted several weeks. He was slow in forming his plans, but he carried them into execution with a rapidity which set all obstacles at defiance. To determine with caution, and execute with vigour, was the principle of all his warlike operations. It was remarked, that his plans were always bolder the more he advanced in life; a proof that they were never formed at hazard, but were the result of multifarious experience and observation. Though he rigidly enforced subordination, which he considered as the essence of discipline, he never harassed his soldiers with trifles which had no determinate object. He was therefore beloved by his troops, who, under his command, believed themselves to be invincible. He never encamped in any place till he had made himself acquainted with its local advantages or disadvantages: he studied the character of the generals opposed to him, and he often discovered their plans by conjecture from their behaviour. On this account he was called by his enemies the cunning Laudon. He set a great value on good spies, and often paid them with his own money. But the most striking feature in his character was that dauntless presence of mind combined with daring

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intrepidity, so essential to the hero, and which can turn to the best advantage any unexpected opportunity that occurs. As he had been invested with every honour that could be conferred on him, Joseph II., in the year 1783, caused a bust of him, made of Carrara marble, to be erected in the hall of the Aulic Council of war, with the following inscription: "Gideonis Laudoni, summi castrorum præfecti, semper strenui, fortis, felicis militis, et civis optimi exemplum, quod duces militesque imitentur, Josephus II. Aug. in ejus effigie proponi voluit, anno 1783." After the capture of Belgrade, the emperor being at a loss in what manner he could confer new honour upon him, he took from the family repository of the house of Austria the large star of the Theresian order, which consists entirely of diamonds, and which, according to the statutes, can be worn only by the grand master of the order, or the head of that house, and sent it to Laudon, with permission for him to wear it on his breast. After his death it was purchased by the court for about four thousand pounds sterling. *Schlichtegroll's Necrology.*—J.

LAUNAY, Peter, an esteemed French protestant writer in the seventeenth century, was born at Blois, in the year 1573. He obtained a post under government in the department of finance, and was made secretary to the king. He renounced, however, the advantages and honours of these situations, and all his flattering prospects of rank and fortune, that he might devote his time to the study of the sacred writings. By his talents and virtues he acquired the respect and confidence of the French Protestants, and was chosen deputy to all the synods of his province, and to almost every national synod which was held in his time. He died in 1662, at the great age of eighty-nine years. He was the author of the following works, which at their first appearance were received with much approbation, and are still held in esteem by the French Calvinists: "Paraphrases" on the book of Proverbs, Ecclesiastes, the prophet Daniel, all the epistles of St. Paul, and the Apocalypse; which were published at different periods; "Remarks on the Bible, or, an Explanation of the different Words, Phrases, and Figures in the sacred Writings," 1667, 4to.; a treatise "On the Holy Supper," &c. *Nouv. Dict. Hist.*—M.

LAUNOY, John de, a very learned French priest, and voluminous writer, was born at Valdesie, a village of Lower Normandy, two leagues from Valogne, in the year 1603. He received the early part of his education at Constance; whence he was sent to the university of Paris, in which he pursued his studies with uncommon diligence for five or six years. In the year 1636, he was ordained priest, and admitted to the degree of doctor of divinity at the college of Navarre. He was possessed of an insatiable avidity for learning; read a prodigious number of books, on all subjects; and made great collections of passages from the fathers, and other divines, which were afterwards interspersed through his various works. For the sake of improvement he made a journey to Rome, where he became acquainted with the most eminent literary characters, and gained the esteem and friendship of Holstenius and Leo Allatius. After his return to Paris, he applied with great intenseness to his studies, and composed a vast variety of works on subjects relating to history, criticism, and ecclesiastical discipline. In that capital he contracted an intimacy with the most learned of the clergy, and particularly with father Sirmond, who afforded him much assistance in his enquiries. Every Monday, many of them were accustomed to meet in his apartments, where, as in a kind of academic school, they freely discussed literary, historical, and polemical topics. Ecclesiastical discipline, and the rights of the Gallican church, were the frequent subjects of their conferences, and they opposed, with great spirit, the pretensions of the court of Rome. They also employed themselves in examining and exposing legendary fables, and pretended canonizations. The mission of St. Dionysius the Areopagate into France, the travels of Lazarus and Mary Magdalen in Provence, the resurrection of the canon who converted St. Bruno, and a multitude of other traditions, as well as reputed saints, were proscribed at this tribunal. These, and many similar points, were the subjects of several of De Launoy's publications. He was one of the ablest champions in defence of the privileges of the Gallican church. He attacked several false traditions with great intrepidity; and he contended so forcibly for expunging the names of several false saints from the calendar, that he was called "the banisher of saints." Vigneuil Marville observes, that he "was a terrible critic, formidable both to heaven and earth. He has expelled a greater number of saints from paradise, than ten popes have canonized. He suspected the whole martyrology; and he examined all the saints one after another, in the same manner as they do the nobility in France." The rector of St. Eustachius's church

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in Paris used to say: "Wherever I meet M. de Launoy, I bow as low as the ground; and never speak to him but with my hat in my hand, and with the utmost humility, for fear he should bereave me of my Saint Eustachius." He also wrote against the superstitions and pretended immunities of the monks; and he drew down upon himself the indignation of the whole order of St. Dominic, by attacking the reputation of Thomas Aquinas. In the affair also of the celebrated doctor Arnauld, he chose rather to be excluded from the Sorbonne, than to subscribe the censure of that doctor, though he did not agree with him in opinion on the subject of grace. He even wrote against the *formulary*. By the freedom which he thus exercised in his writings, he provoked against himself a host of enemies, among the bigoted and ignorant, who found means to engage the higher powers on their side. In consequence of this it was intimated to him, that it was the king's desire that the assemblies in his apartments should be discontinued. They likewise were so successful in their artifices, as to procure his expulsion from the college of Navarre, in the year 1648. Upon this he retired to the abbé d'Estrees, who lived in Laon-college. That abbé, having been made bishop of Laon in 1653, presented his friend De Launoy to two canonries in his cathedral; but he soon resigned these preferments, upon the pretence that he had no voice, and, consequently, was not qualified for these employments. He also refused other offers of promotion, and lived contented on his own small income, preferring a life of simplicity and poverty, and being entirely indifferent to the good things of the world. He said, that God had made him understand, that it is much more difficult for a Christian to make a right use of riches, than to live without them. He died in 1678, at the hotel of cardinal D'Estrees, when he was in the seventy-fifth year of his age.

Dupin gives the following character of our author and his writings: "The number of books which he wrote, and the manner in which they are written, shew sufficiently his great compass of reading and vast erudition, and the ease with which he wrote, as well as his prodigious application. His diction is neither elegant nor polished, owing to his making use of harsh and unusual terms. He expressed himself after a very peculiar manner, and gives a singular turn to the subject of which he treats. He quite tires, not only his adversaries, but also his readers in general, with the tedious length of the passages which he transcribes entire, and repeats continually in his works. With regard to his morals, he was a person of great simplicity, was a good friend, disinterested, sober, laborious; an enemy to vice, void of ambition, charitable and beneficent; and ever observing the same tenor of life. But truth was especially his delight; nothing being more abhorrent to him than fables and forgeries. He has defended with resolution the rights of the church and king; and boldly attacked the opposite maxims of the Italian divines at Rome. In a word, it cannot be doubted but that the literary world, the Gallican church, and the school of Paris, are greatly indebted to him for his discoveries in many points of history and criticism; for the resolution with which he asserted the authority of councils, the rights of kings and bishops; for his sagacity in discovering the falsity of the legends of some saints, and the forgery of many prerogatives." His principal works are, "De varia Aristotelis in Academia Parisina Fortuna;" "De duobus Dionysiis;" "Historia Gymnasii Navarræ;" "Inquisitio in Chartam Immunitatis Sancti Germani a Pratis;" "De Commentitio Lazari, Magdalenæ, Marthæ ac Maximini in Provinciam Appulsu;" "De Auctoritate negantis Argumenti," which, Bayle says, had he published no other work, would have established his fame as a great benefactor to the republic of letters, by the thousand fine hints which it contains for distinguishing truth from falsehood in historical matters; "De veteribus Parisiensium Basilicis;" "Judicium de Auctore Librorum DE IMITATIONE CHRISTI;" "De frequenti Confessionis et Eucharistiæ Usu;" "De veteri Ciborum delectu in Jejuniis;" "De Scholiis celebrioribus a Carolo Magno extructis;" "Romanæ Ecclesiæ Traditio circa Simoniam;" "De Concilio in quo Donatistæ damnati;" "De vero Auctore Fidei Professionis quæ Pelagio, Augustino, et Hieronymo tribui solet," &c. A good edition of the whole was published by the abbé Granet, in 1731, in ten volumes, folio. *Bayle. Gen. Dict. Dupin. Moreri. Nouv. Dict. Hist.*—M.

LAVOISIER, ANTHONY LAWRENCE, an eminent chemist and philosopher, was born at Paris, in August, 1743. His father, a man of opulence, gave him every advantage of education; which he so well improved, as to acquire, while a young man, a thorough acquaintance with all the branches of physical science. When, in the year 1764, the French government had proposed as a prize question, what was the best method of lighting the streets of a great

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city, Lavoisier drew up an answer to it with the enlarged views of a philosopher and man of letters; which was so much approved, as to be printed at the expence of the Academy of Sciences, and obtained the present of a gold medal from the king, delivered to him by the president of that body at a public sitting. Such a notice naturally made way for his entrance into the Academy, of which he was elected a member in May 1768, though it is asserted, not without a formidable opposition. About the same period he distinguished himself by several treatises upon physical topics, speculative and practical, in different periodical works. The Memoirs of the Academy, in 1770, contain his observations on the nature of water, and on the experiments supposed to prove the possibility of its conversion into earth. By an accurate repetition of these experiments he found, that the earth produced from repeated distillations of water proceeded only from an abrasion of the vessels employed. Various journeys to the different districts of France, in company with M. Guettard, furnished him with copious materials for the lithology and mineralogy of the kingdom, which he arranged into a kind of a chart. They were the foundation for a work of his on the revolutions of the globe, and the formation of the strata of the earth, of which sketches were given in the Memoirs of the Academy for 1772 and 1787.

At this period the experimental philosophers were eagerly employed in researches concerning the gases or factitious airs, and several new substances of this class had been discovered, principally by the sagacity and industry of Dr. Priestley. M. Lavoisier, struck with the beauty and importance of these discoveries, entered into the same field of enquiry with all the scientific ardour by which he was characterised; and possessing the advantage of a considerable fortune, he conducted his experiments upon a large scale, with instruments of the most improved construction. The "Opuscules Chymiques," which he published in 1774, gave a clear and elegant view of every thing which had hitherto been done with respect to the history of aeriform bodies, with several experiments of his own, remarkable for their ingenuity and accuracy. Soon after the discovery of that which Dr. Priestley called dephlogisticated air, and Scheele, very pure air, Lavoisier engaged in an examination of its nature; and, in 1778, published his proofs that this substance is a constituent principle of all acids, to which, therefore, he gave the name of *oxygen*. His experiments of the production of water, in 1783, by burning oxygen gas with hydrogen gas, and of its decomposition into the same elements, were a further step towards the new system of chemistry, of which he was the founder. It was completed by his theories of combustion and oxidation, his analysis of atmospherical air, his doctrine of caloric, or the matter of heat, &c.; and was given to the world in his "Elemens de Chymie," published in 1789, which was a model of scientific composition. Its principles were adopted by the most eminent chemists in Europe, and have given an entirely new form to the science.

In France, more than in any other country, men of science have been consulted in matters of public concern; and the reputation of Lavoisier caused him to be applied to in 1776, by the enlightened minister Turgot, to superintend the manufacture of gunpowder. His investigations were so successful, that he increased the explosive force of that article by one-fourth; and while he suppressed the troublesome regulations for the collection of its materials from private houses, before in use, he quintupled the produce. He rendered many other services to the arts and sciences, both in a public and a private capacity. Being appointed to the office of treasurer of the Academy, he introduced order into the accounts, and economy into the expenditure. He was a member of its board of consultation, and actively promoted all its useful plans and researches. When the new system of measures was proposed, he contributed some new and accurate experiments on the expansion of metals. The national convention consulted him with advantage concerning the best method of manufacturing assignats, and of securing them against forgery. Agriculture early engaged his attention, and he allotted a considerable tract of land on his estate in the Vendomois for the purpose of experimental and improved farming. The committee of the constituent assembly of 1791, appointed to form an improved system of taxation, desired to avail itself of his extensive knowledge. For its information, he drew up an extract of a large work on the different productions of the country and their consumption, for which he had been long collecting materials. It was printed by order of the assembly, under the title of "Richesse territoriales de la France," and was regarded as the most valuable memoir on the subject. After having been one of the administrators of the caisse d'escompte, he was appointed, in 1791, one of the commissioners of the national treasury; and he introduced into

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that department such order and regularity, that the proportion between the income and expenditure, in all the branches of government, could be seen at a single view every evening. This spirit of systematic and lucid arrangement was, indeed, the quality by which he was peculiarly distinguished, and its happy influence appeared in every subject which occupied his attention. The moral qualities of this eminent person were not less estimable than those of his understanding. He was mild, sociable, and obliging; charitable to the poor upon his estates; and liberal to young men of talents, whom he encouraged in the pursuit of science. At the assemblies held twice a week in his house were to be found the most distinguished votaries of science and letters in France, as well as illustrious foreigners. A man so valuable, and so generally esteemed, might have hoped to pass unhurt through the scenes of civil commotion; but the time arrived in which eminence of any kind was dangerous, and, when joined with wealth, was almost certainly fatal. The bloody reign of Robespierre was supported by sacrificing to popular odium all whose situation under preceding administrations had raised them to distinction or opulence; and they who had occupied posts in the financial department were among the first victims. Lavoisier foresaw that he should be stripped of all his property, and was prepared to gain his bread by his labours; but a more rigorous doom awaited him. Involved in charges fabricated against twenty-eight farmers'-general, he was capitally condemned, and suffered on the scaffold, May 8, 1794. In the twenty volumes of Memoirs of the Academy of Sciences, from 1772 to 1793, are forty papers of his writing, relative to many of the most important subjects in philosophical chemistry. One of the latest of his researches was upon the perspiration of animals, concerning which he made several curious and delicate experiments, of importance to the science of physiology.

M. Lavoisier married, in 1771, the daughter of a farmer-general, a lady of pleasing manners and considerable talents. She engraved with her own hand the copper-plates for his last work. She has since given her hand to another eminent philosopher, count Rumford.

The name of Lavoisier will always be ranked among the most illustrious chemists of the present age; and, by general consent, the theory which has succeeded to that invented by Stahl, has been named after the sagacious philosopher to whom it is principally indebted for its origin. From this circumstance, and from the natural partiality of the French chemists, his fellow-countrymen and contemporaries, it is very generally imagined by those who have come to the study of chemistry since the establishment of the Lavoisierian theory, that the merit of its eminent founder, great as it is, is far greater than a careful examination of facts will adjudge to him. We shall, therefore, attempt, as briefly as possible, to enable the reader to form an impartial estimate of the amount in which the science of chemistry is indebted to the philosopher whose life we have just been recording.

The experiments of Mayow, Van Helmont, Hales, Brownrig, Macbride, and others, had begun to direct the attention of chemists in general to the gasseous bodies, somewhat prior to the year 1770. The substance since known by the name of carbonic acid had especially attracted much notice. Dr. Black shewed that it existed in a fixed or solid state, in the mild alkalies, and alkaline earths; that when expelled from these substances, it left them in a caustic state, and itself assumed a state of elastic fluidity. Bergman ascertained that it was possessed of acid characters; and, like other acids, was capable of forming neutral salts with the various salifiable bases. Dr. Priestley also, in the year 1767, had already submitted it to various experiments; but no progress had been made in ascertaining the real constituent elements of this acid gas. In 1772, Lavoisier, by exposing a piece of charcoal, inclosed in a glass vessel, with a given quantity of atmospheric air, to the action of a lens, discovered that part of the charcoal was consumed, that a diminution of air in the receiver had taken place, and that the residue was capable of forming a precipitate with lime water, and exhibiting the other properties of fixed air: hence he concluded that charcoal was one of the constituent parts of this gas. The combustible nature of diamond having been already proved by Macquer, D'Arcet, and others, Lavoisier was induced to submit this substance to the same treatment as the charcoal in the former experiment: he found that precisely the same results took place, whence he concluded that there existed a strong analogy between charcoal and diamond. These experiments are important in themselves, having been since amply confirmed by different chemists in various ways; and are further deserving of notice as they seem, together with the facts previously known of the production of acids by the combustion of sulphur and phosphorus, to

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have given the first hint to Lavoisier of his subsequent general theory of the formation of acids.

Rey and Homberg had each of them shewn that metals acquire weight during calcination; this additional weight was attributed by the latter to the fixation of heat and light, but was supposed by the former to proceed from the fixation of part of the air. This curious subject attracted the notice of Lavoisier, and, in 1774, he published a memoir on the calcination of tin in closed vessels. In this it was rendered manifest, that a given quantity of air was requisite for the calcination of a given quantity of tin; that a part of the air is absorbed during this process, by which not only the bulk but the weight of the air is diminished; that the weight of the tin is increased by calcination; and that the acquired weight of the tin is exactly equal to the amount of that which is lost by the air.

Thus by a few sufficiently simple, accurate, and well-chosen experiments, Lavoisier had rendered it highly probable that during the important processes of calcination and acidification, an absorption and fixation of air takes place, and had opened to himself a road that in all likelihood would sooner or later have conducted him, unassisted, to those brilliant results to which the active genius of Dr. Priestley was destined so materially to contribute. This philosopher had discovered, in August, 1774, that by heating certain metallic calces, especially the mercurial precipitate *per se*, a quantity of air much purer than that of the atmosphere was disengaged, and the mercury at the same time resumed its metallic appearance. The succeeding winter he spent at Paris, and communicated to Lavoisier, and the other philosophers there, his recent discovery. The importance of this intelligence to the nascent theory of Lavoisier is manifest in a memoir published by him the succeeding year, 1775, on the nature of the principle which combines with metals during their calcination. In this he shews, conformably with Dr. Priestley's experiments, that mercurial precipitate *per se*, by being heated in a retort, gives out a highly respirable air (since called oxygen), and is itself reduced to the metallic state: that combustible bodies burn in this air with increased brilliancy; that the same mercurial precipitate by being heated with charcoal, gives out not vital air, but fixed air (carbonic acid). Hence carbonic acid is composed of charcoal and vital air.

Another important consequence of Dr. Priestley's discovery of vital air was the analysis of atmospherical air. This was performed by Lavoisier in the following manner. He kept mercury at a boiling temperature for some days in contact with a known quantity of atmospheric air; a small proportion of red calx by degrees formed on the surface of the metal, and when no more appeared to be produced, an examination of the contents of the vessel took place: the air was found to have diminished in bulk and weight, and was become wholly incapable of supporting combustion or animal life; part of the mercury was converted into red precipitate *per se*; and the united weight of the mercury and precipitate surpassed that of the original mercury by precisely the same amount as the air had lost. The red calx was then heated, and was thus decomposed into running mercury, and had an air which had all the properties of vital air; and when mixed with the unrespirable residue of the original air, composed an elastic fluid exactly similar to the atmosphere. Further experiments being made on vital air, it was found eminently to contribute to the calcination of metals, and the acidification, by combustion, of sulphur and phosphorus. Hence this gas was named by Lavoisier oxygen, as the unrespirable residue was called by him azot.

By these discoveries the new theory acquired fresh vigour and consistency, and the oxygen of the air was raised to the rank of the most active and important chemical agent. Combustion, acidification, and calcination (or as it was now called oxydation), were shewn to be processes strikingly resembling each other, in the decomposition of atmospheric acid, and the fixation of its oxygenous portion in the substance acidified or calcined.

The year 1777 is an important era for the Lavoisierian theory. Six memoirs were communicated to the Academy of Sciences by Lavoisier, in which former experiments were confirmed, and new advances made to a great extent. Advantage was taken of the solid foundation laid by Black and Crawford to perfect the theory of combustion, by explaining the cause of the light and heat produced. It was said, that because a solid when it is made to assume a liquid form, and a liquid when it assumes a gasseous form, combines with, and renders latent, a large portion of heat, which again becomes free and cognizable by the feeling and the thermometer when the gas becomes liquid, and the liquid solid; so during combustion, the oxygen which pre-existed in a gasseous state, is suddenly com-

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bined with the substance burnt into a solid or liquid. Hence all the heat which was necessary to its gasseous state being instantaneously liberated in large quantity, produces flame, which is nothing more than very condensed free heat.

In the same year an application was made by Lavoisier of his theory to explain the function of respiration. In this process atmospheric air is inhaled, but azot and carbonic acid are expired. This, said Lavoisier, is a species of slow combustion; the oxygen of the air unites with the superfluous carbon of the blood, and produces carbonic acid, while the combined caloric is set free, and thus keeps up the animal temperature.

The original experiments of Lavoisier, and still more his judicious application of the discoveries of others, had now enabled him to frame a consistent theory, which explained the phenomena of chemistry in a much more satisfactory manner than any former theory could do. But there yet remained a formidable objection, derived from the circumstances attending the solution of metals in acids. If, it was said, sulphuric acid consists only of sulphur and oxygen, and bar iron is nothing more than this metal in a pure or simple state, how does it happen that when these two substances, with a little water, come in contact, they should react on each other, and give out a large quantity of inflammable air? This objection, which might have been fatal to the whole theory, was most opportunely and satisfactorily done away, or rather converted into an argument in its favour, by Mr. Cavendish's great discovery of the decomposition of water. This important experiment was repeated with full success by Lavoisier and his associates in 1781, and since that time the reception of the new theory of chemistry has been uniformly progressive. Later discoveries have shewn the necessity of a few modifications, but the main principles are now almost universally acknowledged to be demonstrably true.

So total a change in the whole theory of chemistry, together with the vast accession of new substances that has been derived from the labours of modern experimentalists, was thought to demand a correspondent alteration in the nomenclature; accordingly this great work was undertaken by a committee of some of the ablest French chemists, of whom Lavoisier was the most conspicuous, and from their united labours has arisen a regular system of nomenclature, derived from the Greek language, which, notwithstanding the loud, and in many respects well-founded, opposition that it has encountered, is at length become the universal language of this science; with the exception, however, of the German chemists, who, though they have adopted the general system, have translated the terms into corresponding ones derived from their native tongue.

From the foregoing sketch it will be apparent, that if the merit of Lavoisier be estimated from the effect which he has produced, he will take the precedence of all chemists; but if he is to be ranked merely on the score of his discoveries, not only Scheele, and Dr. Priestley, and Cavendish, but many more, will stand before him. No one who did so much, probably ever made so few unsuccessful or random experiments. All the processes that he performed were in illustration of his theory; every care was taken by reducing them to the utmost possible simplicity to ensure their success, and hence collateral discoveries seem hardly ever to have fallen in his way. He was fortunate in the period of commencing his career: a little sooner, and the science which he has illustrated would not have been sufficiently advanced to give full scope to his sagacity: a little later, and he would probably have been more or less anticipated. He was also fortunate in the comparative affluence of his circumstances, which enabled him to devote both the requisite time and funds to the prosecution of his favourite pursuit: but, with every deduction that ought to be made, personal merit enough will still remain to justify his native country in considering him as the great founder of chemical science. *Account of the Life and Writings of Lavoisier, by Lalande. Dict. Biograph. et Hist.*—A. A. A.

LAURENS, ANDREW DU, a French physician of eminence, was a native of Arles. He studied at Paris under Duret, and having taken the degree of M. D. settled first at Carcafsone. Returning to court with a lady of quality, he was by her interest made one of the king's physicians, and professor-royal at Montpellier. He was at length received among the faculty of Paris, was made physician to the queen in 1603, and first physician to the king (Henry IV.) in 1606. He died in 1609. Of the writings of Du Laurens, the principal are, "Discours de la Vue, des Maladies melancholiques, des Catarrhes, & de la Viellesse," 1596, translated into Latin and English; and "Historia Humani Corporis & singularum ejus partium anatomica," folio, 1600, often reprinted, and translated into French by Heliot,

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in 1741. The figures of this work are chiefly copied from Vesalius. *Moreri. Halleri Bibl. Anatom.*—A.

LAURIERE, Eusebius Jacob de, a profound writer on French law, was the son of a surgeon in Paris, where he was born in 1659. He was admitted an advocate in 1679, but soon quitted the business of the bar for the professional studies of the closet. He carried his researches into the whole mass of ancient and modern jurisprudence, and, by his industry and sagacity, made himself master of the most knotty points of local custom, so that he came to be regarded as an oracle in all questions of legal antiquity. He was esteemed and consulted by the ablest magistrates of the time, and assisted the studies of the celebrated D'Aguesseau, afterwards chancellor. He died in 1728. The principal works of this lawyer are, "De l'origine du droit d'Amortissement," 1692; "Texte des Coutumes de la Prevoté de Paris," reprinted with additions, in three vols. 12mo. 1777; "Bibliotheque des Coutumes," 4to., in conjunction with M. Berroyer, an unfinished work upon a vast plan; "Glossaire du Droit Francois," 4to. 1704, an improvement of the glossary of old law terms by Ragueau, for which Lauriere was peculiarly qualified by his intimate acquaintance with the old French poets and romancers; "Institutes Coutumieres de Loysel," two vols. 12mo.; "Table chronologique des Ordonnances," from Hugh Capet, to Philip de Valois. He also assisted in other professional works. *Moreri. Nouv. Dict. Hist.*—A.

LAW, Edmund, a learned and excellent English prelate in the eighteenth century, was the son of a clergyman who held a small chapel in the neighbourhood of Cartmel, in Lancashire, where he was born in the year 1703. He was educated in grammar learning for some time at Cartmel school, and afterwards at the free grammar-school at Kendal; whence he was sent, well instructed in the classics, to St. John's-college, in the university of Cambridge. He was admitted to the degree of B. A. in 1723; and soon afterwards was elected fellow of Christ's-college, in that university. In 1727, he proceeded M. A. During his residence in this college, he became known to the public by a translation of archbishop King's "Essay upon the Origin of Evil," with copious notes, 8vo.; in which many metaphysical subjects, curious and interesting in their own nature, are treated with great ingenuity, learning, and novelty. To this work was prefixed, under the name of "A preliminary Dissertation," a very valuable piece, written by the rev. Mr. Gay, of Sidney-college; of whom our author always spoke in terms of great respect, observing, that he knew no man who was so well versed in the bible, and in the writings of Mr. Locke. In the controversy which took place in consequence of the appearance of Dr. Clarke's "Demonstration of the Being and Attributes of God," this translation, and the notes, were not overlooked; and Mr. Law's "Postscript" to the second edition, was a replication to "A Second Defence of Dr. Clarke." Further controversy ensued; which produced, in 1734, or 1735, our author's very ingenious "Enquiry into the Ideas of Space, Time, &c." 8vo. in which he combats the opinions of Dr. Clarke and his adherents on these subjects. While he continued at Christ's-college, likewise, Mr. Law undertook, and went through a very laborious part, in preparing for the press, jointly with Dr. John Taylor, Mr. Thomas Johnson, and Mr. Sandys Hutchinson, a greatly enlarged and improved edition of Robert Stephens's "Thesaurus Linguæ Latinæ;" which was printed in 1735, in four vols. folio. His acquaintance during this his first residence in the university was principally with Dr. Waterland, the learned master of Magdalen-college; Dr. Jortin, a name known to every scholar; and Dr. Taylor, the editor of Demosthenes. In 1737, he was presented by the university to the living of Graystock, in the county of Cumberland, a rectory of about three hundred pounds a year. It was an advowson belonging to the family of Howards of Graystock; but devolved, for this turn, to the university of Cambridge, by an act of parliament which transfers to the two sister universities the alternate nomination to such benefices as appertain, at the time of the vacancy, to the patronage of a Roman catholic. The right of the university, however, was contested on this occasion; and it was not till after a law-suit of two years' continuance, that Mr. Law was settled in his living. Soon after this, he married Mary, the daughter of John Christian, esq. of Unerigg, in the county of Cumberland: a lady whose character is remembered with tenderness and esteem by all who knew her. In the second volume of "Hollis's Memoirs," p. 507, a pleasant story occurs, which is well understood to be related on the authority of our author, who occasionally introduced it with much good humour. It is as follows: "A certain Roman catholic lady, disputing with

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the wife of the parson of the parish, concerning the impropriety of trusting the bible in the hands of the common people, brought as an instance of it, the strange story, told, as she affirmed by Moses, of the devil tempting Eve in the shape of a toad. On the other hand, the honest woman, like a good Protestant, defended Moses tooth and nail, insisting on the credibility of the narrative, and the edification a good christian might receive from it. The controversy grew warm, and perhaps might have ended in *main forte et dure*, had not the honest rector entered, and with some pleasantry, put an end to it, by informing the parties, that it was not the honour of Moses that was at issue, but of John Milton the poet."

In 1743, Mr. Law was promoted, by sir George Fleming, bishop of Carlisle, to the archdeaconry of that diocese; and in 1746, went from Graystock to reside at Salkeld, a pleasant village upon the banks of the river Eden, the rectory of which is annexed to the archdeaconry. During his residence at Salkeld, he published his "Considerations on the Theory of Religion," 8vo.; to which he subjoined, "Reflections on the Life and Character of Christ;" and an appendix, concerning the use of the words "soul and spirit" in holy scripture, and the state of the dead as there described. The "Reflections" were published at Cambridge, in 1776, as a tract; accompanied with a summary and appendix on the gospel morals, by Mr. Paley. In 1749, Mr. Law proceeded doctor of divinity; in his public exercise for which degree he defended the doctrine of what is usually called, "The sleep of the soul." In 1754, upon a vacancy taking place in the mastership of Peter-house, in Cambridge, he was elected to fill that station; when he resigned his archdeaconry. About the year 1760, he was appointed head librarian of the university: a sinecure place, with a salary of fifty pounds per annum annexed to it; and in 1764, he was nominated casuistical professor. Two years before this, he had sustained an irreparable loss, by the death of his wife; a loss rendered peculiarly afflicting by the situation of his family, which then consisted of eleven children, many of whom were very young. Some time afterwards, he received several small preferments, which were rather honourable expressions of regard from his friends, than of much advantage to his fortune. In 1783, Dr. Cornwallis, then bishop of Litchfield, who had been his pupil at Christ's-college, appointed him archdeacon of Stafford, and gave him a prebend in the church of Litchfield; and in 1764, his old acquaintance Dr. Green, bishop of Lincoln, presented him to a stall in his cathedral. But in 1767, by the intervention of the duke of Newcastle, to whose interest, in the memorable contest for the high-stewardship of the university, he had adhered in opposition to some temptations, he obtained a stall in the church of Durham. In the year 1769, on the recommendation of the duke of Grafton, who had a short time before been elected chancellor of the university, the king nominated Dr. Law to the vacant see of Carlisle. This recommendation was made, not only without any solicitation on his part or that of his friends, but without his knowledge. With this bishopric, he held the mastership of Peter-house and the rectory of Graystock *in commendam*. In 1774, he published a valuable tract, entitled, "Considerations on the Propriety of requiring a Subscription to Articles of Faith." This was answered by Dr. Randolph, of Oxford; in reply to whom, "A friend of religious liberty" published, in the same year, "A Defence of the Considerations:" a tract pretty confidently ascribed to Dr. Paley. In or about the year 1777, he gave to the public a handsome edition, in four vols. 4to. of the works of Mr. Locke, with a life of the author, and a preface. Mr. Locke's writings and character he held in the highest esteem, and seems to have drawn from them many of his own principles. It was observed, however, by some of his firm friends, that the department which he had undertaken in this edition, had been too hastily executed to answer their expectations. About the same time, he published new editions of his two principal works, with considerable additions, and some alterations. In particular, as he had by gradual progression advanced into the arian system, in this edition he appears to have renounced the pre-existent doctrine. In a private letter to a friend, dated at Cambridge, September 23, 1783, he says, "I desire your acceptance of my Cumberland edition of my Theory (antidated in the title), purged of some ancient prejudices relative to pre-existence, &c." As, however, he was obliged to leave the management of his index to some heedless curator of the press, we meet with this direction in it: "Christ, his original state, p. 289;" but, upon consulting the place, this passage is not to be found.

Dr. Law held the see of Carlisle almost nineteen years; during which time he twice, only,

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omitted spending the summer months at Rose Castle, a seat belonging to his see; with which situation he was much pleased, not only on account of the natural beauty of the place, but because it restored him to the country, in which he had spent the best part of his life. In the year 1787, he paid this visit in a state of great weakness and exhaustion; and died at Rose Castle about a month after his arrival there, on the 14th of August, and in the 84th year of his age. The life of Dr. Law was a life of incessant reading and thought, almost entirely directed to metaphysical and religious enquiries. The tenet by which his name and writings are particularly distinguished, is, "that Jesus, at his second coming, will, by an act of his power, restore to life and consciousness the dead of the human species, who, by their own nature, and without his interposition, would remain in the state of insensibility, to which the death brought upon mankind by the sin of Adam had reduced them." He interpreted literally that saying of St. Paul, 1 Cor. xv. 21. "As by man came death, by man came also the resurrection of the dead." Upon his own mind this opinion had no other effect, than that of increasing his reverence for Christianity, and for its divine founder. He retained it, as he did his other speculative opinions, without laying, as many do, an extravagant stress upon their importance, and without pretending to more certainty than the subject allowed of. No man formed his own conclusions with more freedom, or treated those of others with greater candour and equity. He never quarrelled with any person for differing from him, or considered that difference as a sufficient reason for questioning any man's sincerity, or judging meanly of his understanding. He was zealously attached to religious liberty, because he thought that it leads to truth: yet from his heart he loved peace. But he did not perceive any repugnancy in these two things. He was a man of great softness of manners, and of the mildest and most tranquil disposition. His voice was never raised above its ordinary pitch. His countenance seemed never to have been ruffled; it preserved the same kind and composed aspect, truly indicating the calmness and benignity of his temper. He had an utter dislike to large and mixed companies. Next to his books, his chief satisfaction was in the serious conversation of a literary companion, or in the company of a few friends. In this sort of society he would open his mind with great unreservedness, and with a peculiar turn and sprightliness of expression. His person was low, but well formed; his complexion fair and delicate. Except occasional interruptions by the gout, he had for the greatest part of his life enjoyed good health; and, when not confined by that distemper, was full of motion and activity. About nine years before his death, he was greatly enfeebled by an attack of the gout in his stomach; and in a short time after that lost the use of one of his legs. Notwithstanding his fondness for exercise, he resigned himself to this change, not only without complaint, but without any sensible diminution of his cheerfulness and good humour. His fault was the general fault of retired and studious characters, too great a degree of inaction and facility in his public station. The modesty, or rather bashfulness, of his nature, together with an extreme unwillingness to give pain, rendered him sometimes less firm and efficient in the administration of authority than was requisite.

Dr. Paley's character of his friend and first patron, dated two years before the bishop's death, may be seen in the dedication of his "Moral and political Philosophy," and does equal honour to both parties. We persuade ourselves, that the following extract will be acceptable to our readers: "A long life spent in the most interesting of all human pursuits, the investigation of moral and religious truth, in constant and unwearied endeavours to advance the discovery, communication, and success of both; a life so occupied, and arrived at that period which renders every life venerable, commands respect by a title which no virtuous mind will dispute, which no mind sensible of the importance of these studies to the supreme concernments of mankind will not rejoice to see acknowledged. Whatever difference, or whatever opposition, some who peruse your lordship's writings may perceive between your conclusions and their own, the good and wise of all persuasions will revere that industry, which has for its object the illustration or defence of our common Christianity. Your lordship's researches have never lost sight of one purpose, namely, to recover the simplicity of the gospel from beneath that load of unauthorised additions, which the ignorance of some ages, and the learning of others, the superstition of weak, and the craft of designing men, have (unhappily for its interest) heaped upon it. And this purpose, I am convinced, was dictated by the purest motive; by a firm, and, I think, a just opinion, that whatever renders religion more rational, renders it more credible; that he who, by a

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diligent and faithful examination of the original records, dismisses from the system one article which contradicts the apprehension, the experience, or the reasoning of mankind, does more towards recommending the belief, and, with the belief, the influence of Christianity, to the understandings and consciences of serious enquirers, and through them to universal reception and authority, than can be effected by a thousand contenders for creeds and ordinances of human establishment. When the doctrine of transubstantiation had taken possession of the Christian world, it was not without the industry of learned men that it came at length to be discovered, that no such doctrine was contained in the New Testament. But had those excellent persons done nothing more by their discovery, than abolished an innocent superstition, or changed some directions in the ceremonial of public worship, they had merited little of that veneration, with which the gratitude of protestant churches remembers their services. What they did for mankind was this: they exonerated Christianity of a weight which sunk it. If indolence or timidity had checked these exertions, or suppressed the fruit and publication of these enquiries, is it too much to affirm, that infidelity would at this day have been universal? I do not mean, my lord, by the mention of this example, to insinuate, that any popular opinion which your lordship may have encountered, ought to be compared with transubstantiation, or that the assurance with which we reject that extravagant absurdity is attainable in the controversies in which your lordship has been engaged: but I mean, by calling to mind those great reformers of the public faith, to observe, or rather to express my own persuasion, that to restore the purity, is most effectually to promote the progress of Christianity; and that the same virtuous motive, which hath sanctified their labours, suggested yours. At a time when some men appear not to perceive any good, and others to suspect an evil tendency, in that spirit of examination and research which is gone forth in Christian countries, this testimony is become due not only to the probity of your lordship's views, but to the general cause of intellectual and religious liberty." Besides the articles already mentioned, bishop Law published some single "Sermons," preached on public occasions; "The Nature and Necessity of catechising, with some Remarks thereon," 1746, 8vo.; "A Defence of Mr. Locke's Opinion concerning personal Identity; in Answer to the first Part of a late Essay on that Subject," 1769, 8vo. afterwards inserted at the end of the first volume of his edition of Mr. Locke's works; and "Observations occasioned by the Contest about literary Property," 1776, 8vo. *Hutchinson's History of Cumberland, vol. II. Private communication.*—M.

LAW, JOHN, a famous financial projector, was the son of a goldsmith in Edinburgh, in which city he was born about 1681. He was bred to no particular profession; but having a natural turn to calculation, he made himself a proficient in numbers and in the speculations depending upon them. Whilst a very young man, he obtained the confidence of the king's ministers for Scotland so far as to be employed to arrange the revenue accounts, which were in great disorder before the union of the two kingdoms. For the purpose of remedying the want of a circulating medium in that country, he proposed the establishment of a bank which, according to this plan, might issue paper money to the amount of the value of all the lands in the kingdom; an idea that seems to have been the basis of all his after-projects: this, however, was too bold a scheme to be adopted. At the death of his father, in 1704, he succeeded to the small estate of Laurieston, near Edinburgh, of which his mother was heiress. He then commenced fine gentleman, and supplied the deficiencies of his income by gaming. In consequence of a duel, in which he killed his antagonist, he fled from his country, carrying with him, it is said, another man's wife. He visited Venice and Genoa, from both which cities he was banished as a sharper. He wandered through most of the towns of Italy, supporting himself chiefly by the success of singular wagers, in which, by his skill in calculations, he always took care that the chances should be in his favour. At Turin he proposed his financial *system* to the duke of Savoy, who had too much wisdom and regard for his subjects to make trial of it. He had already made application to the ministers of Lewis XIV., who had rejected his schemes; but the regency of the duke of Orleans was much more favourable to him. The fondness of that prince for splendid novelties, and the great embarrassment of the public finances, caused his plausible projects to be listened to. His first operation was the establishment of a general bank, composed of 1200 shares, of 3000 livres each. This was founded by royal authority in 1716; and by the moderate terms on which it transacted business, and the punctuality of its payments, its credit was so well established, that its notes were preferred to

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ready money, and the shares soon bore a premium. This bank became the office for all the public receipts. There was annexed to it a Mississipi company, which had grants of land in Louisiana, and was expected to realise an immense sum by planting and commerce. To this were afterwards joined the trade of Senegal, the privilege of the old India company, and the farms of the revenue. In 1718 it was declared a royal bank; and by a number of advantages arbitrarily conferred upon it, such was the extent of its business and funds, that its shares rose to twenty times their original value. All France was seized with the rage of gambling in its funds. Money and valuables of all kinds were brought to the market and invested in bank paper, and happy were they who could strip themselves of every thing for a participation in this imaginary wealth. In 1720, Law, who had undergone the farce of conversion to the catholic religion, was made controuler-general of the finances. Regarded as the Plutus of the kingdom, he saw at his levee dukes, peers, and marshals of France; and titled ladies were proud to appear in the carriage of his wife (or mistress), who was accustomed to say, that "there was not so tire-"some an animal in the world as a duchess." It was not to be wondered at that his head should turn with this elevation; but he had too much politeness to be insolent, and rather indulged a ridiculous vanity. He required that his son should be put on the list with the youths of quality who were to dance with the king in a ballet, and the regent thought fit to comply with his request. The boys, however, were not so condescending as their parents to the intruder, and gave him so many mortifications that he fell ill upon it.

At length the baseless fabric of this prosperity began to give way: the shares daily sunk in value, and the ruin of the system appeared inevitable. The parliament of Paris interfered, but was banished by the regent. The credit of the projector, however, could not be supported. He was obliged to resign his post, after holding it only five months; and, loaded with the public execration, retired first to an estate in the country, and then, for further safety, quitted the kingdom. He carried with him but a small residue of the vast fortune he once possessed, and lived afterwards in obscurity. After visiting England, Holland, Germany, and other countries, he finally settled at Venice, where he died in 1729, still occupied with vast projects, and fully convinced of the solidity of his *system*, the failure of which he attributed to the opposition it met with. It has not wanted ingenious advocates; but the general opinion has been that it was unsound in its principles, and only calculated to be the baneful source of a gaming speculation. *Life of Law. Duclos Mem. du Regence. Vies des Surintend. des Finances. Nouv. Dict. Hist.*—A.

LAW, WILLIAM, a learned and pious divine of the church of England, well known by his popular writings of the mystical class, was born towards the latter end of the seventeenth century; but we have no information concerning the place or time of his birth. He received his academical education at the university of Cambridge, where he took both degrees in arts. He entered into holy orders; but does not appear ever to have had a cure of souls. This may be attributed to his having early adopted nonjuring principles, which he maintained to the close of his life. For some time he filled the post of tutor to a gentleman's son, at Putney, near London; and afterwards he became spiritual guide to Mrs. Hester Gibbon, a maiden lady, and the aunt of our celebrated historian, who resided at a house called the Cliffe, in Northamptonshire. Here he continued till his death, which was occasioned by a suppression of urine in 1761, when, it is said, he was upwards of seventy years of age. In that family he left behind him, "the reputation of a worthy and eminently pious man, who believed all that he professed, and practised all that he enjoined." His life, for the greatest part, was that of a recluse; and such was his love of privacy and a state of recollection, that it was very seldom indeed that he passed away more than two hours in the company of any person whatever. Hence his writings, notwithstanding that his practical pieces are in many respects truly excellent, partake of a gloominess and severity seldom to be found in this age, and which are abhorrent from the true genius and spirit of the gospel. In the latter part of his life, his mind became deeply tinctured with the mystic enthusiasm of Jacob Behmen, and he made himself master of the German language, that he might the better understand his writings. Of this enthusiasm some of his latest productions savour so strongly, that it is difficult to conceive of them otherwise than as the effusions of a disordered intellect. "But these sallies of frenzy," as Mr. Gibbon observes, "must not extinguish the praise that is due to Mr. Law as a wit and a scholar. His argument on topics of less absurdity is specious and acute; his manner is lively, his style forcible and clear; and, had not the vigour of his mind

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been clouded by enthusiasm; he might be ranked with the most agreeable and ingenious writers of the times. When the Bangorian controversy was a fashionable theme, he entered the lists" against bishop Hoadley, in support of high church principles; and he was afterwards one of the most zealous writers in opposition to the sentiments of that prelate, in his "Plain Account of the Nature and End of the Sacrament of the Lord's Supper!" "On the appearance of 'The Fable of the Bees,' he drew his pen against the licentiousness of the doctrine of that writer; and morality and religion must rejoice in his applause and victory. Mr. Law's masterpiece, 'The serious Call to a devout and holy Life, adapted to the State and Condition of all Orders of Christians,' in 8vo. is still read as a popular and powerful book of devotion;" as is likewise his "Practical Treatise upon Christian Perfection," 8vo. The author's precepts in them are rigid, as we have intimated above, beyond what rational and just views of Christian duties will warrant. "His satire is sharp, but his wisdom is from the knowledge of human life; and many of his portraits are not unworthy the pen of La Bruyere." Besides these pieces, he published "Three Letters to the Bishop of Bangor," 8vo.; "Remarks upon a late Book, entitled, 'The Fable of the Bees; or, private Vices public Benefits," 8vo.; "The absolute Unlawfulness of Stage Entertainments fully demonstrated," 8vo.; "The Case of Reason, or natural Religion fairly and fully stated," 8vo.; "An earnest and serious Answer to Dr. Trapp's Discourse of the Folly, Sin, and Danger of being righteous over much," 8vo.; "The Grounds and Reasons of Christian Regeneration," 8vo.; "A Demonstration of the gross and fundamental Errors of a late Book, called, 'a plain Account of the Nature and End of the Lord's Supper, affectionately addressed to all Orders of Men, and more especially to all the younger Clergy,' 8vo.; "An Appeal to all that doubt or disbelieve the Truths of the Gospel," 8vo.; "The Spirit of Prayer, or the Soul rising out of the Vanity of Time into the Riches of Eternity, in two Parts," 8vo.; "The Spirit of Love, &c. in two Parts," 8vo.; "The Way to divine Knowledge, being several Dialogues, &c. preparatory to a new Edition of the Works of Jacob Behmen, and the right Use of them," in 8vo.; "A short but sufficient Confutation of the reverend Doctor Warburton's projected Defence (as he calls it) of Christianity, in his divine Legation of Moses; in a Letter to the right reverend the Lord Bishop of London," 8vo.; "A Collection of Letters on the most interesting and important Subjects, and on several Occasions," 8vo.; "Of Justification by Faith and Works; a Dialogue between a Methodist and a Churchman," 8vo.; and "An humble, earnest, and affectionate Address to the Clergy," 8vo. *Note under the article Jackson in the Biog. Brit. Gibbon's Memoirs of his own Life and Writings. Gent. Mag. Nov.* 1800.—M.

LAWES, HENRY, an English musician of great temporary reputation, was son of Thomas Lawes, a vicar-choral of the cathedral of Salisbury. He was a scholar of Cooper, known by his italianised name of Coperario, and in 1625 was made a gentleman of the chapel-royal. He was afterwards appointed clerk of the cheque and of the private music to Charles I. He obtained his principal fame by setting the compositions of eminent poets, and Milton's Comus has secured immortality to his name. Lawes taught music in the family of the earl of Bridgewater, and set the airs of that masque when it was performed at Ludlow-castle, in 1637. He himself took the part of the attendant-spirit, and several fine lines in the piece express the great poet's admiration of his musical talents. One of Milton's sonnets is addressed to Lawes, and praises him as the first who

> ——— taught our English music how to space
> Words with just note and accent;

by which he means that he studied to preserve a correspondence between the accent of the music and the quantity of the verse. He is also extolled by Waller, and he seems to have been greatly admired by all his contemporaries. The judgment of modern musical critics is, however, much less favourable to him, and he is not allowed to have attained excellence in any one branch of his art. He succeeded best in songs for a single voice. His works were chiefly published under the title of "Ayres and Dialogues," three books, 1653, 55, and 58. Many are also to be found in collections of the time. From the superior style of the poetry of many of these pieces, it appears that the union of the sister arts was closer in his time than it has generally been since. Lawes quitted the service of the king at the commencement of the civil wars, and employed himself in teaching ladies to sing; which profession his decent character and gentlemanlike manners rendered respectable. He retained his place in the chapel-royal, and composed the coronation-anthem for Charles II. He died in 1662, and was interred in Westminster-abbey.

William Lawes, elder brother of the preceding, was also an eminent musician, and

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composed various works by himself, or in conjuction with his brother. He was in the service of Charles I., and greatly beloved by him. His loyalty induced him to take up arms in his master's cause, and he was killed at the siege of Chester, in 1645. *Hawkins's and Burney's History of Music.*—A.

LAWRENCE, PETER JOSEPH, an able civil engineer in the eighteenth century, was a native of Flanders, where he was born in the year 1715, and died in 177*. In his private character he was distinguished by the virtues of an excellent citizen; and in his professional line, by the great and useful exertions of his genius. Cardinal Polignac being shewn a little machine which he constructed, when only eight years old, predicted that he would one day arrive at eminence in the science of practical mathematics: and he was not deceived. When he was only twenty-one years of age, Lawrence projected and executed drains in different parts of Flanders and Hainault, which till that time had been deemed impracticable. Being appointed superintendant of the canals in the generalities of Valenciennes and Lille, he greatly improved the navigation of the Scarpe; and he also constructed the most commodious sluices on other rivers. He, likewise, invented ingenious machines, made use of in the fortification of Valenciennes; and the curious carriage on which the colossal statue of Lewis XV. was brought to Paris with great ease, in 1757. He was the contriver of the engines applied to the mines in Bretagne, which at the same time clear them of their water, and raise the metallic ores. The junction of the Schelde and the Somme being an object highly desirable, both in a commercial and economical point of view, but presenting what were considered to be insurmountable obstacles to its execution; the genius of Lawrence triumphed over these difficulties. The grand design which he formed, was that of a subterraneous canal, three leagues in length, the level of which should be forty-five feet above the source of the Schelde, and fifteen feet below the bed of the Somme. This noble undertaking was actually commenced by him, and was not improperly characterized by Voltaire, in a letter to the inventor, under the title of "An unheard of chef-d'œuvre." It certainly was so, when the magnitude of the undertaking is considered, notwithstanding that our Brindley's tunnels for the duke of Bridgewater's canals, which are works of a similar construction, had before that time engaged the attention of the scientific world. The various mechanical inventions and undertakings of M. Lawrence have been celebrated in a beautiful "Epistle" in verse, by the well-known abbé Delille, which is inserted in the third volume of a collection of poems, entitled, "The Treasury of Parnassus." *Nouv. Dict. Hist.*—M.

LAZIUS (LATZ), WOLFGANG, an industrious writer on history and antiquities, was born in 1514, at Vienna, where his father, Simon, practised as a physician. Wolfgang commenced a teacher in the belles-lettres, but was at length nominated to a professorship of medicine in Vienna, which he occupied during nineteen years, till his death in 1565. He was an extremely studious man, and left many proofs of his researches into Greek and Roman history, and into the antiquities of his own country. He is said, indeed, to have been deficient in accuracy and critical skill, and hence has been slightly spoken of by some writers, though the learned De Thou mentions him with respect. The emperor Ferdinand I. nominated him one of his counsellors, and conferred upon him the order of knighthood. His principal works are, "Commentariorum rerum Græcarum, Lib. ii." folio, 1558; "Comment. Reipublicæ Romanæ in exteris provinciis, Lib. xii." folio, 1598; "De Gentium Migrationibus," folio, 1600; "Chorographia Pannoniæ;" "Alvearium Antiquitatis;" "In Genealogium Austriacum Comment." His letters were published collectively at Frankfort, in two vols. folio, 1698. *Thuani Hist. Moreri. Eloy Dict.*—A.

LAZZARELLI, GIANFRANCESCO, an Italian comic poet, was a native of Gubbio. After sustaining several offices in the government of the states of the church, he became, in 1661, auditor of prince Alexander Pico, duke of Mirandola. He was made provost of the church of that city in 1681, and died in 1694. He was one of the few poets who remained uninfected with the bad taste of the poetry of that age, and imitated the more natural and easy style of the earlier writers. The work by which he is most known is entitled, "La Ciceide," a very singular performance, the sole object of which is to throw ridicule upon a person whom he calls don Ciccio, and who was Buonventura Arrighini, formerly his colleague in the rota at Macerata. In a vast number of sonnets and other pieces of verse, he exhibits him in every possible light, satirical and ludicrous, from the cradle to the grave; and has pursued his design with a flow of versification, an ingenuity of turn, and a copiousness of fancy, which is truly surprising, and

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which ought to have been employed on a better subject. There is much indecency, and some profaneness, in this work, which caused it to be put in the prohibited list. In the second edition some of the profaner sonnets were omitted. *Bayle. Tiraboschi.*—A.

LEANDER, a French capuchin friar, was a native of Dijon, where he died in the year 1667. He was the author of various works, by which he acquired a high reputation in his day, and he is frequently quoted by Dupin, in the second and third volumes of his "Nova Bibliotheca Auctorum Ecclesiasticorum." The principal of his productions still held in esteem are, "The Truths of the Gospel," &c. in two volumes, folio, 1661 and 1662; "Commentaria in Epistolas Divi Pauli," two vols. folio, 1663; "Discursus prædicabiles," two vols. folio, 1665. *Moreri. Nouv. Dict. Hist.*—M.

LEBLANC, MARCEL, born at Dijon, in 1653, entered into the order of Jesuits, and was one of the fourteen mathematicians whom Lewis XIV. sent to the king of Siam, the supposed convert to Christianity, in 1687. Leblanc took up his abode with the talapoins or priests of the country, in order to learn the language; but the revolution taking place which deprived that king of his crown, and put an end to the hopes of the missionaries, he was sent back to France to carry the intelligence. He had the misfortune of being taken prisoner by the Dutch, near the Cape of Good Hope, and sent into confinement at Middleburg, in Zealand. He obtained his liberty in 1690, and returned to Dijon in the capacity of mathematical professor in the Jesuit's college. In 1691 he joined a new mission for China, and embarked at Lisbon. During the voyage, he received a blow on the head in a storm, which put an end to his life, at Mozambique, in 1693. Father Leblanc had begun at Dijon to draw up memoirs concerning the missions into the east, which he left imperfect. He is known by a "History of the Revolution of the Kingdom of Siam, in 1688, and of the present State of the Indies," *Lyons*, two vols. 12mo. 1692, in French, which gives a faithful and exact narrative of that event, and contains various remarks useful to navigators. *Moreri.* —A.

LEE, NATHANIEL, a dramatic poet, was the son of a clergyman, and was educated at Westminster school under Dr. Busby. He was admitted a scholar of Trinity-college, Cambridge, in 1668, but quitted the university without a fellowship, and attempted to push his fortune at court, with what expectation, or in what capacity, we are not told. Failing in this project, he essayed his powers in writing for the stage, and in 1675 produced his tragedy of Nero. From this time to 1681 he gave the town a new tragedy yearly, all which appear to have had temporary success. He also made a trial of his abilities as an actor, encouraged by the applause he received from the players when reading his pieces at rehearsals for their instruction. But though he read with extraordinary pathos, he soon found himself deficient in other qualifications for the stage, and gave up the attempt. The warmth of his feelings, probably joined to irregularity of living, occasioned an unhappy derangement of mind, which proceeded to such a length, that it was necessary to confine him in Bedlam. After an abode in that receptacle of misery for four years, he was discharged in 1688, and was able to write two more tragedies. His circumstances were, however, very low, and his chief support was a weekly pension of ten shillings from the theatre royal. His last play was "The Massacre of Paris," in 1690; a subject of horror dangerous to an unsettled brain. Not long after its appearance he died, as it is said, in a drunken street-frolic by night, and was buried by the parish of St. Clement Danes.

Lee is reckoned by Addison (Spectator, No. 39) to have equalled any of his cotemporaries in a natural genius for tragedy, but to have been hurried away by the impetuosity of his ideas into the turgid and bombastic, burying his thoughts in such a cloud of words, that it is difficult to discern their beauty. His mind was probably never free from a degree of disorder, and was incapable of the exercise of cool judgment. He certainly possessed a vein of high poetry, and could give a powerful expression to passion, though always upon the verge of rant. He was accounted to excel in representing the passion of love, which he sometimes touched with exquisite tenderness, as well as force. His "Theodosius, or the Force of Love," was long a favourite on this account. That, and his "Rival Queens," are the only pieces out of eleven which he composed, that keep a place on the stage. He likewise wrote two in conjunction with Dryden, "Oedipus," and "The Duke of Guise." *Biogr. Britan.*—A.

LEECHMAN, WILLIAM, a learned and excellent Scotch divine and theological professor in the eighteenth century, was the son of a farmer in the parish of Dolphinton, in Lanerkshire, where he was born in the year

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1706. He was initiated in the rudiments of learning at the parish-school of his native place, and then sent to complete his education at the university of Edinburgh. In this seminary he distinguished himself by his proficiency in the different branches of literature to which he applied; and was recommended to be tutor to the eldest son of Mr. Geddes of Kirkhurd. He began his theological studies about the year 1724, and continued to prosecute them under Dr. William Hamilton, then professor of divinity at Edinburgh. After Mr. Geddes had no further occasion for a tutor, Mr. Leechman, in 1727, was recommended as a proper person to superintend the education of another young gentleman, Mr. Mure of Caldwell, in Renfrewshire. This was his first introduction in the western part of Scotland, destined to be afterwards the principal scene of his usefulness. The family of Caldwell lived during the summer and harvest months in the country; and during the rest of the year at Glasgow, for the sake of the education of the children. In this city Mr. Leechman had an opportunity of seeing the method of teaching at another university, and attending any of the lectures he pleased, especially those of professor Hutcheson. To that gentleman, and his learned colleague professor Dunlop, Mr. Leechman recommended himself by his modest merit, and from the friendly familiarity to which they admitted him, derived equal improvement and entertainment. About the beginning of the year 1731, he offered himself for probationary trials to the presbytery of Paisley, within whose bounds he resided; and, after going through the usual exercises with approbation, was licensed as a preacher. It was more than five years, however, before he had any prospect of preferment; which was not an unfavourable circumstance, as it afforded him full leisure in the very spring of life, while he exercised his talents by occasionally assisting his clerical friends, to pursue his own studies, both in the country and at Glasgow, with all possible advantage. In the year 1726, upon a vacancy taking place in the parish of Beith, where the family of Caldwell usually resided, the countess of Eglinton, the patroness, waving the exercise of her right, recommended Mr. Leechman, in a letter to the presbytery of Irvine. In consequence of this, and the unanimous concurrence of the parishioners, he was ordained minister of Beith. In this populous and extensive charge he continued about seven years, living sometimes in his parsonage-house, where he had servants, but chiefly at Caldwell. In the year 1740, Mr. Leechman was elected moderator of a meeting of the provincial synod at Irvine, and, according to custom, opened the following meeting at Glasgow with a sermon to the clergy, "On the Temper, Character, and Duty of a Minister of the Gospel." Among the numerous sermons and charges which have been published on this subject, there are few, perhaps, that will bear a fair comparison with this first attempt of a young minister, in respect to the variety of useful advice compressed into a small compass, and perhaps also, the nervous language, and the striking, yet delicate manner in which this advice is given. In the year 1743, he published a much longer sermon, "On Prayer." Both these publications excited a more than ordinary attention at their first appearance, and have since undergone a great number of impressions.

In the year last mentioned, Mr. Leechman married Mrs. Bridget Balfour, of the family of Pilrig, near Edinburgh, who possessed the requisite qualifications for making him happy, and for reflecting honour on his choice. Soon after this event, two gentlemen waited on him from Ireland, deputed by a respectable dissenting congregation at Belfast, to invite him to be their minister, and to offer him a better salary than he had at Beith. This offer Dr. Hutcheson, who well knew the advantages of the situation, advised him to accept; but Mr. Dunlop, and his other friends at Glasgow, joined by Mrs. Leechman's relations, persuaded him to decline. Mr. Dunlop always wished to get him into the college; and an opportunity offered for that purpose soon afterwards, by the theological chair becoming vacant. The election was in the hands of the faculty; that is the court of ordinary professors, who, in some former important questions, had been accustomed to divide into two nearly equal parties. One of these parties was in favour of Mr. Leechman; the other party was for choosing Mr. John Maclaurin, one of the ministers of Glasgow, and highly respectable for his learning and piety. The people of the city and neighbourhood interested themselves warmly in the fate of this election; as it was indeed an event of no small consequence to the future education of their clergy. Mr. Leechman had the good wishes of persons of taste and education; and Mr. Maclaurin those of a much larger body, even all the rest of the town. On the day fixed for the decision of this business, the votes of the members of the faculty were equally divided, and Mr. Leechman obtained

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the divinity chair by the casting vote of the then lord rector. Against this election the disappointed party made a formal protest, in the hope of frustrating the effect of it, by the assistance of the ecclesiastical courts of Scotland. Accordingly, when Dr. Hutcheson, and Dr. Hamilton professor of anatomy, appeared at the first meeting of the presbytery of Irvine in January 1744, and laid before them the minute of the election, requesting them to take the proper steps in consequence of it; another professor, of the opposite party, made his appearance likewise, and attempted to stop any procedure, under the pretext of a controverted election. But the court, finding that this gentleman had neither a proper commission from the college, nor the parish of Beith, the only parties concerned, agreed to release Mr. Leechman from his parochial connection, and to give him up to the college, with an honourable testimony of their approbation of his abilities, doctrine, and life, during the time that he had lived among them. On the very next day, however, when, with the deputies of the college, he presented himself before the presbytery of Glasgow, they refused to enroll him as a member of their court, and to allow him to take the steps which the law had appointed, previously to his commencing his office. This obliged him to protest, and to complain of their conduct to the synod; after which he began, and continued to teach in the college during the remaining part of the session.

At the next meeting of the presbytery of Glasgow in February, the majority, under the direction of a zealous country clergyman, took a very violent step, with a view to eject the new professor. They resolved to commence a process of heresy against him: a cruel and rancorous proceeding, which had the most direct tendency imaginable to injure his reputation and usefulness, and to expose him to general odium! To prepare the way for this process, they appointed a committee to examine Mr. Leechman's Sermon on Prayer; who produced a paper of remarks, as they called it, consisting of eight articles of what they deemed heretical omissions. The purport of the whole went to charge Mr. Leechman with having laid too little stress on the merit of the satisfaction and intercession of Christ, which, they insinuated, he considered as a circumstance superfluous or foreign to prayer. To each of the remarks the professor gave in written answers, vindicating himself in a modest, yet sufficiently spirited manner. But these answers, as might be expected, were neither satisfactory to the committee, nor to the presbytery under whose authority they acted. This attack upon the author, evidently calculated, if not designed, to raise a spirit of bigotry in the common people against him, soon roused the attention and indignation of many of the conscientious friends of religion and learning in that quarter, to whom Mr. Leechman was not personally known. It drew together a great number of clergy from the most distant parts of that large synodal district, together with several gentlemen of rank, who took their seats with them as elders. Having assembled at Glasgow, and, in consequence of Mr. Leechman's complaint, thought proper to call for the papers, and to take the business entirely out of the hands of the inferior court; after a minute examination of the remarks and answers, and allowing every member to propose what further objections might occur to him, as well as the professor to reply, viva voce, the synod, almost unanimously, found Mr. Leechman's answers to the objections to be perfectly satisfactory, and determined there was no reason to charge him with any unsoundness in the passages of the sermon complained against. But the matter was not yet finally settled; for the presbytery had at the beginning made an appeal to the general assembly. By that court the judgment passed by the synod was confirmed, and the presbytery of Glasgow was prohibited to commence, or carry on any further proceedings against the professor, on account of that sermon. Mr. Leechman's character, both as a preacher and a professor, shone out the brighter after this cloud was dissipated. Some of those who had appeared his keen adversaries in the church process, lived with him afterwards on terms of sincere friendship: even the prejudices of the common people in Glasgow gradually subsided; so that he came to be considered there, as he had always been in every other place, a very acceptable preacher.

Mr. Leechman's time, at the beginning of his professorship, was chiefly employed in preparing lectures for the Divinity-hall. After the example of Dr. Hutcheson, he continued the custom of lecturing in English; but owing to his great modesty, not having attained the easy and spirited manner of that celebrated professor, who lectured to appearance, extempore, and being at the same time very near sighted, he was under the necessity of making an almost constant use of his papers: yet his lectures were always judicious, liberal, and sometimes uncommonly striking, and were

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equally relished by the great number of students who attended them. Soon after he was established in the professorship, he took the degree of doctor of divinity. He continued in the theological chair seventeen years, pruning his lectures, from time to time, of their least valuable parts; enriching them with something new or more important, suggested to him in the course of his reading, or by his own fertile mind; especially vindicating and establishing the grand truths of natural and revealed religion against the principal objections made to them by Mr. Hume, Lord Bolingbroke, Voltaire, and other sceptical writers, whose books made their first appearance during that period. Dr. Leechman, indeed, was qualified beyond most men, to be a successful teacher and defender of truth. His love of it was pure and warm: yet this generous warmth was strictly guarded by the modesty of his own mind, and never betrayed him into any harsh or indecent language towards those whose opinions he could not but consider as hostile to truth, and to the best interests of mankind. He was as free as any man from bigotry, or an improper attachment to any systems of theology or philosophy, that of his friend Hutcheson not excepted. He was, to all appearance, equally candid with the justly-admired Lardner: and though his reading or learning was considerably inferior to the progress made by that prodigy of knowledge, yet it was still very extensive, especially in the historical, moral, and theological branches. He had a remarkable talent of selecting what was most important or most striking on every subject which he handled: his arguments were solid; not founded on speculations, but facts; and they were urged with a degree of warmth which carried the hearers along with him; for they were addressed equally to the judgment and the heart. In fine, the exertion of these extraordinary talents was heightened by a spirit of manly devotion, the effects of which made such impressions on some minds as will never be entirely effaced. Dr. Leechman's fame and success as a teacher, was what might be expected from such talents and virtues. The Divinity-hall at Glasgow, was crowded in his time with a greater number of scholars than any other in Scotland. His labours there continued to increase the rising reputation of that university, and did eminent service to the church, especially by inspiring young minds with an ardour for truth, cherishing a spirit of enquiry after it, and diffusing rational and liberal sentiments of religion in that corner of the country. Even the young men designed for the ministry among the seceders, who are considered to be the most rigid sect in Scotland, attended Dr. Leechman's lectures in considerable numbers; and thus manifested a thirst for knowledge, and a liberality of mind which did them much honour. Many ingenious young men from England and Ireland became his pupils, and improved under his tuition, several of whom have since distinguished themselves both among the dissenters and in the church. His numerous scholars, however they might differ in their sentiments of speculative theology and church government, were all cordially united in their affection and veneration for their old master.

Dr. Leechman was of slender make, but had firm nerves, and a strong, clear, commanding voice. His health, though sometimes precarious, was upon the whole good; but required a strict attention to temperance and exercise during the summer months. In his youth, he was thought to be in the last stage of a consumption, and recovered beyond expectation. He was subject to frequent coughs, which did not, however, prevent him from studying hard, and teaching constantly, till about the year 1759, when his cough increased, accompanied with hectic fits. This ended in the discharge of an imposthume from his breast. During this illness he taught as long as he was able in the public hall, and afterwards in a large room in his own house, till he was forced to stop in the middle of a lecture: yet he still continued to meet his students, and to hear their discourses, after he was unable to speak to them any longer than a few minutes himself. In the beginning of that summer, his physicians sent him to Bristol; where he received great benefit from the use of the waters, living, during the summer and harvest months, at the village of Clifton, and meeting with much attention and civility from several gentlemen and clergymen in that neighbourhood. In the year 1761, upon a vacancy taking place in the office of principal of the university of Glasgow, Dr. Leechman was raised to it, by a presentation from the king. For this promotion he was indebted to Mr. Mure, then one of the barons of the exchequer in Scotland, his old pupil and intimate friend. It was with no small regret that the divinity students saw their professor removed from a station where he had been so useful to them: yet they were happy to see him raised to what is the summit of ambition to a clergyman in Scotland; placed at the head of a respectable university, and in a

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situation where he could enjoy otium cum dignitate. Considering the state of his health, nothing could be more seasonable than this relaxation from the labour of public teaching. It was probably the principal means of prolonging his valuable life for five and twenty years. Yet it was impossible for a mind so conscientious and active as his was, to enjoy much ease in his new station, entrusted as he was with the oversight, both of the morals and literature of such a numerous society; and having a peculiar trouble from his office, in the superintendance and administration of the various branches of the revenue of the university, more complicate and considerable, on the whole, than that of the other Scotch universities. Besides, he did not confine himself to the ordinary routine of duty connected with his office; but entered warmly into every scheme for the benefit and improvement of the society, suggested by other professors, and prosecuted some schemes of his own suggestion. He gave a lecture, for some time, once a week, to the students in divinity, which he was entitled to do as primarius professor; and during the session of 1763, and several following sessions, he gave weekly lectures to the whole university, we believe, upon the Sunday evening, when they were disengaged from their peculiar studies. These lectures were upon various subjects: such as, the design of academical institutions, and the conduct incumbent both on masters and scholars to answer this design; upon self-knowledge, as subservient to this, as well as to our general conduct in life; upon the wisdom and benefit of early piety; upon the excellency of the scriptures; with some other topics formerly treated of in the Divinity-hall, and now adapted to a more mixed audience. These lectures were remembered and often spoken of afterwards, as excellently calculated to inspire young minds with an ardour both for literary and moral improvement; to stimulate them to strenuous exertions; to guard them against the spirit of scepticism and licentiousness; and to prepare them to make a manly stand, in their riper years, for truth, virtue, liberty, and every thing of importance to mankind.

Dr. Leechman's faculties remained in full vigour, amidst the increasing infirmities of old age, and his taste for valuable knowledge continued as acute as ever. This enabled him to be useful to many in his private capacity. His house was open to students in every department, where the conversation usually turned on subjects of learning and taste, and contributed to their improvement. For the last twelve years of his life, he was distressed with asthmatic and gravelly complaints, which he bore with great patience. Having in his youth improperly accustomed himself to late, rather than early hours of study, this, together with his asthma, gradually brought on him the habit of night-waking, so that, for several years, he had no sleep till six or seven in the morning, and then very little. The want of this best of all restoratives by degrees wasted his flesh, and exhausted his bodily strength, without having any visible effect upon his spirits. His mind seemed to be in a great measure independent of all bodily infirmities and connections. Firm in his own native and acquired vigour, supported by the steady principles and joyful hopes of religion, and perpetually animated by some worthy purpose, it stood in no need of the amusements which weaker minds are obliged to have recourse to, in order to support or recruit their exhausted spirits. About the middle of September 1785, he had a sudden and violent paralytic shock, from the effects of which he soon recovered; but a second shock of the same kind, in the following month, deprived him of the power of his whole left side. Still he continued in the full possession of his mental faculties, and was often as intelligent, judicious, and even as acute as ever; and always firm, serene, and happy, to a degree which he was unable to express. On the second of December he had a third attack of his disorder, which carried him off on the following day, when he was about seventy-nine years of age. Dr. Leechman, we believe, committed nothing to the press, except nine "Sermons," which went through several editions during his lifetime. They were collected together after his death, and were printed with others, selected from his MSS., in 1789, in two vols. 8vo. They are all on important and useful subjects; display great animation and energy of thought; breathe a spirit of fervent and cheerful piety; and are written in a style that is simple, perspicuous, and pleasing. *Dr. Wodrow's Narrative, prefixed to the first volume of the Sermons.*—M.

LECT (LECTIUS), JAMES, a learned and patriotic citizen of Geneva, was born at that city, in 1560. After a preliminary education at home, he studied law under Cujas, and, through the influence of Beza, obtained a chair in that faculty at Geneva, in 1583. In the following year, he was made counsellor of state; and the zeal and intelligence which he displayed in the public service caused him four times to be appointed to the syndicate or

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first office in the government, and to be employed in some important negotiations. He was sent, in 1589, to queen Elizabeth, in order to obtain some pecuniary aid for the republic, exhausted by war; and, although that frugal princess would contribute nothing from her own purse, she permitted a collection to be made throughout the kingdom, under the direction of the archbishop of Canterbury. Lect went upon a similar mission to Holland, and obtained a sum from the prince of Orange and the states-general, upon the liberal condition that the academy of Geneva should be re-established, the professors of which had been dismissed. Lect himself, from his love to letters, supported this measure; and among his orations is one with the title "De Studiis Liberalibus publica ob mala non deserendis." He was employed to maintain the rights of the republic with his pen, against the duke of Savoy; and when that prince had dishonoured himself by the infamous attempt of the *escalade*, in 1602, Lect represented the action in such colours to the Swiss cantons, as to obtain the desired succours. He afterwards defended the protestant religion against the attacks of the president Favre, in an excellent controversial work. In the midst of these occupations he found time for various publications in jurisprudence, and in polite literature. He died in 1611, regarded by his countrymen as the model of an excellent magistrate and citizen. The legal writings of Lectius are contained in the collection entitled, "Thesaurus Juris Romani, continens rariora meliorum Interpretum Opuscula," *Lugd. Bat.* five vols. folio, 1725. His other publications, all in Latin, consist chiefly of poems, orations, pieces of biography, &c. He gave an edition of "Q. Aurelii Symmachi Epistolarum lib. x. cum notis," &c. *Genev.* 8vo. 1587, 1590; of the "Poetæ Græci veteres heroici," Gr. Lat. folio, *Genev.* 1606; and of "Francisci Hottomanni Opera," three vols. folio, 1599. *Sennebier Hist. Liter. de Geneve.*—A.

LEGER, ANTHONY, a learned Piedmontese protestant divine in the seventeenth century, was born at Ville-Seiche, in the valley of St. Martin, in the year 1594. After pursuing his studies at Geneva, and other places, he discharged the ministerial functions for some years in his native country. In 1628, he went to Constantinople, in the capacity of chaplain to the ambassador of the states-general at the Ottoman Porte; and there became intimately connected with the celebrated patriarch Cyril-Lucar, as appears by the letters of the latter, printed in M. Aumon's "Authentic Monuments of the Religion of the Greeks." Upon his return to Piedmont from Constantinople, in 1637, he was chosen pastor of the church of St. John, which situation he retained about six years; during which interval his talents and erudition were advantageously displayed in defending the protestant faith, both in public disputes and in writing against the emissaries of the *Propaganda*, and other Catholics. In 1643, finding that he was proscribed by the duke of Savoy, he saved himself by flight, and took refuge at Geneva; where, after exercising the ministry for some time in the French and Italian churches, he was appointed professor of the oriental languages, and of divinity. He died in 1661, about the age of sixty-seven. Under his superintendence was published at Geneva, an edition of the New Testament, both in the original and vulgar Greek languages, in two vols. 4to. He had a son of the same name, who was educated to the ministry, and officiated as pastor to the church at Chancy, and afterwards at Geneva. He filled successively, the posts of professor of philosophy and of divinity in that university, with high reputation, and was greatly admired as a preacher. Five volumes of his "Sermons" were published after his death, which took place in 1719, when he was about sixty-seven years of age. *Moreri. Nouv. Dict. Hist.*—M.

LEGER, JOHN, nephew of Anthony Leger, the elder, was born at Ville-Seiche, in the year 1615. Having pursued his academical studies at Geneva, and completed a course of divinity under M. Spanheim, he was admitted to the ministry in his native country, in 1639, and chosen pastor of the churches of Prals and Rodoret. After his uncle had been obliged to fly for his life, he was chosen his successor in the church of St. John, and continued his labours with that flock till the year 1655, when the persecution of the Waldenses broke out with peculiar rage and enormity, and the most horrid scenes of violence and bloodshed were exhibited in every part of their country. Having happily made his escape into France, he transmitted an affecting account of the cruelties perpetrated on the Protestants to Oliver Cromwell, who sent an extraordinary ambassador to the duke of Savoy, to remonstrate with him on these proceedings. Leger also wrote to the king of France, and to the protestant princes and states, soliciting their interference on behalf of his countrymen. The effect of their representations was the treaty of Pignerol,

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concluded in the same year, which promised future security and toleration to the Waldenses. At the signing of this treaty, Leger assisted in the character of deputy-general of the protestant communities. It was not long, however, before the terms of this treaty were broken, and oppression and persecution were again let loose on the inhabitants of the valleys. Thus circumstanced, in the year 1661, the afflicted sufferers constituted Leger their deputy to several of the protestant powers, that he might lay before them the particular infractions of the treaty of Pignerol, and solicit anew their mediation with the duke of Savoy. This appointment gave such offence at the court of Turin, that orders were given for razing to the ground the house of Leger, and he was proclaimed a traitor. Leger met with success in his mission, and returned to Geneva, where, in 1663, he accepted an invitation to become pastor of the Walloon church, at Leyden. In the following year, he ventured secretly to visit the valleys, carrying with him considerable sums of money, collected from the Dutch and other Protestants for the relief of his persecuted countrymen; and afterwards returned to Leyden. We have no information concerning the time of his death. He was the author of a valuable "History of the Evangelical Churches in the Vallies of Piedmont," in folio. *Moreri. Nouv. Dict. Hist.*—M.

LEIBNITZ, Godfrey William de, an eminent German mathematician and philosopher in the seventeenth and early part of the eighteenth century, was born at Leipsic, in the year 1646. When he was only six years of age he had the misfortune to lose his father, who was professor of moral philosophy, and secretary to the university of that city; after which his mother placed him under the care of able masters, who were soon gratified by observing the rapid progress which he made in learning. Besides profiting in their instructions, when he was sufficiently master of the Latin and Greek languages, he availed himself of the advantage of a large and well-chosen library which his father had left him; and read all the books which it contained in regular order; as the poets, orators, historians, civilians, philosophers, mathematicians, and divines. This course of reading, to which he applied with the greatest assiduity, and with a very tenacious memory, was the means of introducing him to a considerable acquaintance with the different branches of science and literature. He knew many of the principal poets by heart; and even in his old age could repeat Virgil almost word for word. He had himself a talent for versifying, and is said to have composed, in one day, a poem of three hundred Latin verses, without any elision. By the attention which he thus early paid to classical and polite learning, he laid the foundation of that correct and elegant taste which appears in all his writings. When he was fifteen years of age, Leibnitz became a student in the university of Leipsic, where he prosecuted with unusual success the various studies of law, medicine, philosophy, and theology, and made himself well acquainted with many eminent writers in each. In the university of Jena, where he finished his academical studies, the principal objects of his attention were history, law, and mathematics. Upon his return to Leipsic in 1663, he maintained a thesis "De principiis individuationis;" and in the following year was admitted to the degree of M. A. At this time he continued to study philosophy, particularly in the writings of Plato and Aristotle, whom he endeavoured to reconcile; as he afterwards attempted to reconcile Aristotle with Des Cartes. On these studies he was so intent, that he spent whole days in meditation, in a forest near Leipsic. He principally devoted himself, however, to the study of law; in which faculty he was admitted bachelor, in 1665. During the following year he supplicated for his degree of doctor; but was refused, under the pretence that he was too young, being then but twenty years of age. But it was surmised, that the real cause of this refusal was his having rejected the principles of Aristotle and the schoolmen. Resenting this affront, he went to Altdorf, where he maintained a thesis "De casibus perplexis;" and in the public disputations on this occasion, displayed such uncommon abilities, that he had the degree of doctor conferred on him, and was even offered a professorship extraordinary in law, which he declined. In the same year, he published his "Ars Combinatoria;" a work intended to shew in what manner universal arithmetic may be applied to the elucidation of other sciences. This was accompanied with "A mathematical Demonstration of the Existence of God." Though this early production was not entirely approved by his own mature judgment, it bore evident marks of an inventive genius. From Altdorf, Leibnitz went to Nuremberg, to visit the learned men in that university. Finding that there was a society of literati there, who were engaged in the pursuit of the philosopher's stone, he was induced by curi-

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osity to be initiated into their mysteries. For this purpose he selected out of books of chemistry several dark terms and expressions, which he formed into a letter; and, though it was unintelligible to himself, addressed it to the director of the society, requesting to be admitted a member. This sapient body, satisfied from the proofs which the letter afforded that the writer could be no other than an adept, or one very nearly so, not only introduced him with honour into their laboratory, but even requested him to accept of the office of secretary, with a fixed stipend.

About this time, the baron de Boinebourg, first minister of the elector of Mentz, passing through Nuremberg, and meeting with Leibnitz at an entertainment, conceived so high an opinion of his abilities and learning, that he advised him to apply himself particularly to the study of law and history; and he also gave him the strongest assurances, that he would engage the elector, John Philip de Schonborn, to invite him to his court. Upon this, Leibnitz removed to Frankfort on the Maine, in the neighbourhood of Mentz; and as a proof of the attention which he had paid to the study of jurisprudence, in the year 1668 he published his "Nova Methodus Docendæ Discendæque Jurisprudentiæ;" which gained him great applause. In the same year he wrote a treatise, to induce the Poles to choose the elector palatine their king; which so highly pleased the elector, that he invited the author to his court. This invitation he was prevented from accepting by the baron Boinebourg, who obtained for him the office of counsellor of the chamber of review, in the chancery of Mentz. Still, however, Leibnitz persisted in his philosophical enquiries; and in the year 1670, he reprinted, with a preface and notes, the treatise of Marius Nizolius de Bersello, "De veris Principiis, et vera Ratione Philosophandi contra Pheusdophilosophos;" to which he subjoined a letter, "De Aristotele recentioribus reconciliabili." Finding now that it was in vain to collect any consistent system from former philosophers, he determined to exercise his own invention in framing a new hypothesis. This first effort of his philosophical genius produced a work, in 1671, entitled, "Theoria Motus Concreti," inscribed to the Royal Society in London; the principles of which were further explained in another work, entitled, "Theoria Motus Abstracti," dedicated to the French Academy of Sciences. The solution of the phenomena of nature, proposed in these treatises, the author afterwards abandoned for his doctrine of monads. In the year 1672, Leibnitz went to Paris, to manage some affairs at the French court for baron Boinebourg. Here he became acquainted with the greatest part of the eminent literati in the metropolis, and made further and considerable progress in the study of mathematics and philosophy; which he owed chiefly, as he says, to the works of Pascal, Gregory St. Vincent, and Huygens. While he was thus engaged, having observed the imperfection of Pascal's arithmetical machine, he invented a new one, which met with the approbation of the minister Colbert, and the Academy of Sciences. In this body he was offered a seat, with a pension, and had the prospect of many other advantages if he would settle at Paris: but as it was necessary that for this purpose he should embrace the catholic religion, his firm attachment to protestantism induced him to decline the proposal. In 1673, upon the death of baron Boinebourg, he took a tour to England, where he became acquainted with Mr. Oldenburg, the secretary, and Mr. John Collins, a distinguished member of the Royal Society; from whom it seems he received some hints of the method of *fluxions*, which had been invented in 1664 or 1665, by the then Mr. Isaac Newton. These hints appear to have led Leibnitz to the invention of the *calculus differentialis*, which is the same method of analysis with *fluxions*, though under a different name. The claim of these two great men to the discovery of this invention, was afterwards the subject of dispute for several years; and though, according to the opinion of some, there are strong presumptions in favour of Leibnitz, that he was no plagiary, yet the glory of Newton as the first inventor, may be said to have been established by it, beyond all question. In our life of Dr. Keil, we have already noticed the controversy between him and Leibnitz on this subject; and shall have to advert to it again in the life of our immortal countryman.

While Leibnitz was in England, he received information of the death of his patron, the elector of Mentz, by which he lost his pension. Upon this he returned to France; whence he wrote to Frederic, duke of Brunswick Lunenburg, informing him of his circumstances. That prince returned him a very gracious answer, and, as a pledge of his future favour, appointed him a member of his Aulic Council, with a regular salary; but he permitted him to continue at Paris, till his arithmetical machine should be completed. In the year 1676, after another visit to his mathematical friends in

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England, he passed through Holland to Hanover, where he settled, and took his place at the council board. In this situation, together with his civil labours, he diligently employed himself in promoting the interests of learning and knowledge, as well as in the pursuit of his philosophical lucubrations. One of the earliest objects of his care, was to furnish the prince's library with the best books in the various branches of science and literature. In the beginning of the year 1677, he first mentioned his mathematical invention of *differentials* to Newton, who had just before written to Leibnitz an account of his own invention of *fluxions*. He also, about the same time, brought to light some discoveries which he had made in mechanics and chemistry; and wrote his "Notitia Opticæ promotæ," decribing a new method of polishing optical glasses, in a letter to Spinoza, who was an excellent optician. Several other memoirs of experiments and observations made by him, are preserved in the "Acta Eruditorum," of Leipsic: a work in which, from the year 1683, he had a considerable share. One of the most valuable pieces preserved in this periodical work, is his "Thoughts on Knowledge, Truth, and Ideas." In 1679, after the death of the duke of Brunswick Lunenburg, his successor Ernest Augustus, the bishop of Osnaburg, shewed our author the same favour which his predecessor had done, and engaged him to write the history of the house of Brunswick. This work Leibnitz undertook, and employed himself, during several years, in travelling over Germany and Italy to collect materials; availing himself, at the same time, of the opportunities which these journeys afforded him, for enlarging his knowledge of nature and the arts. While he was in Italy he met with an adventure, in which he was indebted for his life to his admirable presence of mind. Passing in a small bark from Venice to Mesola, a storm arose; during which the pilot, imagining that he was not understood by a German, whom, being a heretic, he looked on as the cause of the tempest, proposed to strip him of his clothes and money, and throw him overboard. Leibnitz hearing this, without discovering the least emotion, drew a set of beads from his pocket, and began turning them over with great seeming devoutness. The artifice succeeded; one of the sailors observing to the pilot, that, since the man was no heretic, he ought not to be drowned.

Leibnitz returned to Hanover in 1690, where he pursued, with indefatigable industry, several objects of entirely different kinds. He engaged further in mathematical and philosophical researches; he maintained a theological dispute with Pellisson, in which he appeared the able advocate for toleration; and, in 1693, he published an important and curious work on the law of nations, entitled, "Codex Juris Gentium Diplomaticus," &c. folio. No sooner was this elaborate work finished, than he applied his thoughts to the great design of renovating the science of metaphysics, and, particularly, of correcting and improving the philosophical notion of substance, as the means of arriving, in the most simple way, at the knowledge of nature. With this view he wrote his treatise, "De ipsa Natura, sive Vi insita." He, moreover, conceived the idea of a new science of forces, in which the laws of mechanics, and the measure of living forces, might be clearly defined. Of this science, which he called Dynamics, he inserted a specimen in the "Acta Eruditorum." In the year 1695, he published, in the Parisian Journal, a specimen of the new system of the nature and communication of substances, and of the union between body and mind; in which he unfolded his notion of a *pre-established harmony* between the body and soul of man, which afterwards so much engaged the attention of philosophers. About the same time he wrote his "Thoughts on Locke's Essay on the human Understanding," in which he controverts that philosopher's opinions on innate ideas, substance, a vacuum, and other subjects; communicated to the world his ingenious mathematical invention of the arithmetical binary; and wrote a reply to Bayle, in defence of his doctrine of pre-established harmony. In 1698, Leibnitz published "Accessiones Historicæ, quibus utilia superiorum Temporum illustrandis Scripta Monumentaque nondum hactenus edita, inque iis Scriptores diu desiderati continentur," in two volumes 4to.; and in 1700, a supplement to his valuable treatise on the law of nations, entitled, "Mantissa Codicis Juris Gentium Diplomatici," in folio. In the year last mentioned, he was admitted à member of the Royal Academy of Sciences at Paris; and, under the auspices of the elector of Brandenburg, afterwards king of Prussia, completed the establishment of an Academy of Sciences at Berlin. Of this institution he was appointed perpetual president; and though his other engagements did not admit of his constant residence there, he enriched the memoirs of the academy with many valuable scientific and literary communications. A similar institution was attempted to be introduced by him at Dresden, and the

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plan of it received the approbation of the king of Poland; but the troubles which soon afterwards broke out in that kingdom, prevented it from being carried into execution. Leibnitz likewise employed himself for a long time on the invention of an universal language; but did not live to complete his design. In the year 1707, he presented to the public the first volume of his collections for a history of the house of Brunswick, entitled, "Scriptores Rerum Brunswicensium Illustrationi inservientes," &c. in folio; of which work a second volume appeared in 1710, and a third in 1711.

While our author was occupied on the various subjects which we have seen, he found leisure to complete and publish a work, in which he explained more fully than he had before done, the principles of his new system. It was entitled, "Theodicæa, or, a Dissertation on the Goodness of God, the Liberty of Man, and the Origin of Evil," in two volumes 8vo. 1710. In the same year he sent into the world the first volume of the "Memoirs of the Royal Academy of Sciences at Berlin," which derived a greater value from his various communications in the departments of history, antiquities, etymology, natural philosophy, mathematics, &c. Leibnitz's writings had now for a long time rendered his name famous in every part of Europe; and he had honours and rewards bestowed upon him by other princes besides the electors of Hanover and Brandenburg. In the year 1711, he was made aulic counsellor to the emperor; and the czar Peter the great appointed him his privy counsellor of justice, with a pension of a thousand ducats. He also undertook to establish an academy of sciences at Vienna; but was prevented from completing that project, according to some writers, by the breaking out of the plague. But whatever might be the cause of his miscarriage in this instance, the emperor rewarded him for his exertions with a pension of two thousand florins; and afterwards gave him a promise of doubling that pension, upon the condition of his coming to reside at Vienna; which invitation he was inclined to accept, had he not been prevented by death. In the mean time, upon his return to Hanover in 1714, he found that the elector, who was then raised to the throne of Great Britain, had appointed Mr. Eckhard his colleague in writing the history of the house of Brunswick; the prosecution of which had been considerably interrupted by his other studies and engagements. About the close of the year, Leibnitz passed over to England, where he received new marks of favour and friendship from his Britannic majesty, and frequently made his appearance at court. During this visit, at the instance of the princess of Wales, afterwards queen Caroline, he was engaged in a dispute with the celebrated Dr. Samuel Clarke, upon the subject of free will, the reality of space, and other philosophical topics; which was carried on by letters, which passed through her royal highness's hands, and was conducted with great learning and candour on both sides. This controversy was continued after Leibnitz's return to Hanover, and terminated only with his death; which took place in November 1716, in consequence of a violent attack of the gout, and the stone, when he was in the 70th year of his age. Besides the pieces enumerated in the preceding biographical sketch, Leibnitz was the author of numerous other works, on various subjects, for the titles of which we must refer our readers to the first of our subjoined authorities; where they will find particular mention made of the papers which he contributed to the memoirs of different learned and scientific societies. M. G. Hanscius collected, with great care, every thing that Leibnitz had said, in different passages of his works, on the subject of philosophy; and formed of them a complete system, under the title of "G. G. Leibnitzii Principia Philosophiæ, More Geometrico demonstrata," &c. 4to. 1728; and in 1734 and 1735, there was published a collection of his letters, entitled "Epistolæ ad diversos Theologici, Juridici, Medici, Philosophici, Mathematici, Historici, et Philologici Argumenti M.S.S. Auctores: cum annotationibus suis primùm divulgavit Christian Cortholtus." But all his works were collected, distributed into classes by M. Dutens, and published at Geneva in six large volumes 4to. in 1768, entitled, "Gothofredi Guillelmi Leibnitii Opera omnia," &c.

Leibnitz was, in person, of a middle stature, and of a thin habit of body. He had a studious air, and a pleasing aspect, though near sighted. He was temperate in eating and drinking, and lived on plain food, which he took at no regular hours, but only when hunger prompted him. His temper was naturally quick and warm; but he had acquired, by degrees, a philosophic command of it. In conversation he was affable and polite, and greatly averse to disputes. He was thought to love money, and amassed several thousand pounds; yet he certainly was not a man of the world in the management of his property; for only a small part of it was put out at interest, and the re-

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mainder was found lying useless in his apartments, after his death. He was never married, and paid his addresses to a lady only once, when he was about fifty years of age; and as she did not immediately accept his offer, but took time to consider of it, he also took the same opportunity to re-consider the matter, and troubled her with no further solicitation. He was accustomed to say, "that marriage was a good thing; but that a wise man ought to consider of it all his life." One would surmise, that he had either formed a very coarse and injurious idea of the softer sex, or that his heart was not capable of enjoying the pleasures of tender domestic attachment. He always professed the Lutheran religion, and, as we have seen, made some sacrifices in early life, rather than renounce it; but he seldom or ever attended on public worship; and when in his last illness, his coachman, a favourite servant, desired to send for a minister, he would not permit it, saying, that he had no occasion for one. His intellectual abilities and attainments entitle him to be ranked among those universal geniuses, who at once surprise and benefit the world. With wonderful strength of understanding, an excellent faculty of invention, and a most capacious and retentive memory, he united an uncommon degree of industry. He frequently spent a great part of the night, as well as the day, in reading; and has been known to pass whole months in his study, without allowing himself any unnecessary avocations. Hence he was enabled, not only to acquire much general knowledge, but to become eminent in attainments of various kinds. The improvements which he made in the higher geometry and algebra, rank him in the first class of mathematicians. He was intimately conversant with the doctrines of philosophy, both ancient and modern, and cast new light upon almost every branch of knowledge, particularly on the first principles of science, on which his speculations were profound. In theology, he was well read in the writings of the Christian fathers, and in the polemics of his own times. On history and jurisprudence, he wrote with a degree of accuracy and solidity, which might lead the reader to suppose these subjects to have been his chief study. With all this, his attainments in the knowledge of antiquity, in philology and polite literature, were such as to entitle him to the character of an elegant scholar, as sufficiently appears from his Latin and French poems, and his letters on miscellaneous subjects. This great man had, however, his imperfections; among which we must reckon his fondness for the conjectural method of philosophizing, and the facility with which he admitted hypotheses unsupported by induction and experiment.

The philosophy of Leibnitz is a system formed, partly in emendation of the Cartesian, and partly in opposition to the Newtonian philosophy. In this philosophy, the author retained the Cartesian subtile matter, with the vortices and universal plenum; and he represented the universe as a machine that should proceed for ever, by the laws of mechanism, in the most perfect state, by an absolute and inviolable necessity. After Newton's Philosophy was published, in 1687, he printed an essay on the celestial motions, in the "Acta Erud." for 1689, in which he admits of the circulation of the ether with Des Cartes, and of gravity with Newton; but he never explained how these principles could be reconciled, and adjusted together, so as to account for the planetary revolutions in their respective orbits. His system is also defective, as it does not reconcile the circulation of the ether with the free motions of the comets in all directions, or with the obliquity of the planes of the planetary orbits; nor resolve other objections to which the hypothesis of the vortices and plenum is liable. Soon after the period above mentioned, the dispute commenced concerning the invention of the calculus of infinitesimals, or the method of fluxions, which led Leibnitz to take a very decided part in opposition to the philosophy of Newton. From the wisdom and goodness of the deity, and his principle of a *sufficient reason*, he concluded the universe to be a perfect work, or the best that could possibly have been made; and that other things, which are evil or incommodious, were permitted as necessary consequences of what was best; that the material system, considered as a perfect machine, can never fall into disorder, or require to be set right; and that to suppose that God interposes in it, is to lessen the skill of the author, and the perfection of his work. He expressly charged an impious tendency on the philosophy of Newton, because he asserts, that the fabric of the universe and the course of nature could not continue for ever in its present state, but in process of time would require to be re-established or renewed by the same hand that formed it. The hypothesis of the perfection of the universe, in consequence of which it is capable of continuing for ever by mechanical laws in its present state, led Leibnitz to distinguish between the quantity of motion and the force of bodies; and, while he

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owns, in opposition to Des Cartes, that the former varies, to maintain that the quantity of force is for ever the same in the universe; and to measure the force of bodies by the square of their velocities. He proposes two principles as the foundation of all our knowledge; the first, that it is impossible for a thing to be and not to be at the same time, which, he says, is the foundation of speculative truth. The other is, that nothing is without a *sufficient reason* why it should be so rather than otherwise; and by this principle, according to him, we make a transition from abstracted truths to natural philosophy. Hence he concludes, that the mind is naturally determined, in its volitions or elections, by the greatest apparent good; and that it is impossible to make a choice between things perfectly like, which he calls *indiscernibles*; whence he infers, that two things perfectly like could not have been produced even by the deity. For this reason, and other metaphysical considerations, he rejects a *vacuum*, the parts of which must be supposed perfectly like to each other. For the same reason he also rejects atoms, and all similar particles of matter; to each of which, though divisible *in infinitum*, he ascribes a *monad*, or active kind of principle, endued with perception and appetite. The essence of substance he places in action or activity, or, as he expresses it, in something that is between acting and the faculty of acting. He affirms that absolute rest is impossible, and holds motion, or a sort of *nisus*, to be essential to all material substances. Each *monad* he describes as representative of the whole universe from its point of sight; and, after all, in one of his letters tells us, that matter is not a substance, but a *substantiatum* or *phenomene bien fondé*.

The power of mechanism was never more magnified than by Leibnitz's famous doctrine of a *pre-established harmony*, as he calls it. According to Des Cartes, the brutes were mere machines; and this doctrine, to many, appeared incredible. But this is nothing in comparison to what Leibnitz would have us believe, when he tells us that the soul does not act on the body, nor the body on the soul; that both proceed by necessary laws, the soul in its perceptions and volitions, and the body in its motions, without affecting each other; but that each is to be considered as a separate independent machine. The volitions of the mind are followed instantly by the desired motions of the body, not in consequence of these volitions in the least, but of the nice and well adjusted machinery of the body. The impressions produced in the sensory have no effect on the mind, but the corresponding idea arises, at that precise time, in consequence of a chain of causes of a different kind. Thus all that men do or say, is no more than the effect of exquisite machinery, according to his philosophy. *Gen. Dict. Eloge of Fontenelle. Moreri. Enfield's Hist. Phil. vol. II. b. x. ch. ii. s. 7. Maclaurin's View of Newton's Philosophical Discoveries, b. i. ch. 4. Hutton's Math. Dict. Martin's Biog. Phil.*—M.

LEIGH, CHARLES, a physician and naturalist, was born in the seventeenth century, at Grange in Lancashire. He took the degree of doctor of physic at Cambridge, and was admitted a fellow of the Royal Society in 1685. No particulars are recorded of his life, which was continued to the early part of the next century. From his writings, he appears to have resided and practised a considerable time in his native county. He published, "Phthisiologia Lancastriensis," *Lond.* 1694, 8vo. This is an account of the different species of consumptions reigning in Lancashire, especially of that which he considers as endemial, and calls the scorbutic, attributing it to chemical causes. "Exercitationes Quinque de Aquis medicatis, Morbis acutis, Morbis intermittentibus, Hydrope," *Lond.* 1697, 8vo.: this contains an account of an epidemic fever prevailing in Lancashire from 1693 to 1696, and of his practice in that and other diseases. "Natural History of Lancashire, Cheshire, and Derbyshire," *Lond.* 1700, folio: this is formed upon the plan of Dr. Plot's county histories, and is most full with respect to mineral productions and medicinal waters. It also contains an account of indigenous plants with their virtues, and some philosophical observations on vegetation. *Halleri Bibl. Med. & Botan. Pulteney.*—A.

LEIGH, SIR EDWARD, a very learned Englishman in the seventeenth century, was born at Shawell, in Leicestershire, in the year 1602. He was instructed in grammar-learning at Walsal, in Staffordshire; and in 1616, was entered a commoner of Magdalen-hall, in the university of Oxford. He proceeded in arts in 1623; but before his regency expired removed to the Middle Temple, where he made considerable progress in the study of the common law. When the plague broke out in 1625, he went into France, and spent six months in that country with great improvement; after which he returned to the Temple, where he sedulously devoted several years to the study, not only of the law, but also of divinity, history,

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and the learned languages. Soon after the commencement of the civil wars, he took his seat in parliament, as member for the town of Stafford; and was one of the commons who were appointed to sit in the assembly of divines. In this appointment he had for colleagues, John Selden, Francis Rous, Bulstrode Whitlock, &c.; and he was distinguished for the talents and learning which he displayed in the debates of that assembly. At that time he was the colonel of a regiment in the service of the parliament, and *custos rotulorum* for the county of Stafford. When, in the year 1648, the presbyterian party was excluded from the house by the army, he was in the number of the proscribed members, and was for some time kept in confinement. From that period till the restoration, he chiefly employed himself in prosecuting his literary studies, and in publishing various works, which discover profound erudition, an intimate acquaintance with the learned languages, extensive knowledge, and much critical sagacity. He died at his house called Rushall-hall, in Staffordshire, in 1671, about the age of 69. He was the author of "Selected and choice Observations concerning the Twelve first Cæsars," &c. 1635, 8vo. to which he added, in another edition, observations on six more; and in 1670, his eldest son, Henry Leigh, republished the work, with observations on the Greek emperors, illustrative engravings, &c. under the title of "Analecta Cæsarum Romanorum." He was also the author of "A Treatise of Divine Promises," 1633, 8vo.; "Critica Sacra," on the Hebrew words of the Old, and on the Greek of the New Testament, in two volumes 4to. 1639, and 1646, and afterwards in two volumes folio; a supplement to the "Critica Sacra," 1662, folio; "A Treatise of Divinity, in three Books," 1646, 4to.; "The Saint's Encouragement in Evil Times, or, Observations concerning the Martyrs in general," 1648, 8vo.; "Annotations on all the New Testament," 1650, folio; "A philological Commentary, or, an Illustration of the most obvious and useful Words in the Law," &c. 1652, 8vo.; "A System, or, Body of Divinity, in ten Books," 1654, folio; "A Treatise of Religion and Learning, in six Books," 1656, folio; "Annotations on the five poetical Books of the Old Testament, viz. Job, Psalms, Proverbs, Ecclesiastes, and Canticles," 1657, folio; "Choice Observations on all the Kings of England, from the Saxons to the Death of King Charles I." 1661, 8vo. &c. *Wood's Athen. Oxon. vol. II.*—M.

LEIGHTON, Robert, a pious and excellent Scotch prelate in the seventeenth century, was the son of Dr. Alexander Leighton, who suffered so severely under the inhuman sentence of the high-commission court, as has been particularly mentioned in the life of archbishop Laud; but we have no information concerning either the place or time of his birth. He was sent for education into Scotland, where he distinguished himself above his fellow students, by the proficiency which he made in the Latin, Greek, and Hebrew languages, as well as by his progress in philosophical and theological learning, and particularly in his acquaintance with the scriptures. He was also remarkable for his early piety, his great humility, and the regularity and ascetic strictness of his manner of living. After having finished his course of academical studies in Scotland, he was sent abroad for further improvement, and spent some years in France, till he could speak the language of the country like a native. Upon his return home, after having passed through his trials for the ministry with great approbation, he obtained presbyterian ordination, and was settled at Newbottle, near Edinburgh. His discourses were prepared for the pulpit, with the greatest care. His voice was but weak, so that he could not be well heard by large auditories. He had, however, says bishop Burnet, "a sublime strain in preaching, with so grave a gesture, and such a majesty both of thought, of language, and of pronunciation, that I never once saw a wandering eye where he preached, and have seen whole assemblies often melt in tears before him." Soon after his settlement at Newbottle, his sentiments on the subject of ecclesiastical discipline underwent a change, and he entered into a correspondence with many of the episcopal party. To the presbyterians he conceived a dislike, and to their covenant; particularly, the imposition of it, and the treatment shewn towards those who could not conscientiously take it. Hence he grew weary of mixing with them, and seldom attended the presbytery; choosing rather to live in retirement, and to confine himself to the care of his own parish. His main object was, faithfully to instruct his flock in the great principles and duties of religion and virtue, and to exhort them to live in charity, without troubling themselves with religious and political disputes. In the classical and provincial meetings of ministers, the question was addressed to each, Whether they preached the duties of the times? meaning an adherence to the covenant, and the ruling poli-

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tics of the day. When it was found by Mr. Leighton's answer, that these subjects constituted no part of his public exhortations, and he was rebuked for such an omission, he said in reply, "if all the brethren have preached to the times, may not one poor brother be suffered to preach on eternity?" In the year 1648, he declared himself for the engagement for the king; by which means he would have been exposed to much trouble, had not the earl of Lothian, who lived in his parish, proved his friend, and prevailed with the men in power not to molest him. When some of his parish were ordered to make public profession of repentance, for the same act, he told them, that they had embarked in an undertaking in which he believed that they had neglected their duty to God, and had been guilty of injustice and violence, of drunkenness and other immoralities; and he charged them to repent of these very seriously, without adverting to the quarrel, or the grounds of that war. At length, finding that he could submit no longer to the ecclesiastical impositions of the presbyterians, and being unwilling to live in strife and contention, he resigned his parish in silence, and withdrew into retirement. It appears that he had now exercised the duties of the ministry about ten years, and had acquired a very high reputation for learning, abilities, and excellence of character.

Soon after this, a vacancy having taken place in the office of master, or principal of the college of Edinburgh, and being in the gift of the magistrates and town-council, at their unanimous request he was prevailed upon to accept of it; which he was the more readily induced to do, as it was not subject to the interference of any ecclesiastical judicatories. In this situation he conducted himself, during ten years, with a degree of diligence, wisdom, and prudence, that engaged universal respect and esteem, and proved of essential benefit to the students in that seminary. Besides his general superintendence, and excellent advice, he would often preach to them: and if crowds broke in, which they were apt to do, he would go on with his discourse in Latin, with a purity and animation that charmed all who understood him. During the vacations he sometimes paid visits to London, where he had an opportunity of examining the characters of the most eminent men in Cromwell's court, and in the several parties then about that city; but without being much pleased with any of them. Sometimes he went to Flanders, where, among the different orders and parties of the Romish church, he considered the followers of Jansenius to be the least objectionable, since they seemed to be intent on bringing things, if possible, to the purity and simplicity of the primitive ages; which was the constant object of his thoughts. He was of opinion, that controversies had been too much insisted upon by all persuasions, and had been carried too far. Soon after the restoration, when it was determined to establish episcopacy in Scotland, Leighton was fixed upon as a proper person for the mitre; and though he endeavoured as much as possible to decline that promotion, he was at length persuaded, that a regard to the interests of the church rendered it his duty to accept of it. The diocese which he made choice of was that of Dunblane, of small extent and little revenue; to which the deanery of the chapel royal was annexed. He was consecrated, together with Sharp, and two other Scotch bishops, at the abbey church of Westminster; which occasion was celebrated with so much feasting and jollity, that Leighton could not avoid remarking, that "it had not such an appearance of seriousness or piety as became the new modelling of a church." Afterwards he endeavoured to persuade Sharp to concur with him in adopting some moderate plan for uniting the presbyterians and episcopalians, founded on archbishop Usher's scheme; but to his astonishment, he found him unwilling even to talk on such a subject. He, as well as the other new bishops, seemed only intent on getting possession of their sees. This circumstance was discouraging to Leighton, who entertained apprehensions that such men were not designed by Providence to build up the church. These bishops went down to Scotland in one coach; but when they came to Morpeth, finding that they intended to be received at Edinburgh with great pomp, Leighton left them at that place, and arrived at the capital some days before them. He hated all the appearances of pride and vanity. He would not have the title of lord given him by his friends, and was not easy when others would use it in addressing him.

Leighton soon perceived, with deep concern, that the government was determined to enforce conformity on the presbyterians, by the most rigorous measures, and laboured with great zeal to shew the impolicy of such proceedings. And in the session of parliament in April 1662, when the ministers to whom the oath of allegiance and supremacy, which had been enacted in a former parliament, was tendered, consented to take it, with an explanation

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which they presented to the house; he pleaded strenuously that it might be accepted. Sharp, with his usual vehemence, answered, that it was below the dignity of government to make acts to satisfy the scruples of peevish men; and "that it ill became them, who had imposed their covenant on all people, without any explication, and had forced all to take it, now to expect such extraordinary favours." "For that very reason," replied Leighton, "it ought to be done, that all people may see the difference between the mild proceedings of the government now, and their severity: and that it ill became the very same persons, who had complained of that, now to practise it themselves; for thus it may be said, the world goes mad by turns." But the voice of violence prevailed. In his own diocese, however, bishop Leighton practised the moderation which he recommended, and set an edifying example to the rest of his dignified brethren. He visited it constantly once a year, preaching and catechising from parish to parish. He continued his private and ascetic course of life, and gave all his income, excepting what little he expended on his own person, to the poor. He studied to render his clergy a well-informed, serious, and useful body of men; and he connived at the preaching of presbyterian ministers in districts where the people were particularly attached to them. By these means he acquired very general esteem and respect in the greater part of his diocese, and even mollified some of those who were most adverse to episcopacy. In the year 1665, the proceedings in Scotland by the ecclesiastical high-commission were so intemperate and illegal, that Leighton was prevailed upon to go to court, and to lay before the king a true account of them. On this occasion he assured his majesty, that the measures which Sharp and the other members of the court pursued were so violent, "that he could not concur in the planting of the Christian religion itself in such a manner, much less a form of government. He, therefore, begged leave to quit his bishopric, and to retire: for he thought he was in some sort accessory to the violences that were done by others, since he was one of them, and all was pretended to be done to establish them and their order." The king seemed to be sensibly affected with the account which our worthy prelate gave him of the state of the country; and soon afterwards an order of council was issued for discontinuing the ecclesiastical commission, and more lenient measures were promised to be pursued with respect to Scotland: but the king would not suffer Leighton to resign his see.

In the year 1667, bishop Leighton was again prevailed upon to go to London, where, in two audiences of the king, he laid before him the madness of the former administration of church affairs, and the necessity of adopting more moderate counsels: in particular, he proposed a comprehension of the presbyterian party, by altering the terms of the laws a little, and by such abatements as might preserve the whole for the future, by granting something for the present. In consequence of these audiences, and of further information obtained from Scotland, the king wrote a letter to the privy council, ordering them to indulge such of the presbyterians as were moderate and loyal, so far as to suffer them to serve in vacant churches, though they did not submit to the ecclesiastical establishment. This indulgence exasperated the episcopal party in Scotland, who, in a synod held at Glasgow, in which archbishop Burnet presided, complained of it as illegal, and as likely to be fatal to the church; and directed an address to be drawn up to the king, expressive of their sentiments, though they did not venture to present it. A copy of it, however, was privately obtained and sent up to court, and drew down the king's resentment on the head of the archbishop. When the parliament met, an act was obtained, a clause of which declared the settling of all things relating to the external government of the church to be a right of the crown. This clause, as Leighton informed Burnet, was surreptitiously inserted after the draught and form of the act was agreed upon, and was generally attributed to Lauderdale. Such a prodigious extension of the prerogative excited the alarm both of the episcopalians and presbyterians; the former of whom said, that it made the king a pope, and the latter that it placed him in Christ's stead. Archbishop Burnet felt the first effects of this act, who found it necessary to resign his see, that he might escape the vengeance with which he was threatened. This dignity Leighton was strongly pressed to accept of, but he declined it. At length, being sent for by the king, and promised the assistance of the court in bringing about his favourite scheme of a comprehension of the presbyterians; in 1670, Leighton undertook the administration of the see of Glasgow, and in the following year consented to be translated thither. His scheme of accommodation, the particulars of which may be seen in Burnet's history, was by the king's direction, turned into instructions; by which Lauderdale was

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authorised to pass the concessions that were to be offered into laws. Encouraged by this support, our archbishop held repeated conferences with some of the most eminent presbyterian ministers; but he found the task of reconciling them to the most moderate form of episcopacy utterly impracticable. He also found, that the odium of the episcopal party was daily increasing against him, who represented that under the pretence of moderation he was secretly undermining their cause. Being thus circumstanced, and having no longer any hope of being able to carry on his great designs of healing the divisions and reforming the abuses in the church, this worthy prelate resolved to relinquish his see, and to retire to a private station. He said, that "his work seemed to be at an end; and that he had no more to do, unless he had a mind to please himself with the lazy enjoying a good revenue." At the end of the year 1678, therefore, he came to London, and having obtained the king's reluctant acceptance of his resignation, retired to a house in Sussex. Here he lived ten years, in great privacy, occupied in study, meditation, and prayer, and doing all the good in his power: for in the parish in which he lived, and in the adjoining parishes, he was constantly employed in preaching and reading prayers; and he distributed, through the hands of other persons, whatever he possessed beyond the means of subsistence, in acts of benevolence and charity. This excellent prelate, whose character is sufficiently displayed in the narrative of his life, died of a pleurisy in 1684, when he was above seventy years of age. He was the author of "Prælectiones Theologicæ," published in 1693, 4to.; "A Commentary on the First Epistle of St. Peter, Chap. i. and ii." 1693, 4to.; and of "Sermons," of which a volume was published in 1692, in octavo, and another including some select works and letters of the archbishop, in 1758, 8vo. *Life prefixed to the last-mentioned article. Burnet's History of his own Times, vol. I. passim.*—M.

LELAND, JOHN, an eminent English antiquary, was born in London, probably about the end of Henry VII.'s reign. He was educated at St. Paul's school under William Lily, whence he was sent to Christ's-college, Cambridge. After a residence of some years in that university, he removed to Oxford, and entered at All Soul's-college. For further improvement, especially in the Greek language, he travelled to Paris, where he cultivated an acquaintance with some of the greatest scholars of the age, and also acquired a knowledge of several modern languages. Upon his return he took orders, and obtained a rectory in the marches of Calais. Henry VIII. appointed him one of his chaplains, and the keeper of his library, and conferred upon him the title of royal antiquary, which no other person in this kingdom, before or after, possessed. This was not a mere title; for in 1533, a commission was issued under the great seal, empowering Leland to make search after all objects of antiquity in the libraries of all cathedrals, abbeys, priories, colleges, &c. as also all places in which records and public writings were reposited. In consequence he spent above six years in travelling through England, suffering no part to escape his researches; nor did he confine himself to the objects particularly mentioned in his commission, but visited all the remains of antient buildings and monuments of every kind, with a view of collecting every thing that could illustrate the history and antiquities of this nation. At the dissolution of the monasteries he was much affected with the probable loss of many of the manuscripts they contained, and made application to secretary Cromwell to get them conveyed to the king's library. Other benefices were conferred upon him; one of which was a canonry in King's-college, now Christ-church, Oxford; another, a prebend in the church of Saruin. He retired, with his great collections, to his house in London, for the purpose of digesting them, and preparing the great publications he had promised to the world; but either too intense study, or some other cause, brought upon him a derangement of mind, about the year 1550, from which he never recovered. He died in 1552, and was buried in his parish-church of St. Michael le Quern. Leland published during his life several Latin poems of considerable elegance, and some tracts on antiquarian subjects. His manuscript collections, after passing through various hands, came for the most part into the Bodleian library, and great use has been made of them by Bale, Camden, Burton, Dugdale, and other antiquaries. A volume of his small Latin poems was published in 1589, by Thomas Newton, of Cheshire, with the title of "Principum & illustrium aliquot & eruditorum in Anglia virorum Encomia," &c. *Lond.* 4to. From his collections, Antony Hall published, in 1709, "Commentarii de Scriptoribus Britannicis," *Oxon.* two vols., 8vo. "The Itinerary of John Leland, the Antiquary," was published by Hearne, at Oxford, in nine vols. 8vo. 1710, reprinted in 1745. The same editor published "Joannis Lelandi Antiquarii de

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Rebus Britannicis Collectanea," *Oxon.* 1715, six vols. 8vo.; reprinted in 1770. *Biograph. Brit.*—A.

LELAND, JOHN, a learned English protestant-dissenting divine in the eighteenth century, was born at Wigan, in Lancashire, in the year 1691. When he was very young, his father removed with his family to Dublin, where the subject of this article was seized with the small-pox, which was of so malignant a kind, that it entirely deprived him of his understanding and memory. In this melancholy condition he remained almost twelve months; and when the use of his faculties was restored, all his former ideas seemed expunged, and he had entirely forgotten whatever he had learned before he was attacked by this distemper. He now discovered, however, great quickness of apprehension, and a strong memory, by which he recommended himself so much to notice, that his parents resolved to bring him up to a learned profession. Being sent to a proper school, he soon made such a proficiency as fully answered the expectations of his friends; and was then placed under a celebrated tutor, with whom he went through a course of philosophy. Afterwards, with the assistance of some learned and worthy ministers, he diligently applied himself to the study of Hebrew and divinity, till he became well qualified for the ministerial office. He had not long engaged in this character, before he was invited to preach statedly to a congregation of protestant dissenters in Dublin, with a view to a future settlement with them; and he gave such satisfaction both in his professional exercises, and in his private conduct and manners, that he was soon invited to become joint-pastor with the rev. Mr. Weld; to which office he was ordained in 1716. The duties of this new relation were discharged by Mr. Leland with the utmost diligence and fidelity; while, at the same time, by indefatigable application to his studies, he acquired such a considerable stock of literature and useful knowledge, as raised him to distinguished reputation in the learned world. In the year 1733, he first commenced author, by publishing "An Answer to a late Book, entitled, 'Christianity as old as the Creation,'" &c., in two vols. 8vo. Notwithstanding that several able replies to this specious and dangerous work had already appeared, Mr. Leland was of opinion that much remained to be said, in order to expose the author's fallacious reasonings, inconsistences, and contradictions. This task he undertook, and executed it in a manner which reflected great credit on his diligence, learning, and sagacity. In the year 1737, he embarked in controversy with Dr. Morgan, by publishing, "The Divine Authority of the Old and New Testament asserted, &c. against the unjust Aspersions and false Reasonings of a Book, entitled, 'The moral Philosopher,'" 8vo. The design of this treatise was, to take a distinct view of what Dr. Morgan had offered, both against revelation in general, and the Holy Scriptures in particular; and it induced the doctor to level the second volume of his "Moral Philosopher" chiefly at our author. In reply to this attack, Mr. Leland published a second volume of "The Divine Authority of the Old and New Testament asserted;" in which the various misrepresentations, the unjust aspersions, and the confident attempts of his antagonist to impose falshoods upon his readers, are very satisfactorily detected and exposed. The learning and abilities displayed by our worthy divine, in these publications, and the essential services which he rendered by them to the Christian cause, procured him many marks of respect and esteem from persons of the highest rank in the established church, as well as from the most eminent of his dissenting brethren; and in the year 1739, the university of Aberdeen conferred upon him, in the most honourable manner, the degree of doctor of divinity.

In the year 1742, appeared the celebrated pamphlet, entitled, "Christianity not founded on Argument;" in which the author, under specious appearances of zeal for religion, endeavoured to shew, that the Christian faith has no foundation in reason, nor any thing to support it but a wild and senseless enthusiasm, destitute of all proof and evidence. In answer to this disguised and illiberal attempt to expose Christianity to the derision of mankind, Dr. Leland wrote "Remarks on a late Pamphlet, entitled, 'Christianity not founded on Argument,'" in two letters, which were published separately; in which he represents, with great perspicuity and conciseness, the absurdity and ill tendency, as well as the manifold inconsistencies of this author's scheme, and, at the same time, gives a plain confutation of the principal arguments from Scripture and reason by which he pretended to support it. In the year 1753, Dr. Leland distinguished himself still further as the advocate of Christianity against its most insidious opponents, by publishing, "Reflections on the late Lord Bolingbroke's Letters on the Study and Use of History; especially so far as they relate to Christianity and the Holy Scriptures," 8vo. This

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work he undertook by the advice of his worthy friend, the rev. Dr. Thomas Wilson, rector of Wilbrook, in London, and prebendary of Westminster; who judiciously urged, that it was highly proper to take notice of the abuse attempted to be thrown upon Christianity and the Holy Scriptures, by a writer of so great name as lord Bolingbroke, whose specious insinuations and confident assertions might probably make disadvantageous impressions upon minds too well prepared to receive them. Dr. Leland was now justly considered to be a master in this branch of controversy, the course of his studies having made him particularly conversant with those writings which about this period were so frequently published, for the purpose of setting aside all revelation. And he had ably succeeded, in conjunction with other valuable writers, in detecting their sophistry and misrepresentations, in refuting their fallacious reasonings, and in shewing that they were far from being such formidable champions for the deistical cause as many had been apt to suppose. Since, however, there are few who have leisure or patience for a particular enquiry into a voluminous controversy, some judicious well wishers to the interests of Christianity were of opinion, that it might be of essential service to give a summary view of the most noted books which had been published against revealed religion, for above a century, with proper observations upon them. This task our author was engaged to undertake, by some persons for whom he had a particular regard; and in 1754, he committed to the press "A View of the principal Deistical Writers that have appeared in England, in the last and present Century; with Observations upon them, and some Account of the Answers that have been published against them, in several Letters to a Friend," 8vo. The design of this work was to give some idea of the productions of the deistical writers, and of the several schemes which they have advanced, as far as the cause of revealed religion is concerned. There is also an account subjoined, of the most remarkable answers to them which had fallen under our author's special notice. At the end, some reflections are offered, which seem naturally to arise from such a view as is here given; observations are also made on the conduct of the deists in the management of the controversy; and the whole concludes with a brief representation of the evidences for the Christian religion, and of its excellent nature and tendency. In this work the author ably maintained the reputation which he had acquired by his former productions, and it deservedly met with a very favourable reception from the public.

When Dr. Leland published this "View of the Deistical Writers," he had no intention of engaging any further in a work of that nature: but soon after its appearance, some judicious persons expressed their surprise that no notice was taken of Mr. Hume, who was looked upon to be one of the most subtle writers who had of late appeared against Christianity. About the same time, likewise, the works of lord Bolingbroke were published, in five vols. 4to.; of which the last three seemed to be principally intended against revealed, and even against some important principles of natural, religion. It was, therefore, thought proper that Dr. Leland, in order to complete the design which he had proposed in publishing his "View," should add a supplement, relating to the productions of these two celebrated authors. Accordingly, after a careful perusal of them, in 1756, he published his observations upon them in a second volume, conducted, like the former, in the epistolary form. Soon after the appearance of this volume, the author received some letters relating to his work, which induced him to reconsider some parts of it, and to give such further additions and illustrations as he thought might be of advantage to the main design. At the same time he had been desired to prepare a new edition of the "Reflections upon Lord Bolingbroke's Letters," &c.; and as the subject has a near affinity to those which are treated of in the "View," and would consequently help to complete that part of the work which relates to his lordship, it was judged adviseable to publish a distinct volume, comprehending the author's additions and illustrations, together with these "Reflections." The whole of this useful work was thus comprised in three volumes, and secured to the author not only very general public approbation, but the particular notice of some persons of great merit and distinction, whose concern for religion, and zeal for our common Christianity, inclined them candidly to overlook smaller differences and distinctions. Dr. Leland was thus encouraged to continue his active exertions in this good cause to a very advanced age. When he was more than seventy years old, he was attacked with so violent a fever, that his recovery was doubtful; and though he was entirely resigned to the will of God, it gave him no small pleasure to have his days a little prolonged, that he might put the finishing hand to a work which had cost

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him more application than any of his former writings, and with which he intended to close his learned labours. Accordingly, soon after the restoration of his health, this work made its appearance, in two volumes, 4to., under the title of "The Advantage and Necessity of the Christian Revelation, shewn from the State of Religion in the ancient heathen World, especially with respect to the Knowledge and Worship of the one true God; a Rule of moral Duty; and a State of future Rewards and Punishments," &c. This valuable performance, also, met with the reception from the public of which it was deserving; and it was afterwards reprinted, in two volumes, 8vo. From this time our author enjoyed a greater share of health and spirits than he had known for many years before, until a few months before his death, occasioned by an inflammation of his lungs, which proved fatal to him on the 16th of January, 1766, when he was in the seventy-fifth year of his age. Dr. Leland was distinguished by considerable abilities, and very extensive learning. He had a quick apprehension, a solid judgment, and a memory so remarkably tenacious, that he was often called *a walking library*. His moral character was equally amiable and excellent. As he entertained the noblest sentiments of the deity, his perfections and providence, so his piety was liberal, rational, and manly; and, indeed, the whole of his conduct was regulated by the principles of that religion which he knew so well how to defend. His temper was naturally warm; but, by maintaining a strict discipline over his passions, he never suffered it to betray him into improper behaviour; and in his discharge of every relative and social duty he was truly exemplary. Soon after his death, a collection of his "Sermons" was published, in four vols. 8vo., with a preface, giving some account of the life, character, and writings of the author; from which the materials of the present article have been extracted. —M.

LELY, Peter, knight, a celebrated portrait-painter, was born at Soest, in Westphalia, in 1617. His father, whose family name was Vander Vaas, a native of Holland, was a captain in the garrison of that town. Peter received his first instructions in painting from Grebber, at Haerlem, and began with practising in landscape, and historical pieces less than life. Attracted by the encouragement given to the arts by Charles I. he came over to England, in 1641, and was led by the fame and fortune of Vandyke to emulate him in portrait-painting. He obtained an introduction to the king, and painted his portrait, as he also did that of Cromwell; but it was not till after the restoration that he rose to the height of his fame and prosperity. He fell in with the voluptuous taste of the new court in his representation of the beauties who adorned it, and

——— On animated canvass stole
The sleepy eye that spoke the melting soul.

He painted with a light and delicate pencil, and a lovely tone of colouring; gave great grace to the airs of his heads, and the attitudes of his figures; made his fancy-draperies flow with ease and elegance, and by his attention to impart beauty even where he did not find it, became the favourite ladies'-painter. He has transmitted the features of most of the fine women in the court of Charles II., if not with striking truth, yet in their fairest form; but he displays more art than genius, and, by an uniform attention to please, has fallen into an uniformity of manner. He was, however, not only employed upon beauties, but several of the eminent men of the time chose to be represented to posterity by his pencil. Lely was in great favour with Charles II., who made him his principal painter, and honoured him with knighthood. He acquired wealth, part of which he employed in the purchase of a fine collection of pictures and drawings, which after his death sold for 26,000*l.* Sir Peter married an English lady of beauty and family, and purchased an estate at Kew, where he resided in the summer, living in a style suited to his fortune. He was not free from jealousy as an artist, and viewed with anxiety the rising reputation of Kneller. He was seized, as he was painting the duchess of Somerset, with an apoplectic fit, of which he died in 1680, at the age of sixty-three. His remains were interred in Covent-garden church, under a monument, with his bust carved by Gibbons. Lely's works are dispersed in collections throughout England. The *beauties* at Windsor by his hand are much admired, and form a principal decoration of that palace. *Walpole's Aneed. Biog. Brit.*—A.

LEMERY, Nicholas, an eminent chemist, son of Julian Lemery, a *procureur* in the parliament of Normandy, of the calvinist persuasion, was born at Rouen, in 1645. He was brought up to the business of pharmacy, in his native city, and, in 1666, went to Paris in order to obtain that knowledge of chemistry which he perceived to be the basis of the art of preparing medicines. He took some in-

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structions from Glaser, demonstrator of chemistry in the royal garden, and then travelled for further improvement. He spent a considerable time at Montpellier, then famous for its apothecaries and preparations; and returned to Paris, in 1672, well furnished with all the knowledge in his branch which the kingdom at that time would afford. Through the friendship of M. Martin, apothecary to the prince of Condé, he gave a course of chemical lectures, at the laboratory in the hotel of that prince. He had soon after a laboratory of his own, at which, though little better than a dark cellar, he assembled a brilliant auditory, consisting not only of men of science, but even of ladies, who were drawn thither partly by love of knowledge, and partly by fashion. He also took boarders in his house, whom he instructed in chemistry and pharmacy; and the preparations which came from his hand had a great sale in Paris and the provinces. One article in particular was the source of great profit; the magistery of bismuth, known as a cosmetic by the name of *Spanish white*, which no person in Paris but himself knew how to prepare. Lemery performed a real service to science, by divesting chemistry of the veil of obscure and mystic language which it had so long worn, and placing its facts within the reach of all persons of sense and education. In 1675, he gave to the public from the press his "Cours de Chymie;" and seldom has a work upon a scientific topic been so popular. It sold (says Fontenelle like a novel or a satire; new editions followed year after year, and it was translated into Latin, and into various modern languages. The chief value of this work consisted in the clearness and accuracy with which the operations on the different kingdoms of nature were described: the science was not yet sufficiently advanced for a rational theory of these processes.

The persecuting spirit which disgraced the latter part of the reign of Lewis XIV. began, in 1681, to disquiet our chemist, and he received an order to lay down his office of public lecturer within a limited time. In 1683 he went to England, and was favourably received by Charles II., who had an attachment to chemical pursuits. He returned, however, to his own country, and thought to protect himself by the degree of doctor of physic, which he obtained at Caen. At Paris he acquired employment in his new character; but the revocation of the edict of Nantes, which interdicted the practice of physic to Protestants, reduced him to such difficulties, that his constancy at length gave way; and, in 1686, he, with his family, was reconciled to the catholic church. He now resumed medical practice, and easily obtained letters patent from the king permitting him to continue his lectures, and to vend his chemical remedies, several of which he kept secret. In 1697, Lemery published his "Pharmacopée Universelle." This work consists of a collection of all the formulæ given in all the books of pharmacy and dispensatories in Europe, with corrections and improvements; and though overloaded with articles, was a valuable performance at the time. In the next year appeared his "Dictionnaire Universel des Drogues simples," a still more useful work, though considerably short of perfection. Of its various editions, that with the additions of Jussieu is the best. Upon the re-establishment of the Academy of Sciences, in 1699, Lemery was appointed associate-chemist; and soon after, on the death of Bourdelin, he obtained a pensioner's place. He communicated some memoirs to this body, and read before it the papers which in 1707 he published collectively, under the title of "Traité de l'Antimoine." This was a complete account of all the medicinal preparations of that mineral known at that period. He soon after began to feel the infirmities of age, and, in 1715, was carried off by an apoplexy. Lemery was a very industrious man, and spent all his time in sick-chambers, the academy, his closet, and laboratory. His manners were plain and simple: he was a sincere friend, and upright in the commerce of life. *Fontenelle Éloges des Academiciens. Halleri Bibl. Bot.*—A.

LEMERY, Lewis, son of the preceding, was born at Paris in 1677. He acquired under his father a taste for chemistry and medicine, and was admitted to his doctor's degree, in 1698. He gave chemical lectures in the royal garden in 1708, and was made one of the physicians of the Hotel-dieu, in 1710, which place he held to his death. In 1712 he was received as an associate in the Academy of Sciences, and became a pensioner on the death of his father, in 1715. He purchased a place of king's physician, and in that quality attended the infanta of Spain back to her own country. In 1731, he obtained the professorship of chemistry in the royal garden, in place of Geoffroy. He was afterwards particularly attached to the duchess of Brunswick, and the dowager princess of Conti, in whose hotel he passed great part of his time. He died in 1743. The works of Lewis Lemery are, "Traité des Alimens," 1702, 12mo., chiefly relating to vegetable

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articles of food, of which it gives a description, with an account of their qualities: this work was much augmented in an edition by Bruhier, two vols. 12mo. 1755. "Dissertation sur la Nourriture des Os," 1704, 12mo.: in this treatise he maintains the opinion, that the bones are nourished by a peculiar gelatinous fluid, deposited in their substance by the small arteries, and not by the marrow. To this are added three letters on the generation of worms, against Andry. In the Memoirs of the Academy of Sciences, he has given several papers on the analysis of plants, and on other chemical topics, on monstrous births, &c. *Eloy Dict. Halleri Bibl. Botan. & Anat.*—A.

LEMOS, THOMAS DE, a learned Spanish Dominican monk, and celebrated defender of the doctrines of Aquinas against the Molinists, was born at Rivadavia, in Gallicia, about the year 1545. When the disputes commenced between the Dominicans and Jesuits, relating to the subject of grace, towards the close of the sixteenth century, he acquired high reputation by the zeal and dexterity with which he supported the opinions of St. Thomas at Valladolid. After silence had been imposed on the contending parties by pope Clement VIII., and he had assembled at Rome a sort of council for the decision of this controversy, known by the name of the congregation *de auxiliis*, Lemos was appointed, at a general chapter of his order held at Naples in 1600, to plead the cause of their patron at the papal tribunal. Here he obtained great applause by the learning, skill, and eloquence which he displayed, and is considered by his order as having immortalized himself, by the success with which he defended the glory of St. Thomas. After the congregation was dissolved he returned to Spain, where Philip II. offered him a bishopric, which he declined; but he accepted of a pension from the royal treasury. He died in 1629, about the age of eighty-four. He was the author of "Panoplia Gratiæ," published in 1766, in two vols. folio, in which the questions concerning grace, free-will, and predestination, are largely and profoundly discussed; "Acta Congregationum et Disputationum, quæ coram Clemente VIII. et Paulo V. de Auxiliis divinæ gratiæ sunt celebratæ," 1702, folio; and numerous treatises in controversial divinity. *Moreri. Nouv. Dict. Hist.*—M.

LENCLOS, ANNE, or NINON DE, one of the illustrious women of a licentious and frivolous age and country, was born at Paris in 1616. Her father, the sieur de l'Enclos, a gentleman of Touraine, had served with reputation in the army, and was reckoned a man of wit: her mother was a devotee. She lost both parents at the age of fifteen; and being left mistress of a good fortune, without any one to controul her, she determined to adopt a mode of life entirely suited to her inclinations. She had derived her philosophy from the works of Charron and Montagne, which she began to meditate at the age of ten. Nature had given her beauty, but this quality without the graces, was, according to her, "only a hook without a bait." She, therefore, made herself mistress of all the accomplishments proper to her sex; she played well on the harpsicord, sung with taste, and danced with elegance. She likewise studied the art of conversation, and qualified herself for the company of the most cultivated persons of her time. Amorous by constitution, and licentious by principle, she resolved to give free indulgence to the tender passion without the shackles of a serious engagement. She was not mercenary, and never sold her favours: her fugitive attachments seem partly to have been prompted by personal attractions, partly by vanity; for they included men of high rank and reputation, as well as men of gallantry and fashion. It is much less extraordinary, that she was complimented and consulted by some of the most eminent writers of the time, than that her friendship was sought by some of the most respectable of her own sex. She was long intimate with the celebrated madame de Maintenon, when the wife and the widow of Scarron; and it is said, that this illustrious lady, when a partner in the throne, wished to engage Ninon, first reformed, to live with her, and dispel the dreadful ennui which was the price of her elevation. Ninon, however, wisely preferred her liberty to the prison of Versailles; and she was proof against all the efforts of directors and devotees to bring her to sober reflection. As she retained her personal charms to a late period, and her mental attractions to the close of life, she was long the object of admiration, and had the honour of forming more than one generation of young men of fashion. Mothers were pleased to see their sons in her train, as she always promoted decorum, and the air of good company, and was capable of disinterested friendship to those who confided in her. The power of her mature beauty was tragically illustrated by the often-told adventure of one of her sons, who, being brought up in ignorance of his birth, fell desperately in love with his mother. It is said that she disclosed the secret at the moment

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when he thought himself at the point of obtaininghis wishes, and that the shock so overpowered him, that he threw himself upon his sword. The credit and apparent satisfaction in which she passed her days could not but favour the prevailing dissoluteness of manners, and forms a satire on French morality; yet that she was herself conscious of having mistaken the way to true happiness appears from a passage in one of her letters to St. Evremond. "Every one tells me (says she) that I have less cause to complain of time than any other person. However that be, if such a life had been proposed to me, I would have hanged myself." She died at the age of eighty. Whether her last moments corresponded with the rest of her life, or whether she died as a good Christian (for both have been asserted), is of very little consequence to mankind. A set of supposititious letters in her name to the marquis de Sevigné has been given to the public. Some of her real ones, contained in the works of St. Evremond, are written with more nature and delicacy. *Moreri. Nouv. Dict. Hist.*—A.

LENFANT, David, a French Dominican monk and voluminous writer in the seventeenth century, was born at Paris, in the year 1603. He embraced the ecclesiastical life when he was about seventeen years of age, and by his conduct and manners acquired the esteem of his superiors, while he secured their applause by his uncommon literary industry. He died in 1688, when about eighty-five years old. In 1655, he published, "Sancti Bernardi Abbatis Biblia," in 4to., containing a collection of all the illustrations of texts of scripture, dispersed throughout the works of that writer. In 1656 and 1665, he published "Concordantiæ Augustinianæ," in two vols. folio, consisting of a concordance to all the opinions of that father; and in 1661, a collection of all the passages illustrative of texts of scripture in his works, under the title of "Biblia Augustiniana," in two vols. folio. In 1657 and 1659, he sent into the world a similar collection of all the texts from the Old Testament, with their illustrations, which occur in the publications of Thomas Aquinas, with the title of "S. Thomæ Aquinatis Biblia," in three vols. 4to.; and in 1680, he published "A general History of all Ages," in three vols. 12mo., which he extended to six vols. in 1684. This is a curious and singular, though superficial production, exhibiting a kind of chronological sketch of the most remarkable events, both in the church and the world, for every day in the year, from the birth of Christ to the date of its appearance. A more appropriate title to it would have been that of "An historical Calendar." *Moreri. Nouv. Dict. Hist.*—M.

LENFANT, James, a learned and eloquent French protestant divine in the seventeenth and early part of the eighteenth century, was born at Bazoche in Beauce, in the year 1661. He commenced his theological studies at Saumur, under the learned Lewis Cappel, professor of Hebrew; and continued them afterwards at Geneva. In both these situations, his diligence of application and his proficiency were highly commendable. He removed from Geneva to Heidelberg in 1683, where he was admitted to the ministry in the following year, and ordained pastor of the French church in that place. His pulpit talents were much admired, and recommended him to the dowager electress palatine, who appointed him her chaplain. In 1688, the invasion of the palatinate by the French rendering it unsafe for him to remain at Heidelberg, he removed to Berlin, where Frederic, elector of Brandenburg, appointed him pastor of one of the churches. Not long afterwards, Charlotte Sophia, queen of Prussia, nominated him her preacher; and upon the death of this princess, he was made chaplain to the king her son. He was also appointed a counsellor of the superior consistory, and elected a member of the Academy of Sciences at Berlin. In the year 1707, he paid a visit to England, where he preached before queen Anne, who was so much pleased with him that she offered him the post of one of her chaplains; but his attachment to Berlin induced him to decline this honour. His grand object in this journey was, to collect or consult scarce books and MSS. in order to procure materials for the historical works which are mentioned below. With this view, in the same year he visited Holland; and at subsequent periods, Helmstadt, Leipsic, and Breslaw. He died of a paralytic attack in 1728, about the age of sixty-seven. In person he was middle-sized, with an open pleasing countenance; his manners were simple and engaging; and his disposition truly amiable. He loved social intercourse, and seldom passed a day without seeing some friend or other; and he also loved his studies, to which he devoted an ample portion of his time. His publications were very numerous in the departments of divinity, ecclesiastical history, criticism, polite and miscellaneous literature. The most important of them are, his "History of the Council of Pisa," two vols. 4to., 1724; "The History of the Council of Constance,"

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two vols. 4to. 1727; and "The History of the Council of Basil," two vols. 4to., 1731. These histories, and more particularly the two former, are written with great ability and impartiality, and abound in interesting facts and curious researches. M. Lenfant also published, conjointly with M. Beausobre, "The New Testament, translated from the original Greek into French," two vols. 4to. 1728, with learned critical and useful illustrative notes; which is preceded by a general preface, or introduction to the reading of the holy Scriptures, useful for students in divinity, who have not the opportunity of consulting the voluminous works which treat of many curious as well as necessary points discussed in it. He likewise published, "De Inquirenda Veritate," 4to. 1691, which is a Latin translation of Malebranche's "Search after Truth;" "The History of Pope Joan, taken from the Latin Dissertation of M. Spanheim," 12mo., 1694; "Poggiana, or the Life, Character, Opinions, and *bon mots* of Poggio, the Florentine, with his History of the Republic of Florence," in two vols. 12mo., 1720; "Sermons," in two vols. 12mo.; various controversial treatises against popery; and numerous "Letters," "Dissertations," &c. inserted in the "Bibliotheque Choisie," and the "Bibliotheque Germanique." *Moreri. Nouv. Dict. Hist.*—M.

LENGLET, DU FRESNOY, NICHOLAS, a copious French writer, was born at Beauvois, in 1674. After he had passed through his initiatory studies at Paris, he applied particularly to theology, and composed several works in a strain of freedom which attracted the censure of the Sorbonne and other established bodies. He shewed himself little favourable to the mystic rhapsodies of Mary of Agreda, and attacked the reality of alleged visions, apparitions, &c. Probably disgusted with the opposition he met with, he quitted divinity for politics; and, in 1705, was sent by the minister for foreign affairs, Torcy, to reside at the court of the elector of Cologne, at Lille, in quality of secretary for the Latin and French languages. He was also entrusted with the management of the foreign correspondence with Brussels and Holland, by means of which he became acquainted with various plots and intrigues against the French interest. A discovery of this kind rendered him instrumental in defeating the treachery of an officer who had engaged to deliver one of the gates of Mons to the duke of Marlborough. Lenglet returned to France at the conclusion of this war, and employed himself in composing various literary works. At the time of the conspiracy of the prince of Cellemare, set on foot by cardinal Alberoni, he was chosen by the French ministry to penetrate into this intrigue; and his success was such that he was rewarded with a pension for life. He took a journey to Vienna, in 1721, and was appointed by prince Eugene (who had before known and favoured him) his librarian; but he soon lost the post, for want of fidelity in executing its duties. Such a defect, joined to his great aversion to restraint, will account for the little advantage he made of his connexion with the great, and for his continuing to live as an indigent man of letters to a very advanced age. He refused the invitation of an opulent sister who wished him to reside with her, and rather chose to remain in an obscure lodging with one servant. His mean appearance did not, however, prevent his being received in many great houses, on account of the vivacity of his conversation, and the extent of his knowledge. He was much inclined to causticity, and frequently passed the bounds both of prudence and decency in his writings, nor could he be prevailed upon to alter what was liable to objection. This freedom caused him ten or twelve times to be sent to the Bastille; and it is said, that he became so accustomed to this punishment, that upon seeing the usual exempt enter his room, he would say, "Ah! good morning, Mr. Tapin! Here, quick (to his maid), my bundle of linen, snuff, &c." and then cheerfully walked away with his conductor. His studies being chiefly turned to the early writers of the language, he affected their dialect in his discourse, and their plainness in his manners. He had, however, little regard to sincerity; and would readily maintain opinions contrary to his sentiments, when he had a motive so to do. In his latter years he was attached to chemistry, and was thought to be in quest of the philosopher's stone. The end of this singular man was tragical. Having sat down to read near the fire, he slumbered over his book, and, falling into the hearth, was burnt to death. He was then in his eighty-second year, and, from the soundness of his constitution, seemed likely to last some years longer.

The long catalogue of the publications of Lenglet is not now worth copying. A great part of them consist of editions of other writers, to which he added notes and illustrations, often satirical, and not unfrequently licentious. His best work is esteemed to be his "Methode pour etudier l'Histoire, avec un Catalogue des principaux Historiens," twelve vols. 12mo.,

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seven vols. 4to. Another upon a similar plan, also well received, was his "Methode pour etudier la Geographie," with a catalogue of the best maps, and an account of the principal geographers. Among the more curious of his works are "Traité historique & dogmatique du Secret inviolable de la Confession;" and "Histoire de la Philosophie Hermetique." *Moreri. Nouv. Dict. Hist.*—A.

LEO I. emperor of the east, succeeded Marcian in the year 457, through the favour of the patrician Aspar, whose stain of arianism excluded him from the empire. Leo was a native of Thrace, who had gradually risen in the Roman armies to the rank of a military tribune, and was principal steward of Aspar's household. He received the imperial crown from the hands of the patriarch of Constantinople, which is the first recorded instance of the dangerous employment of an ecclesiastic in that ceremonial. The disturbances in the western part of the empire in the early period of this reign, gave the Vandals under Genseric the opportunity of fixing themselves in Africa; and a correspondence of religion and interest induced Aspar secretly to favour their cause. Leo appears early to have entertained a jealousy of the power which had raised him to the purple; and in order to controul the influence of the family of Aspar, had secretly introduced Isaurian troops into Constantinople, and had married his eldest daughter Ariadne to Zeno, an Isaurian commander. He still, however, maintained an outward friendship with Aspar, to whose son Patricius he gave another of his daughters, at the same time creating him Cæsar. In 467 Leo put an end to the interregnum of the west, by investing Anthemius with the western diadem, and making an alliance with him. In conjunction with this emperor he fitted out a force for the recovery of Africa, which miserably failed of success under the command of Basiliscus (see *Genseric*). In 471 he delivered himself from his domestic apprehensions by causing Aspar and his son Ardaburius to be put to death without trial, on a charge of conspiracy. The remaining sons and friends of Aspar attempted to revenge this treachery, and the Goths attached to them committed great disorders in Constantinople, which were suppressed by Zeno. The Arians having lost their patron, were now treated with rigour by Leo, whose former tolerance of them is by the ecclesiastical writers reckoned the chief blot of his reign. He was, however, obliged to purchase a peace from the rebellious Goths, which he did not long survive. He died in January 474, after a reign of nearly 17 years. The epithet of *Great*, which has been applied to him, proves the degradation of the royal character in the eastern empire, since no qualities are to be traced in his actions in the least correspondent to that title. His moderation and love of justice have been praised, and several of his laws remain in the code of Justinian. *Univers. Hist. Gibbon.*—A.

LEO III. emperor, surnamed *the Isaurian*, was a native of Isauria, and originally named Conon. He was of an obscure family; yet his father must have acquired some wealth, since the introduction of his son to the imperial camp was accompanied with a present of 500 sheep. Conon, taking the appellation of Leo, served in the guards of Justinian II., and became his favourite; but having incurred the suspicion of his master, he was sent with a command to the Colchian war, in which he signalised his valour and conduct. Anastasius conferred upon him the command of the army in Anatolia, which station he occupied when that emperor was deposed, and Theodosius III. invested with the purple. Leo refused to acknowledge Theodosius; and being aided by Artavasdes, an Armenian of great influence, marched to Nicomedia, where he defeated the son of the new emperor, and thence advanced to Constantinople. Theodosius, unable to resist, agreed to resign the empire on condition that his life should be spared; and Leo ascended the throne without opposition in March 717. Soon after this accession, Constantinople was besieged by the Saracens; but after a considerable time spent before it, in which the city underwent great distress, they were constrained to abandon the enterprise. An attempt of the deposed Anastasius to recover his authority, which was favoured by several persons of rank in Constantinople, terminated in his capture and death, with the execution of his accomplices. Leo, in order to strengthen his throne, caused, in the fifth year of his reign, his young son Constantine, surnamed Copronymus, to be solemnly crowned. It was not till the year 726 that he ventured upon that attack upon image-worship which has rendered his reign memorable in ecclesiastical history, and has exposed his memory to all the malignity of bigoted zeal. For the cause of his hostility to this species of devotion, a Protestant will probably look no further than its manifest inconsistency with the principles of pure Christianity; but an early intercourse with Jews and Arabs has by the oppo-

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site party been suggested as the source of what they denominate his impiety. He began with assembling a council of senators and bishops, who concurred with him in directing the removal of images from the sanctuary and altar in churches; but proceeding in a second edict to enjoin the total expulsion of pictures and images, he was opposed by the patriarch Germanus, whom he exiled. The destruction of objects long so much venerated, and especially of a statue of Jesus Christ placed over one of the gates of the city, struck the superstitious people with so much horror, that a serious insurrection was the consequence, which was not quelled without much bloodshed. Leo had authority enough to enforce his reform in the eastern empire, but in the west it encountered a more formidable opposition. Pope Gregory II. declared with great warmth against the imperial edict, and excommunicated the exarch of Ravenna, who attempted to put it in force. The people of Italy openly revolted; Ravenna fell under the power of the Lombards; the Romans renounced their allegiance, and resolved to support the pope at their head. A fleet sent by Leo to chastise the revolters was wrecked in the Adriatic, which, of course, was interpreted by the orthodox as a divine interposition. Irritated by the resistance he met with, Leo (it is said) behaved with great cruelty against those of the opposite party who came under his power; and the Saracens took advantage of these dissensions to make incursions into the bordering provinces. To these calamities was added a destructive earthquake, which affected his capital, in the last year of his life. He died in 741, after an agitated reign of twenty-four years. *Univers. Hist. Gibbon.*—A.

LEO IV. emperor, son of Constantine Copronymus and a daughter of the chan of the Chozars, was born in 750, and succeeded his father in 775. Being of a weak constitution both of body and mind, his first care was to secure the succession of his son Constantine, whom he had by Irene, an Athenian virgin of great personal accomplishments (see her article). He caused his young son to be solemnly crowned by the patriarch, and declared him his partner in the empire. Leo IV. inherited his father's and grandfather's enmity to images, and is therefore reckoned by the Catholics one of the impious *iconoclasts*. Having found two images in the closet of the empress Irene, he is said never afterwards to have admitted her to his bed, and to have tortured to death those who had procured them for her. He obtained some advantages over the Saracens, and had the satisfaction of initiating into the Christian religion a king of the Bulgarians, who, in the preceding reign, had inflicted great evils on the empire. The death of this emperor, in 780, was, by the superstition of the age, imputed to the eruption of carbuncles on his head, in consequence of his having worn a crown studded with jewels, which he had sacrilegiously taken from the great church of Constantinople. *Univers. Hist. Gibbon.*—A.

LEO V. emperor, *the Armenian*, was the son of the patrician Bardas, and commanded an army against the Saracens in the reign of Michael I. His success, contrasted with the disgrace incurred by the emperor himself, who had marched against the Bulgarians, caused a revolt of the army in his favour, and Michael, either voluntarily or through compulsion, descended from the throne, to which Leo, without opposition, succeeded, in 813. He had been educated in the camp, and was ignorant of laws and letters; his administration, therefore, while it imitated the vigour, partook of the harshness and severity, of military discipline. He gained a complete victory over the Bulgarians, who were intimidated by their losses from molesting the empire for several years afterwards. In religion he followed the steps of the iconoclasts his predecessors, and by his banishment of the patriarch Nicephorus, and other votaries of image-worship, he drew upon himself an excommunication from pope Paschal I. He applied himself to the reformation of many abuses in the government, by which he made a number of malcontents. At the head of these was Michael, surnamed the Stammerer, formerly his fellow-commander in the army, and a principal instrument of his elevation. Though he had been enriched and promoted by Leo, he was dissatisfied with his reward, and formed a conspiracy against him. This was detected, and Michael was condemned to die on Christmas-day; but the holiness of the season having alarmed the empress Theophano with the idea of profanation, she prevailed to have the execution respited. In the mean time Michael having found means to inform his friends of their common danger, they assembled, and mingling with those who came to perform divine service early in the morning in the imperial chapel, concealed themselves till the entrance of Leo. At an appointed signal, they started up, and at first, through mistake, assaulted the priest who led the devotions. Perceiving their error, they rushed upon the emperor, who had retired to the altar; and

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disregarding the cross he held, and his cries for mercy, dispatched him with many wounds. This tragedy was acted in 820, after Leo had reigned with reputation near seven years and a half. *Univers. Hist. Gibbon.*—A.

LEO VI. emperor, surnamed *the Philosopher*, was the son of Basil I., who had caused him to be crowned as his partner in the empire in 870. The treachery of a monk, whose great sway at court the young prince had endeavoured to overthrow, produced his imprisonment, on the charge of a design against the life of his father; and he would have lost his eyes and his inheritance, had not his friends zealously exerted themselves to procure his release and restoration to favour. At the death of Basil in 886, Leo succeeded to the imperial throne; having a nominal partner in his brother Alexander, but himself possessing all the sovereign power. He began his reign by punishing the monk who had caused his disgrace, and banishing the patriarch Photius, whose ambition had occasioned various disorders. The Bulgarians, in this reign, renewed their usual hostilities against the eastern empire; and the ill success of the generals of Leo obliged him to submit to such terms of peace as they were pleased to impose. The Saracens also were very formidable during this period: they landed in Sicily, took the isle of Lemnos, ravaged the coasts of Asia, and struck terror into the capital itself. Several actions were fought by sea and land with various success, but the balance rather inclined against the emperor's arms. Conspiracies at home also disquieted him; and a blow with a club which he received from an assassin as he was walking in a religious procession, had nearly deprived him of life. Notwithstanding his title of *philosopher*, which he acquired from his literary reputation, his private conduct displayed an indolent and voluptuous character. On the death of his wife he married his concubine Zoe. She was succeeded in the imperial bed by a third wife; and upon her decease in childbed, Leo entered into a fourth marriage with another Zoe, who had already borne him a son. The emperor, in his theological zeal, had formerly issued an edict against even third marriages. His fourth nuptials were thought such a scandalous infraction of the discipline of the Greek church, that the patriarch Nicholas refused to concur in them, and proceeded to excommunicate the emperor after their celebration. For this offence he was deposed; but even the patriarch appointed in his room opposed an intended edict of Leo's, declaring fourth marriages lawful. As an excuse for the emperor, it is to be observed that he had no remaining issue by his former wives. He was much under the dominion of favourites, and was a long time governed by one Samonas, a refugee Saracen, who betrayed him in various instances, and was at length confined in a monastery. He was superstitious, and made pretensions to the art of foretelling future events by divination: some oracles under his name were current among the credulous Greeks. A total defeat of his fleet by the Saracens a short time preceded his death, which took place in 911, after he had possessed the throne above twenty-five years. He bequeathed the empire to his brother Alexander, as a kind of trust for his young son Constantine Porphyrogenitus. Leo, the philosopher, was educated under the learned Photius, from whom he derived an attachment to various kinds of erudition. He wrote or gave his name to several works, among which were a collection of sermons or homilies; a letter to the caliph Omar on the truth of the Christian religion; a circular pastoral epistle to his subjects; a treatise on military discipline, which was translated into Latin; and a collection of laws begun by his father, and entitled "Opus Basilicon." *Univers. Hist. Gibbon.*—A.

LEO I. pope, surnamed *the Great*, and a saint in the Roman calendar, according to the ordinary editions of the pontifical, was a native of Tuscany; but according to other and more probable authorities, he was born at Rome, where it is certain that he was brought up and educated. We are furnished with no certain particulars of his earlier years, before he was raised to the dignity of archdeacon of the Roman church, under the pontificate of pope Celestine. He occupied the same post under pope Sixtus III., and acquired a high reputation for piety, orthodox zeal, eloquence, address, and prudence in the management of business. The first memorable transaction in which we find him engaged was in the year 439, when the western empire was reduced to the lowest ebb, being overrun by the Goths, Burgundians, Franks, and Hunns, and governed by the empress Placidia, and her son Valentinian III., a youth of no experience, and of very slender abilities. In this crisis, a difference had arisen in Gaul, between the famous Aetius, the greatest general of his time, and Albinus, a lord in that country, of great interest and power, which threatened the most fatal consequences. To prevent them, Leo was sent to Gaul, as the fittest person who could

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be employed in such a negociation, to attempt a reconciliation between those great men; and happily succeeded in the object of his mission. His success in this undertaking caused him to be honoured at the imperial court as the deliverer of the empire, and added no little weight to the reputation which he had already obtained with the clergy and people of Rome. While he was yet in Gaul, pope Sixtus III. died, in the month of August 440; upon which the universal voice of the Romans proclaimed Leo his successor, no person presuming to enter into competition with a man of such exalted merit. A deputation was immediately sent to notify to him his election; and upon his return to Rome six weeks afterwards, he was received, by the people and clergy, with the greatest demonstrations of joy, and ordained to his high office in the month of September. He commenced his pontificate with the most zealous exertions as a Christian bishop, instructing the people committed to his care by his sermons, and the rest of the Christian world by his letters; endeavouring to revive the ancient discipline, and to banish many of the abuses which had crept into the church: but at the same time he enjoined some things not warranted by ancient usage, and contrary to the spirit of scriptural Christianity; and he directed his particular attention to the advancement of the authority and grandeur of the papal see. In the year 442, he wrote a letter to Rusticus, bishop of Narbonne, in which he extended the law of celibacy of the subdeacons, who, nevertheless, were not to abandon the wives whom they had married, while in inferior degrees, but, changing the carnal into a spiritual marriage, live with them, not as wives, but as sisters. In the year 445, he quarrelled with Hilary, bishop of Arles, for opposing the power of the papal see, as we have already seen in the life of that prelate; and, though he could never conquer Hilary's independent spirit, he obtained an edict from the emperor Valentinian, which put an end to the ancient liberties of the Gallican churches, and enforced those appeals to Rome, which gradually subjected all the western churches to the jurisdiction of the pretended successors of St. Peter.

About this time many of the Manichæans, flying from Africa after the conquest of Carthage by Genseric, king of the Vandals, had repaired to Rome, as to a place of safety. The orthodox zeal of Leo, however, would not suffer them long to enjoy tranquillity. As they had been deprived of the protection of the Roman laws by the unrepealed edicts of different emperors, he caused the strictest search to be made after them, and great numbers to be seized and imprisoned. Those of them who were influenced by his arguments or threatenings to abjure their distinguished tenets, were received by him into communion; but all those who steadily adhered to their principles, were condemned to perpetual banishment. The converts, by good management, were made to accuse the party which they had deserted, of holding the most impious tenets, and practising the most abominable rites on their festivals. To such an artifice prosecutors have very commonly resorted, in order to expose to general scorn and aversion, those devoted by them to destruction. Leo ordered an account of these pretended crimes to be sent into all the provinces of the empire; and, finding that several Manichæans had made their escape from Rome, by a circular letter he exhorted all bishops to be upon their guard against them, and, when discovered, to prosecute them without mercy. His zeal carried him still further: for on application to the emperor Valentinian he obtained a law, confirming all the laws enacted against them by his predecessors, and commanding them to be treated as sacrilegious persons, banishing them from the cities, excluding them from all employments both civil and military, declaring them incapable of giving or receiving any thing by will or testament, of suing any one at law, or making any contract, &c. But it was not against the Manichæans alone, that Leo exercised his zeal for the catholic faith. In his time the sect of the Priscillians began to revive in Spain. Their sentiments appear to have been a compound of gnosticism and unitarianism, and they made high pretensions to sanctity and purity, and practised uncommon mortifications. For propagating them, their leader, after whom they were called, and several of his followers were cruelly put to death, about the year 386. This treatment caused Priscillian to be venerated as a martyr; and his doctrines made considerable progress in the Spanish churches, especially in those of Gallicia. Alarmed at this circumstance, Turibius, bishop of Astorga, endeavoured to rouse his brethren of the episcopal order, to unite with him in adopting vigorous measures for suppressing them. Not being able to obtain their concurrence, he had recourse to Leo, and in a letter to that pontiff, written in 447, containing a summary of the doctrines of the Priscillians, implored his assistance against the spreading evil. Leo, in his answer, applauded the zeal

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of Turibius, condemned the doctrines of the sect as impious and detestable; declared all who tolerated heresies, no less guilty than those who embraced them; and also expressed his approbation of the punishment inflicted on Priscillian. With his letter to Turibius, he likewise sent into Spain a circular letter addressed to all the bishops of the province of Gallicia, earnestly entreating, or rather commanding them to assemble, without delay, a general council, or at least a provincial synod, and there, by condemning the doctrine of Priscillian, clear themselves from all suspicion of adhering to, or conniving at his errors. In consequence of this letter, two councils were held, one at Toledo, and the other at Braga, then the metropolis of Gallicia; in both which Priscillian was anathematized, with his doctrines, and all who received or approved of them; and such measures were adopted, at the suggestion of Leo, as, it was imagined, would effectually crush the growing heresy.

The doctrine of Eutyches, who maintained that there was but one nature in Christ, began about this time to make a great noise in the east, and opened a still larger field for the display of Leo's catholic zeal. In our life of that abbot we have seen, that he was condemned by a council held at Constantinople, in the year 448, deprived of the government of his monastery, and cut off from the communion of the church; and that he appealed from their sentence to an œcumenical council. At the same time he wrote a long letter to Leo, vindicating himself from the errors which had been ascribed to him, and complaining, that he had been condemned without being allowed to explain his doctrine, or to have his confession of faith read, which he had presented to the council. Having prevailed upon the emperor Theodosius to assemble an œcumenical council, it was summoned to meet at Ephesus in the year 449; and Leo was invited by the emperor to attend it. This invitation Leo declined, on the pleas that the affairs of his own church required his presence at home, and that none of his predecessors had ever assisted in person at councils held out of Italy; however, he promised to send legates, who should act in his name. In the mean time, Leo, being informed by Flavianus, bishop of Constantinople, of what had passed in the council of 448, highly approved of the proceedings and decisions of that assembly, openly declared against Eutyches, condemning his doctrine as heretical and blasphemous; and he strictly enjoined his legates, on their setting out for the east, to act wholly in concert with the bishop of Constantinople. To that prelate he wrote a letter, which is deemed one of the most curious monuments of antiquity, and is thought to have contributed more than any thing else to the great fame and reputation which he afterwards acquired. It contains a particular explanation of the catholic doctrine of the incarnation, together with the passages adduced in support of it, from the scriptures and from the fathers. This letter was afterwards received by the œcumenical council of Chalcedon, and by all the bishops of the catholic church; and in the western churches it was constantly read, during Advent, with the gospel. By the fathers of the council of Apamea, held about the year 535, it was styled "the true column of the orthodox faith." Leo also wrote letters on this occasion to the emperor Theodosius, to the empress Pulcheria, to the abbots of Constantinople, and to the council, all intended to establish the doctrines of the two natures, to confute the opposite opinion, and to encourage those to whom they were addressed to contribute, as far as in them lay, towards suppressing the opinion of Eutyches. We have formerly seen that when the council had met at Ephesus, which from the fraud and violence practised in it was afterwards distinguished by the name of "the assembly of robbers," the partizans of Eutyches obtained a complete triumph over their adversaries, no one daring to oppose them but Hilarius, one of the papal legates, who protested against their proceedings. No sooner was Leo informed of what had passed at Ephesus, than he assembled, without delay, a council at Rome, consisting of almost all the western bishops; and, with their advice, he wrote to Theodosius, complaining of the violence with which matters had been conducted at Ephesus, and entreating him to declare null what had been done there, and to leave all things in the condition in which they were before the council of Constantinople, till a greater number of bishops should assemble from all parts of the world, to give their opinion concerning a question in which they were all equally concerned. At the same time he wrote to the empress Pulcheria, to the clergy, nobility, and people of Constantinople, and to others, in which he exhorted them to adhere steadily to the orthodox faith, and to join him in defending the truth, and in combating, even at the expence of their lives, against the opposite errors.

Not long after Leo had written these letters, the emperor Valentinian, with his empress

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Eudoxia, the daughter of Theodosius, and his mother the empress Placidia, came from Ravenna to visit the churches of the saints at Rome. On this occasion, Leo engaged the emperor and the two empresses to write to Theodosius, and to entreat him to assemble an œcumenical council; but their application was in vain. In the year 450, he wrote anew to Theodosius and Pulcheria on the same subject, and sent his letters by four ambassadors whom he dispatched to Constantinople, for the purpose of giving weight to his application. Upon their arrival at that city, they found that Theodosius was dead, and that his sister Pulcheria, who had shared the sovereignty with him, had married Marcian, a person of extraordinary qualifications, on whom she bestowed the empire. This circumstance promised to be favourable to Leo's wishes, as Pulcheria was greatly attached to the see of Rome, and had a particular veneration for his person. Accordingly, out of complaisance to her, the new emperor received Leo's ambassadors with the greatest marks of respect and esteem; and he also wrote an obliging letter to the pope, in which he promised to assemble an œcumenical council, of which Leo should be absolute master. In the month of May 451, Marcian directed that a circular letter should be sent to all the bishops in his dominions, summoning them to meet at Nice in Bithynia, by the first of September following. It was no small disappointment to Leo, that he could not prevail with the emperor to fix the place of that assembly in Italy; however he sent legates to assist at the council, which met first at Nice, but immediately was removed to Chalcedon, separated only by the Bosphorus from Constantinople, that the emperor, who, on account of the eruption of the Hunns into Illyrium, was unwilling to go far from that city, might have it in his power to assist at it in person. This is reckoned the fourth general, or œcumenical council, and is said to have consisted of 630 bishops, over whom the pope's legates were appointed to preside. In this council, the acts of the council of Ephesus were annulled; Eutyches was condemned, though he had already been sent into banishment, and deprived of his sacerdotal dignity; the letter of Leo to Flavianus, already mentioned, was received; and a symbol or decree was subscribed by every member, "that in Christ two distinct natures were united in one person, and that without any change, mixture, or confusion." Next to matters of faith, the council took into consideration the discipline of the church, and enacted that famous canon which equalled the see of Constantinople, in all respects excepting precedency, to the see of Rome. This canon the council was induced to pass, that the bishop of Constantinople might be enabled to check the growing power, and to oppose the daily encroachments of the bishop of Rome; and also to shew their resentment of the disgusting arrogance and presumption displayed by the papal legates. No sooner, however, was the motion for this canon made, than the legates quitted their seats, and, after declaring that they had no instructions concerning matters of that nature, hastily withdrew from the council. To their great mortification, no one of the numerous bishops present followed their example; and on the day following that on which the canon was decreed, when they protested against it, pretending that it was surreptitious, or extorted by force, they had the still further mortification of hearing that insinuation indignantly repelled by the unanimous voice of the assembly, and by the express declarations of the chief men among them in particular. Upon this the canon was confirmed by the imperial commissioners.

As soon as that session had closed, the emperor and the empress sent letters to Leo, informing him of what had been enacted by the council, and entreating his concurrence in a decree, which had been made, signed, and confirmed by so many bishops. When Leo had thus been made acquainted with the determination of the council, he was filled with the utmost rage, and, actuated by jealousy, envy, and ambition, he resolved to oppose it with all his might, and at all events. He saw his rival now but one step behind him; and he was apprehensive that he might soon get before him. Looking, therefore, upon the increase of his power as a diminution of his own, he determined to dispute the former with the same resolution and vigour as he would the latter. To persuade the world, however, that his opposition was owing to more Christian motives, he pretended to be influenced only by a zeal for the decrees of the council of Nice, for the practice of antiquity, and for the rights and privileges of the patriarchal sees of Alexandria and Antioch. These pretences for his opposition he urged in letters to Marcian and Pulcheria; in which also he ascribed the procuring of such unwarrantable honours for the see of Constantinople, to the pride and ambition of Anatolius, the bishop of that imperial city. In a letter to Anatolius, he even threatened to

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cut him off from his communion, if he did not relinquish his pretensions. The emperor, who was well acquainted with the obstinacy of Leo, to divert him from involving the church in new troubles, which his excommunication of Anatolius would unavoidably have produced, obliged the latter to write to Leo a letter of submission; in which he attributed the whole blame of procuring the controverted decree to the ecclesiastics of Constantinople, and declared that, for himself, he disclaimed all ambition, but that of executing what his holiness should think fit to command; and added, that, after all, the validity of what had been done by the council depended upon its being confirmed by his see. With this letter Leo was so far soothed, that he renewed his correspondence with Anatolius, and acquainted him, that he was fully satisfied with his present, and had entirely forgotten his past conduct. The successors of Anatolius, however, carried this canon into execution; and it proved the occasion of repeated contests between the sees of Rome and Constantinople; the two first bishops of the church, who should have set a better example to the rest, disputing, in defiance of the gospel, and to the great scandal of the Christian name and religion, who should be the greatest, till they became irreconcileable enemies, and renounced for ever all communication with each other.

During the year 452, Attila, the famous king of the Hunns, having made an unexpected irruption into Italy, soon became master of several important cities, and then bent his march towards Rome, hoping to enrich himself with the spoils of that wealthy metropolis. At this time that city was not in a condition to stand a siege, as the emperor Valentinian had shut himself up with his best troops in Ravenna, and the Roman general Aetius, who in the preceding year had obliged the Hunns to abandon Gaul, durst not venture to take the field. In this deplorable situation, the only means which occurred to the emperor and his council of saving Rome, was by entering into a treaty with the conqueror. Accordingly, it was determined that a solemn embassy should be sent to Attila, with such proposals as might be acceptable to him and his army. On this occasion Leo was prevailed upon to put himself at the head of the embassy, in which he was joined with two men of the first rank, and of long experience in negotiations. On their arrival with a grand and numerous retinue at the enemy's camp, in the neighbourhood of Mantua, they were received by the king of the Hunns, in a very favourable manner; which the ecclesiastical writers ascribe to the fame of Leo's extraordinary sanctity. Be that as it may, the terms which they proposed were readily agreed to by Attila, and a treaty of peace was soon concluded between him and Valentinian; in consequence of which he repassed the Alps, and retired beyond the Danube. The absurd tale of a miraculous interposition on this occasion, to which the success of the embassy has been ascribed, and which has been allowed a place in the Roman breviary, needs no refutation at this time of day. Attila's real motives for consenting to speedy terms of peace, appear to have been the condition of his army, which was in the greatest distress for the want of provisions, and weakened by a contagious distemper which raged in his camp; the march of a considerable body of chosen troops which Marcian had sent to join those of Valentinian in Italy, together with the irruption of another body, detached by the same emperor, into the country of the Hunns; and the payment of an annual pension, to which Valentinian had submitted. In the year 453, Leo's zeal was directed towards the conversion of the monks of Palestine and Egypt, who denounced war against all the abettors of the council of Chalcedon, and massacred without mercy such of the clergy and laity as had the courage to profess their belief of two natures in Christ. With this view he wrote a long letter to the monks themselves, in which he endeavoured to prove the doctrine of Eutyches, condemned at Chalcedon, to be no less dangerous heresy, than that of Nestorius, condemned at Ephesus. But his eloquence seems to have made little impression; and it was found necessary to employ the imperial troops to quell the sedition of these furious zealots, and to restore those countries to tranquillity.

In the year 455, Leo's attention was drawn off from the affairs of the east, by the calamities produced in Italy, in consequence of the death of Valentinian. That prince was murdered by Maximus, who not only usurped his throne, but, that he might have some title to the imperial crown, obliged Eudoxia, the widow of Valentinian, to marry him, defiled as he was with the blood of her former sovereign and husband. Determined to revenge the death of one whom she had loved with the greatest tenderness, and to deliver herself from a situation the most horrid and painful, she resolved to apply to the famous Genseric, king of the Vandals in Africa, who she well knew

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would be glad of any favourable opportunity of invading and plundering Italy. To him she dispatched a confidential messenger, conjuring him to come and rescue her out of the hands of a bloody tyrant, assuring him that he would meet with no opposition, and promising to assist him to the utmost of her power. The application was too tempting to be refused by Genseric, who put to sea without loss of time, and suddenly debarked a powerful army in the neighbourhood of Rome. His appearance struck the dastardly Romans with such terror and dismay, that, instead of preparing for defence, they threw open their gates, and surrendered at discretion. In this extremity Leo went out to meet the enemy, and endeavoured by prayers and tears to mediate for the safety of the city. Genseric, notwithstanding his attachment to the doctrine of Arius, received Leo with the respect due to his rank and character; but as the pontiff had nothing to offer, which Genseric had not now in his power, he could not prevail upon the king to refrain from pillaging the city, the public as well as the private houses, and even the churches, or from carrying the inhabitants into captivity. Genseric promised, however, that the city should not be set on fire, and that no blood should be shed where no opposition was met with; and he faithfully kept his word. After spending fourteen days in ransacking the houses, churches, and public buildings, and stripping them of all their wealth, and valuable monuments, the Vandals reimbarked, and returned to Africa with an immense booty, and as many captives as they could carry on board their fleet. These troubles, and the mischiefs which they occasioned, engrossed much of Leo's care and attention to mitigate them, till upon the death of the emperor Marcian, in 457, the Eutychians once more obtained the ascendency in Egypt. The chief of this revolution was Timothy, surnamed Ælurus, or the cat, who had been originally a monk, but was ordained priest by Dioscorus, to whom he adhered after that prelate was condemned and deposed by the council of Chalcedon. On this account he was condemned, and most probably sent into exile, by Proterius, who was chosen to succeed Dioscorus in the see of Alexandria, at a council held in that city in the year 452. The death of Marcian encouraged him to make his appearance again in Egypt; and he now aspired to the bishopric of Alexandria. Knowing that the people were greatly dissatisfied with Proterius, and ready to revolt at the instigation of any daring leader, he secured the concurrence of the monks, by practising on their credulity till they were persuaded that he was appointed their bishop by God himself, and that they themselves were the instruments chosen to raise him to that dignity. Filled with an enthusiastic zeal for this darling of heaven, they repaired, by his direction, to Alexandria, where they raised a dreadful tumult; in the height of which Ælurus, attended by the monks, and a band of armed desperadoes, broke open the doors of the great church, and caused himself to be ordained by two of the proscribed bishops of his party. After the ceremony was over, the monks, and the rabble, with loud huzzas, proclaimed him sole lawful bishop of Alexandria, and metropolitan of all Egypt.

In the mean time Proterius found it necessary to fly for his life, and took sanctuary in a baptistery adjoining to the church of St. Quirinus. But the sacredness of the place was no protection against the ambition of Ælurus, or the rage of his followers; and they cruelly murdered the prelate, together with six of his ecclesiastics who had attended him in his flight. Having thus removed his rival out of the way, Ælurus lost no time in assembling his council, consisting of a small number of Eutychian bishops, in which he openly anathematized the council of Chalcedon, pope Leo, and all the catholic bishops. In virtue of this sentence, he excommunicated, deposed, and drove from their sees all the bishops of the patriarchate of Alexandria, who refused to abjure the faith of Chalcedon, and in their room took care to place such as had distinguished themselves by their zeal for the Eutychian doctrine. Notwithstanding the notorious crimes by which Ælurus had thus possessed himself of the bishopric of Alexandria, he had friends at the court of the emperor Leo, the successor of Marcian, who had sufficient interest not only to screen him from the punishment which he deserved, but even to maintain him for some years in the undisturbed possession of his see. These friends had such influence with the emperor, that by their importunity they led him to intimate his design of assembling a new œcumenical council, to re-examine the points which had been determined at the council of Chalcedon. Pope Leo was no sooner acquainted with this design, than he exerted all his credit, interest, and authority, to divert him from it. With this view he wrote repeated letters to the emperor, and the men in power, which were seconded by the metropolitans and bishops of most note in the east; whose united efforts

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occasioned that design to be relinquished. In the year 458, the emperor invited Leo to Constantinople, that he might converse with him in person on the subjects of the decree of Chalcedon, and the intrusion of Ælurus. To this invitation Leo replied in two letters; one containing his excuses for not undertaking such a journey, and the other intended to explain, and confirm with the testimony of the fathers, the doctrine of two natures. The last mentioned letter became very famous with the orthodox, and was often quoted by the writers of that, and of the succeeding ages. A copy of it being transmitted by the emperor to Ælurus, the latter took that opportunity of writing to the emperor; and in his letter censured, with great smartness and freedom, both Leo's letter, and the council of Chalcedon. At the same time, Ælurus entreated that he would allow a dispute to be held in his presence, between the disciples of Eutyches, and any whom Leo should name or appoint. This proposal met with the approbation of the emperor; who wrote to Leo, acquainting him with it, and desiring him to send into the east such persons as he should think best qualified to enter the lists with the Eutychians. But Leo absolutely refused to comply with the proposal, alleging what he had urged in all his letters, that it was both dangerous and unnecessary to examine anew, or to question, what had been already examined and defined by an œcumenical council. From this time Leo continued his efforts, with unabated zeal, in defence of the catholic cause, and omitted no opportunity of endeavouring to impress the emperor's mind with a sense of the heinousness and enormity of Ælurus's crime. At length, in the year 460, the bishops of the east, and particularly Gennadius, the new bishop of Constantinople, united in the same cause with so much ardour, that an order was obtained from the emperor, commanding the expulsion and banishment of Ælurus; which was carried into execution accordingly. This event was immediately followed by the election of a catholic bishop to the see of Alexandria, and the restoration of those prelates who had been displaced for their adherence to the council of Chalcedon. The tidings of this change afforded the highest satisfaction to Leo; but he did not long enjoy it, as he died towards the close of the year 461, after having presided over the Roman church twenty-one years, and between one and two months.

Leo is commended by catholic historians for piety, prudence, pastoral vigilance, and zeal in maintaining the purity of the catholic faith, and in opposing heresies. They also pass high encomiums on his meekness, humility, and charity; proofs of which virtues we have not been able to discover in the histories of his life. He was, unquestionably, a man of considerable learning, and of very eminent abilities, greatly superior to those of any of his predecessors in the government of the Roman church, and scarcely equalled by those of the most celebrated of his successors; but his ambition was unbounded, and with him every object, every consideration was made to yield to his predominant passion for aggrandizing his see, or, in other words, for extending his own power and authority. This design is very apparent in all his writings; and it was pursued by him during a long course of years, with such skill, address, and intrepidity, that he is to be classed among the principal founders of the exorbitant power of the papal church. His works consist of one hundred and forty-one "Letters," and ninety-six "Sermons;" the subjects of which may be seen in Dupin. Their style is frequently energetic, and always elegant, though sometimes too highly polished; and they abound in beautiful and well chosen epithets, and happy antitheses, which are, perhaps, too often introduced. The best edition of this pope's works was published at Paris, in 1675, by father Quesnel, a priest of the congregation of the oratory, in two vols. 4to.; which was reprinted at Lyons, in 1700, in folio. *Platina de Vit. Pont. Cave's Hist. Lit. vol. I. sub sæc. Nest. Dupin. Moreri. Bower. Lardner's Cred. part. II. vol. IX. ch.* 107. *and Remarks at the end of the volume.*—M.

LEO II. pope, was a Sicilian by birth, and raised to the papal dignity on the death of Agatho, in the year 682. With the decree confirming his election, he received a letter from the emperor Constantine Pogonatus, acquainting him with the proceedings of the sixth general council, held at Constantinople in the two preceding years, by which pope Honorius I. was anathematized as a monothelite. In answer to this letter Leo wrote, that he received this council as he received the five preceding general councils, and anathematized all whom the council had anathematized; and, among others, he particularises Honorius, who, he acknowledges, "had not adorned that apostolical church with the doctrine of apostolical tradition, but had treacherously endeavoured to subvert the catholic faith." Leo also sent letters to the metropolitans of the different provinces of the west, acquainting them with

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the proceedings of this council, and requiring them to receive it, as well as to cause it to be received by the bishops in their respective jurisdictions. By this conduct he acquired so much interest at court, that he found the opportunity favourable for extending the power of the papal see, and procured an imperial edict, subjecting for ever the independent see of Ravenna to that of Rome. He died in 683, after a pontificate of only ten months, and seventeen days. Five of his "Letters" are inserted in the sixth volume of the "Collect. Concil." *Platina. Cave's Hist. Lit. vol. I. sub sæc. Monoth. Dupin. Moreri. Bower.* —M.

LEO III. pope, was a native of Rome, of which church he became presbyter; and, upon the death of Adrian in the year 795, he was elected to the papal see, by the unanimous voice of the nobility, clergy, and people. Soon after his ordination he wrote to Charlemagne, acquainting him with his promotion; sending him, at the same time, the keys of the tomb of St. Peter, and the standard of the city of Rome, with other presents; and requesting him to send some lord of his court to Rome, to receive the oath of allegiance from the Roman people. Upon this Charlemagne directed the abbot Angilbert, one of this principal favourites, to repair to that city; who carried a letter to the new pope, which, besides complimentary expressions of satisfaction at his promotion, contained exhortations to his holiness to edify the church by his good example, and a strict observance of the canons, and also promises of protection to the catholic church and apostolical see. This letter Charlemagne accompanied with immense treasures, from the spoils of the Hunns, to be employed by Leo in repairing and adorning the churches of Rome, especially that of St. Peter. In the year 796, on the proposal of Renulph, king of Mercia, he restored the see of Canterbury to that jurisdiction over all the churches of England, which had been curtailed by Offa, who had appointed Litchfield, the metropolis of the kingdom of Mercia, an archbishopric, subjecting to it, as suffragans, the bishops of the kingdoms of Mercia, and of the East Angles. Towards the beginning of the year 799, Leo assembled a council at Rome, in which Felix, bishop of Urgella, and Elipand, archbishop of Toledo, were condemned, as we have already seen in the lives of those prelates. During the same year, a conspiracy was formed against Leo by two nephews of the late pope Adrian, who had been raised by him to high employments in the church, and governed all things at Rome, during his pontificate, with an absolute sway. And so much were they masters of the suffrages of the people and clergy, that Leo was greatly indebted to them for his election. This circumstance led them to flatter themselves, that, out of gratitude, he would suffer them to exercise the same unlimited power under him, which they had enjoyed under their uncle. Leo, however, was determined to controul them: at which they were so highly exasperated, that they formed the wicked design of murdering him, and of procuring the election of some other person, who would be guided by their councils. They made their attempt on the festival of St. Mark, when the pope was proceeding from the Lateran palace, to join in an annual procession. As soon as he came to the monastery of St. Stephen and St. Silvester, a great number of ruffians rushed out of the neighbouring houses, who with hideous noise surrounded the pope, and, after an attempt to put out his eyes and pluck out his tongue, cruelly beat him till he was covered with blood. The sight of him in this miserable condition, it is said, moved the conspirators to compassion, and stopt them from any further proceeding against his life; but they committed him to close confinement, in a prison unknown to his friends. His first chamberlain, however, having discovered the place where he was, found means to effectuate his escape, and to conceal him, till the duke of Spoleto, hearing of his situation, hastened to Rome at the head of his army, and delivered Leo out of danger by carrying him into his own territory.

From Spoleto the pope wrote to Charlemagne, to acquaint him with the cruel treatment which he had met with; and soon afterwards he set out on a visit to that prince, to solicit his protection against the inveterate hatred of his enemies. Charlemagne was now at Paderborn, in Germany, upon the point of entering Saxony, where he received Leo with the greatest marks of respect and friendship, and, after assuring him of his protection, sent him back to Rome, attended by several bishops, some of the chief lords of his court, and a sufficient force to guard him against any further attempt of his enemies. With this retinue he entered the city amidst the loud acclamations of the people, and took possession anew of the Lateran palace; where the nobles and bishops who had accompanied him assembled, and summoned the conspirators, and all who had any subject of complaint against Leo to appear before them, being commissioned by the king

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to hear them, and to do them justice, if in any respect injured by the pope or his ministers. Some did appear, and among the rest the nephews of pope Adrian; who accused him of several crimes; but, not being able to make good their charge, were sent to prison. In the year 800, at the request of the pope, Charlemagne set out for Italy, and advanced towards Rome with a considerable body of his troops; where he was received by the pope and the whole city with all possible honours. Having spent several days in acquainting himself with the state of affairs at Rome and in Italy, and in examining every circumstance in the late attempt on the pope, he assembled the whole body of the nobility, and clergy, as well as the great officers of state who attended him, and invited them to examine the particulars of the conspiracy, and of the charges preferred against his holiness, and to pass sentence of acquittal or condemnation on the respective parties. Upon this the clergy declined to sit in judgment upon the apostolic see; when the king and the rest of the assembly, after the pope had taken a solemn oath to his being innocent of the crimes laid to his charge, declared themselves fully convinced of the same, and also pronounced sentence of death on the two chiefs of the conspiracy. On the earnest solicitation of Leo, however, their lives were spared, and their sentence commuted for banishment. Soon after this business was settled, the title of emperor of the Romans, which had been extinct in the west ever since the time of Augustulus, was revived in the person of Charlemagne; who, on the proposition of the pope, was saluted Augustus by all classes of the Roman people, and on the day of his coronation received their homage, as well as that of Leo. In the year 803, the pope having expressed his wish to celebrate the nativity of our Saviour with the emperor Charlemagne, the latter sent his son Charles, king of Neustria, as far as St. Maurice in the Valais to meet his holiness, and went himself to Rheims, where he received Leo with extraordinary marks of friendship and esteem. From Rheims they proceeded together to Quiercy, where they kept their Christmas; and then repaired to Aix-la-Chapelle. At that place, after entertaining him for eight days, Charlemagne dismissed the pope with rich presents, and an honourable escort of the chief nobility, who were directed to accompany him as far as Ravenna. From this time we find nothing in the history of Leo worthy of notice till the year 809, when the dispute had revived in France on the question concerning the procession of the Holy Ghost. By the first council of Constantinople an addition was made to the symbol of Nice, declaring, "that the Holy Ghost proceeded from the Father." In the fifth and sixth centuries the churches of Spain added to the symbol of Nice and Constantinople the words, "and from the Son," *filioque*; and their example was followed by most of the Gallican churches. The question now debated was, whether the expression *filioque* ought to be added to the symbol, or omitted? When Leo was consulted on this subject by envoys sent to him by Charlemagne, he gave it as his opinion that the expression should be omitted; notwithstanding that he allowed the doctrine implied by it to be a necessary article of faith, and would not communicate with any who held the opposite opinion. The addition of that article, he observed, were it received by the churches, would afford a fair plea for the addition of many other articles, of equal importance, which would swell the symbol to an immoderate length. To shew that he did not approve of it, he caused two tables of silver to be set up at the tomb of St. Peter, and the symbol to be engraved in Greek on the one, and on the other in Latin, without the words "and from the Son;" which, however, were afterwards added to the symbol by his successors.

Leo passed the remainder of his pontificate in tranquillity, till the death of his great protector and aggrandizer Charlemagne, in the year 814; when the relations of the late pope Adrian and their partizans formed a new conspiracy against him, with the design of deposing and murdering him. This plot he discovered in 815, before it was ripe for execution, and caused all who were concerned in it to be apprehended, and put to death without mercy; and it is even said, that he satiated his revenge by executing some of them with his own hands. His severity on this occasion excited the displeasure of the new emperor Lewis, surnamed the *debonnaire*, who had succeeded his father in the empire of the west; and he was no sooner informed of it, than he commanded his nephew Bernard, king of Italy, to proceed immediately to Rome, and to take cognizance of the whole affair upon the spot. According to the catholic historians, the emperor was entirely satisfied with Leo's justification of his conduct; but in the mean time, the pope being seized with a dangerous malady, the populace, incensed against his cruelty, broke out into insurrection, burnt his farm-houses, plundered his farms and country-seats, and would have committed great disorders in Rome itself, had

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they not been suppressed and dispersed by a body of troops under the duke of Spoleto. The pope's illness proved fatal in June 816, when he had presided over the Roman church twenty years, and between five and six months. He is more celebrated for having enriched the churches of Rome with costly and valuable ornaments, by means of the vast treasures which the generosity of Charlemagne bestowed upon him, than for his virtues as a Christian bishop. Thirteen of his "Letters" may be seen in the seventh volume of the "Collect. Concil." *Platina. Cave's Hist. Lit. vol. I. sub sæc. Eicon. Dupin. Moreri. Bower.*—M.

LEO IV. pope, was a native of Rome, who was educated in the monastery of St. Martin, ordained subdeacon by Gregory IV. and presbyter of the Roman church by Sergius II. Upon the death of Sergius in the year 847, he was called to the pontifical throne by the universal voice of the Romans, but not ordained till between two and three months after his election, as he waited for the arrival of the imperial deputies to examine and confirm it. At length the Roman senate judged it expedient that, owing to the critical situation of public affairs, the ceremony should be no longer delayed; but at the same time protested and declared, that by dispensing with the imperial edict on this occasion, they did not intend, by any means, to derogate from the just rights of the imperial crown. The first object of his care was to restore to their former splendour, at an immense expence, the churches of St. Peter and St. Paul, which had been despoiled of all their valuable ornaments by the Saracens; and, in the next place, to secure them against the future attempts of such plunderers. With that design he resolved to build a new city upon the Vatican, and to inclose it, as well as the church of St. Peter, by a strong wall. This resolution met with the approbation of the emperor, who generously contributed himself, and prevailed upon his two brothers, Charles king of Neustria, and Lewis king of Bavaria, to send their liberal contributions towards carrying on so great a work. The Roman nobility also assisted the pope with large sums on this occasion. Thus encouraged, Leo provided himself with the necessary materials, and workmen from the different provinces of Italy, and then set about the undertaking with the utmost diligence and ardour, performing himself the daily office of overseer, in all kinds of weather. During the year 849, he was obliged to interrupt the work for some time, in consequence of receiving information that the Saracens were equipping a powerful fleet in Africa, with the design of making a second attempt upon Rome. This intelligence rendered it necessary for Leo to employ all his workmen in repairing the walls of the city, rebuilding some of the towers, erecting several new ones, and adding such other fortifications as should render it secure against any sudden attack or surprise. In the mean time the Saracens assembled their fleet at Sardinia, with a design to sail from thence to Porto, to land there a part of their forces, and to convey the rest up the Tiber to the very gates of the city. In these circumstances the pope had the satisfaction of being unexpectedly supported by a fleet of armed vessels from Naples, Amalfi, Gaieta, and other maritime places, who considered that their own fate was intimately connected with that of Rome, and therefore sailed to Porto, resolved to guard the entrance of the Tiber, and to engage the barbarians should they land any forces. Soon after their arrival, the fleet of the Saracens appearing off Ostia, that of the Christians immediately put to sea, and an engagement commenced; but the fleets were soon separated by a violent storm, which drove the greatest of the enemy's ships on shore, where they were dashed in pieces, and all on board perished. Almost all the rest of the Saracens ships either foundered at sea, or were taken, and their crews carried prisoners to Rome. There, as well as along the coast, many of them were hanged, and left on the gibbets to strike terror into their countrymen; and the rest were put in irons, and forced to labour on the pope's new works.

While the Romans were at the height of their rejoicing for this complete overthrow of their enemies, Lewis king of Italy arrived at Rome, being sent thither by his father, who had taken him for his colleague in the empire, to be crowned emperor by the pope. This ceremony was performed in the year 850. In 852 Leo had the satisfaction of seeing his new city completed; which was called, after the name of its founder, the Leonine city, and consecrated with great solemnity on the 27th of June. During the following year Leo assembled a council at Rome, by which some canons were issued calculated to restore the ecclesiastical discipline, and to banish many of the abuses which had insensibly crept into the church. Before the council broke up, they deposed Anastasius, cardinal presbyter of the church of St. Marcellus in Rome, for absenting himself five years from the benefice. In

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the same year the famous Alfred, son of Æthelwulph king of the West Saxons, was sent by his father to Rome, to be educated under the care and direction of the pope. In the year 854, finding that the Saracens still continued to infest the coast, notwithstanding their late disaster, Leo fortified the city of Porto, at a great expence, and planted in it a colony of Corsicans, whom he supplied with cattle and tools of agriculture, and arms for their defence. He also fortified many other cities on the coast; and finding that the inhabitants of Centumcellæ had abandoned their city, and chose rather to live in the woods than on a spot where they were exposed to continual visits from the Saracens, he determined to build them a new city. This place he called Leopolis: but in process of time, the inhabitants, disliking its situation, abandoned it and returned to Centumcellæ, giving the latter place the name of Civita Vecchia, or the old city, which it bears to this day. Scarcely had Leo finished his new city, when he was surprised with the intelligence that the emperor Lewis was arrived in the neighbourhood of Rome, at the head of numerous troops. Leo was soon informed by him of the design of his coming, which was to bring to trial Gratian, commander of the Roman militia, one of the pope's counsellors, and a man of the first rank and distinction at Rome, who was accused of having solicited Daniel, another commander of the militia, to join him in driving out the French, and calling in the Greeks in their room. On the day of trial, however, the innocence of Gratian was satisfactorily shewn, and the accuser delivered up to him, according to the Roman law, to be disposed of at his pleasure: but he spared his life, on the solicitation of the emperor. Leo died in 855, after a pontificate of eight years, and rather more than three months. According to Anastasius, he possessed all the moral and Christian virtues, without the alloy of one single vice or defect. Two "Letters," and a discourse designed for the instruction of the clergy in the duties of their office, which have been commonly ascribed to this pope, are inserted in the eighth volume of the "Collect. Concil." *Platina, Anastasius de Vit. Rom. Pont. Cave's Hist. Lit. vol. II. sub sec. Phot. Dupin. Moreri. Bower.*—M.

LEO V. pope, was a native of Ardea, and chosen successor to Benedict IV. in the year 903. He had not filled the pontifical throne much more than one month, before he was deposed by one of his own priests named Christopher, and thrown into prison; where he died of grief. *Platina. Dupin. Moreri. Bower.*—M.

LEO VI. pope, was a Roman by birth, and elected to the papal dignity on the death of pope John X. in the year 928. Platina speaks highly of his character, and of his intentions for reforming the corruptions of the age, and securing the peace of Rome and Italy; but he died before he had time to carry them into execution, and when he had possessed the popedom only six months and fifteen days. It is said, that he likewise died in prison. *Platina. Dupin. Moreri. Bower.*—M.

LEO VII. pope, was born at Rome, and raised to the papacy by the unanimous vote of the clergy and people, on the death of John XI. in the year 936. He is highly commended for his personal virtues, and for his zealous endeavours to restore ecclesiastical discipline, to reform the monastic orders, and to correct the abuses which prevailed in the Roman and other churches. He died in 939, after he had held the Roman see three years, six months, and some days. Three of his "Letters" are to be found in the ninth volume of the "Collect. Concil." *Platina. Dupin. Moreri. Bower.*—M.

LEO VIII. pope, or, according to some writers, antipope, was a native of Rome, and son of John, chief secretary of the Roman church; in which office he succeeded his father. Upon the deposition of John XII. in the year 963, the excellent character of Leo recommended him to the Roman people and clergy, who, with the approbation of the emperor Otho, who was then at Rome, elected him to the pontifical dignity. In our life of pope John we have seen, that the Romans were soon afterwards instigated by him to rebel, and to compel Leo to fly for protection to the emperor; and that when John had fallen a sacrifice to his vices, his partizans elevated Benedict V. to the papal throne, binding themselves by an oath not to submit to Leo, whom they called the emperor's pope. That prince, however, marching at the head of his army to Rome, invested it so closely, that the inhabitants were, in a very short time, obliged to surrender at discretion, and Benedict was taken prisoner. In a council of bishops which was immediately held, Benedict, after confessing that he was an usurper, and throwing himself on the mercy of Leo and the emperor, was divested of the pontifical dignity, and of the priesthood, and condemned to banishment. Leo did not long survive his restoration, for he

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died in 965, after a pontificate of one year and three months. *Platina. Dupin. Moreri. Bower.* —M.

LEO IX. pope, and a saint in the Roman calendar, originally called *Bruno*, was the son of Hugh, a near relation of the emperor Conrad, and born at Toul, in Lorrain, in the year 1002. Having been educated for the church, he was ordained deacon in 1025, and promoted to the bishopric of Toul in the following year. By his conduct in this see he acquired so high a reputation for learning, prudence, and piety, that on the death of pope Damasus II. in the year 1048, he was considered to be the person most worthy of being chosen his successor. He was nominated to that dignity by the unanimous voice of an assembly of the chief lords and bishops of Germany, convened at Worms for the choice of a new pope by the emperor Henry III., to whom the Romans had applied for one deserving of so high a post. This nomination was for some time resisted, with great apparent sincerity, by Bruno himself, who was at length compelled to yield to the pressing instances of the whole assembly, and of the emperor; but only upon the condition that the Roman people and clergy approved of and confirmed his election. He went from Toul to Rome in the habit of a pilgrim, and was received by the Romans, who had been informed of what had passed in the assembly at Worms, with songs of joy and loud acclamations. Immediately a meeting of the people and clergy was held, at which he informed them of his having been nominated to the apostolic see by the emperor, but that, in conformity to the canons, he did not consider any election of a bishop to be valid, unless made by them: that, therefore, they were at full liberty to choose or reject him; and that, if he were not unanimously chosen by them, he would return to his bishopric as willingly as he had left it unwillingly. This address was received with the greatest demonstrations of satisfaction by the whole assembly, which unanimously concurred in proclaiming Bruno sovereign pontiff, who at his ordination took the name of Leo IX. In the year 1049, he assembled a council at Rome, which was attended by all the Italian, and the greater part of the Gallican bishops. By this council all simoniacal bargains were forbidden, on pain of excommunication and deposition; some bishops convicted of simony were deposed; and several canons were issued, calculated to correct and reform the licentious lives of the laity as well as clergy. Soon after his council broke up, Leo took a journey into Saxony, to visit the emperor, with whom he celebrated the festival of St. Peter and St. Paul at Cologne; and having summoned the Gallican bishops and abbots to meet him at Rheims, he opened a council there on the first of October. By this council some bishops and abbots were deposed, for simony, incontinence, or other scandalous crimes; and canons were enacted to banish simony out of the church; to restrain the clergy from bearing arms or serving in war; to prevent marriages within the forbidden degrees; and to restore to the people and clergy the right of choosing their own pastors. From Rheims Leo proceeded to Mentz, where he held another council of German prelates, at which the emperor himself, and the chief lords and princes of Germany assisted. Of the proceedings of this assembly we have no other information, than that all simoniacal contracts were forbidden in it, on pain of excommunication; and that the marriages of priests were not only prohibited but declared null.

Leo returned to Rome towards the close of the year 1049; and in the early part of the following year he visited several Italian cities, restoring every-where the decayed discipline, and particularly enquiring himself, upon the spot, respecting the conduct and manners of the clergy. At Sipontum, a city no longer in existence, he held a council, by which two archbishops, who were convicted of simony, were deposed; and soon afterwards he held another council at Rome, which is chiefly memorable for the unjust sentence of condemnation which it passed upon the celebrated Berenger, without hearing him in his own defence, or so much as summoning him to attend. In his life we have already given a summary of the proceedings against him in this council, and in a subsequent one held at Vercelli, in the same year. In 1051, Leo paid a second visit to Germany, where he kept the feast of the purification at Augsburg, with the emperor; and returning thence to Rome, he held a council, in which the canons which had been issued by other councils against the incontinence of the clergy were confirmed, and some new ones were added to them: and in order more effectually to check the scandalous irregularities of the Roman clergy in particular, it was decreed, that all women who should, for the future, prostitute themselves to priests within the walls of Rome, should be condemned to serve as slaves in the Lateran palace. As soon as this council had broken up, the pope took a third journey into Germany, to mediate a

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peace between the emperor and Andrew, king of Hungary, who had refused the tribute which his ancestors had annually paid, as an acknowledgment of their subjection to the empire; and in the year 1052 we find him still in that country, where he celebrated the Christmas festival with the emperor at Worms, and negociated the exchange of the bishopric of Bamberg, the monastery of Fulda, and some other places, for the city of Beneventum in Apulia. On his return to Rome in the beginning of the following year, he assembled a council at Mantua, with the intention of enquiring into the conduct and lives of the bishops and clergy in the northern parts of Italy; but these ecclesiastics, who were conscious that they merited the severest censures, by instigating their domestics to quarrel with those of the pope's retinue, produced such disturbances and tumults, that the pope was exposed to personal danger, and found himself under the necessity of speedily dismissing the assembly. After the following Easter he held a council at Rome, in which, it is probable, he condemned the practice of the Greeks, in administering the eucharist with leavened bread, which was one of the principal subjects of a letter addressed by him about this time to Michael Cerularius, patriarch of Constantinople. In the mean time Leo had conceived a jealousy of the Normans, who had made a conquest of Apulia, which they had divided into twelve counties. He was also strongly prejudiced against them by the Apulians, who represented that their government was cruel and tyrannical, and painted them as barbarians, without either laws or religion. It is not to be wondered at, therefore, that he should wish for their expulsion from Italy, and that he should exert all his influence with both the eastern and western emperors for that purpose. This was one grand object which he had in view in his last journey into Germany; but all that he could obtain of the emperor, who was then engaged in other wars, was a small body of German troops, to keep the Normans in awe, till his affairs would permit him, as he then promised, to march with his whole army against them.

Upon Leo's return to Rome, he became so impatient to see the Normans expelled, that he imprudently resolved to undertake the task himself. Having therefore assembled a very numerous army, he marched with all possible expedition to the borders of Apulia, not doubting but that he should make himself master of the country, before the Normans could put themselves in a posture of defence. As soon as they heard of the approach of the papal army, conscious that they had never given his holiness the least provocation, they sent deputies to learn what was his true design, and to come to a satisfactory explanation with him, if he had any complaints to allege against them. These deputies he received with great haughtiness; reproached them with seizing and oppressing a country to which they had no right; declared his determination to deliver the inhabitants from their galling yoke; and concluded by observing, that he would permit them to march out of Italy unmolested, but that he would not grant them quarter upon any other terms. The deputies ineffectually endeavoured to clear their nation from the crimes of which they were accused; and professed the utmost veneration and respect for the successor of St. Peter, declaring their readiness to serve against the enemies of the apostolic see, whenever the pope should command them; but, at the same time, they avowed their unalterable determination to maintain possession of a country which they had purchased with the blood of many brave men, by whomsoever they might be attacked. Finding all negociation fruitless, excepting on the condition of their quitting the country, to which they could not submit, the deputies took leave of the pope and returned to their countrymen, who, without loss of time, took up arms, and marched against the enemy, under the command of Umfred count of Apulia, Richard count of Aversa, and the brave Robert Guiscard. These experienced warriors fell upon the pope's army with incredible fury, and after a bloody action, in which the Germans made the principal resistance, entirely routed it, with immense slaughter. When the pope, who beheld the fight from a rising ground, found that his troops were defeated, and the flower of them cut to pieces, he fled with a few attendants to Civitade; which place was soon invested by the Normans, and forced to surrender at discretion. Leo now anticipated the most severe and cruel treatment from his supposed barbarous enemies; but, to his great surprise and joy, was soon relieved from his apprehensions. No sooner had count Umfred been informed that the pope was in the place, and his prisoner, than he went to wait upon him, accosted him with all the respect due to his character, and conducted him, attended by all the chief officers of the army, to his camp. There he entertained him for a few days with the greatest magnificence; and

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then not only set him at liberty, but, upon the pope's expressing a desire to be conducted to Beneventum, escorted him to that city in person. With this behaviour of the Normans Leo was so greatly pleased, that he absolved them from the censures which they had incurred, approved of the conquests which they had made, and encouraged them to add the reduction of Calabria to that of Apulia.

While the pope continued at Beneventum, he received a respectful letter from the emperor Constantine Monomachus, in which he expressed a great desire to see the ancient union restored between the sees of Constantinople and Rome, and offered to contribute whatever lay in his power towards so good a work. It was accompanied by another letter, which the emperor obliged the patriarch, Michael Cerularius, to write to the pope, entreating his holiness to concur with him in establishing the so much wished-for harmony between the two churches. The real object of the emperor in sending these letters, was to endeavour to gain the good opinion of the pope, that by means of his influence he might procure assistance from the emperor Henry, in expelling the Normans from Italy. Upon the receipt of them Leo dispatched three legates into the east, who were received by the emperor at Constantinople with extraordinary marks of distinction, and were promised every assistance in furthering the design of their mission. The patriarch, however, could by no means be prevailed upon to confer with them, or even to see them. Notwithstanding all the persuasions, the threatenings, and the promises of the emperor, he would consent to no proposals for altering any of the practices in which the Greek church differed from the Roman; nor would he subscribe to any declaration, which implied the subjection of the Constantinopolitan see to that of Rome. The legates, therefore, finding that he was unalterable, and well knowing that the imperial power was too weak to contend against his influence over the clergy and people of Constantinople, repaired to the church of St. Sophia; and, after complaining of the obstinacy of the patriarch in the presence of the multitude assembled to assist at divine service, laid the sentence of excommunication against him in writing upon the high altar, and took their departure homewards. On leaving the city, they also pronounced a sentence of excommunication against all, who should from that time receive the sacrament administered by any Greek, who found fault with the mass of the Latins. In the mean time pope Leo was seized with an illness at Beneventum, which appearing of a threatening nature, he was removed by convenient stages to Rome; where he died in the year 1054, about the age of fifty-two, after having governed the Roman church five years, and rather more than two months. We have already seen how zealous he was to correct many of the scandalous abuses in the discipline of the church, which had been tolerated and encouraged by his predecessors. He is commended for his prudence, his generosity to the poor, and his ardent piety. In private life he practised all the superstitious austerities of the cloister. In his endeavours, however, to aggrandise his see, he followed the example of his most ambitious predecessors; on which account he has been honoured with a place in the Roman calendar. He was the first pope who made use of the Christian era in the date of his bulls, his predecessors having followed that of the indictions. Nineteen of his "Letters" are preserved in the ninth volume of the "Collect. Concil.;" and several of his "Homilies," or "Sermons," were published at Louvain in 1565, and afterwards at other places. *Platina. Cave's Hist. Lit. vol. II. sub. sæc. Hild. Dupin. Moreri. Bower.*—M.

LEO X. pope, born at Florence, in December, 1475, was the second son of Lorenzo de' Medici the Magnificent, and bore the baptismal name of *Giovanni* (John). Originally destined by his father for the church, he received the tonsure at seven years of age. Being then declared capable of ecclesiastical preferment, Lorenzo, by his interest with the French king Lewis XI. and with the pope Sixtus IV., obtained for him two rich abbacies; and the list given of the preferments accumulated upon him at an early age, amounts to the number of twenty-nine: a proof both of the great interest of the Medici family, and of the scandalous corruption of the church! As it was a main object of the father's ambition to decorate his house with the popedom, the early acquisition of the cardinalate for his son, was a point which he pursued with unremitting assiduity; and the accession of Innocent VIII. to the pontificate was so favourable to his wishes, that in 1488, Giovanni, then thirteen years of age, was nominated to that high dignity. Whatever censure Lorenzo may deserve for urging a measure so derogatory to the credit of the catholic church, it must be admitted that he was not wanting in efforts to make his son worthy of his premature advancement. His

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early education was entrusted to that eminent scholar Angelo Poliziano; and other learned men who frequented the Medici palace were called in to assist in his studies. His own disposition, which was grave and solid beyond his years, contributed to the success of his instructors. When he was nominated to the cardinalate, it was made a condition that he should spend three years at the university of Pisa in professional studies, before his formal investment with the purple. In 1492 this solemn act took place, and he immediately went to reside at Rome, as one of the sacred college. His father soon after died, and was succeeded in his honours in the Florentine republic by his eldest son Piero.

The young cardinal's opposition to the election of pope Alexander VI. rendered it expedient for him to withdraw to Florence, where he acquired much personal respect: but the events attending the invasion of Italy by the French king Charles VIII. having brought on a storm of civil odium against his brother Piero, he was involved in the expulsion of his family, and obliged to take refuge at Bologna. After the failure of several attempts made by his brothers to recover their station in Florence, the cardinal, accompanied by his cousin Giulio de' Medici, with a small party of friends, in 1499, made a tour through the states of Venice, Germany, and France, returning by Genoa. In that city he abode for some time, and then fixed his residence in Rome, where his prudent conduct enabled him to live in respect and safety during the remainder of Alexander's pontificate. During the early part of that of Julius II. he continued at Rome, cultivating polite literature and the pleasures of elegant society, and indulging his taste for the fine arts, for music, and the chase, to which latter amusement he was passionately addicted. The depression of his house occasioned frequent embarrassment in his finances, which were inadequate to the liberal mode of living that his inclination and early habits led him to adopt; but his cheerful temper supported him under his difficulties, and he extricated himself without loss of honour.

It was not till his thirtieth year, A.D. 1505, that he began to take an active part in public affairs; when Julius, who had commenced his vigorous career with the seizure of Perugia, appointed the cardinal de' Medici to its government. By his firm adherence to the interest of the pope, the cardinal acquired his confidence to such a degree, as to be entrusted with the supreme direction of the papal army in the holy league against the French, in 1511, with the title of legate of Bologna. In this office he retained the ensigns of an ecclesiastic and a man of peace, and found his opinion treated with little deference by the Spanish general of the allied army; but though unable to direct the military operations, he usefully exerted himself in maintaining good order in the camp. At the bloody battle of Ravenna, in 1512, he was made prisoner, and conveyed to Milan, where the sacredness of his function caused him to be treated with great respect. When the French, from the decline of their cause, were obliged to make a hasty retreat, they carried the cardinal de' Medici with them; but on his arrival at the banks of the Po, he found means to engage a party to rescue him, and effected his escape. He returned to Bologna, and assumed the government of the district in quality of the pope's legate. Not long after, the restoration of the family of Medici to their former condition in Florence took place, and the popular constitution of that republic was overthrown. The cardinal contributed with his brother and relatives to this event, and remained at Florence, till the death of Julius II. called him suddenly to Rome.

At the scrutiny for a new pontiff, in March 1513, the election was declared to have fallen on the cardinal de' Medici, who was then in the thirty-eighth year of his age. What were the particular motives which influenced the conclave in the choice of so young a cardinal, and one who seems by no means to have been hitherto distinguished for the vigour and abilities requisite to fill so exalted and difficult a station, does not clearly appear. A faction of young cardinals, who resolved to have a pope of their own age, is mentioned by some writers; in which case the splendour of the house of Medici might determine the person. Others assign a very different reason, namely, the temporary bad state of health of the cardinal, which promised a short pontificate: for it is certain, that during the sitting of the conclave, a surgeon was admitted to him for the purpose of opening an abscess, the discharge from which is said to have proved an intolerable nuisance to the rest. This circumstance has likewise been adduced as a presumptive proof of a past licentious course of life. It is agreed, however, that the election was not procured by the corrupt practices usual on such occasions; and the new pope, who assumed the name of Leo X., ascended the throne with greater manifestations of good-will, both from Italians and foreigners, than most of his predecessors had

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done. One of his first acts was to interpose in favour of some conspirators against the house of Medici, at Florence; and he treated with great kindness the family of Soderini, which had long been the head of the opposite party in that republic. His taste and affection for literature were displayed by the appointment of two of the most elegant scholars of the age, Bembo and Sadoleti, to the office of papal secretaries.

With respect to foreign politics, he pursued the system of his predecessor, in attempting to free Italy from the dominion of foreign powers; and as Lewis XII., now allied with the Venetians, meditated a new invasion of the Milanese, Leo formed a counter-league to oppose him. He also took into pay a large body of Swiss, by whose valour the bloody victory of Novara was gained over the French, of which the consequence was, their expulsion from Italy. In order to counteract the antipapal council of Pisa, which was now assembled at Lyons, he renewed the meetings of the council of Lateran, which Julius II. had begun, and he had the good fortune to terminate a division which threatened a schism in the church. Lewis XII., who had incurred ecclesiastical censure, made a formal submission, and received absolution.

Having thus, in the first year of his pontificate, secured external tranquillity, Leo did not delay to consult the interests of literature, by an ample patronage of learned studies. Many of his predecessors had honourably distinguished themselves by similar attentions: even the infamous Alexander VI. had merited the applause of the votaries of learning. The stormy pontificate of Julius II., however, had been unfavourable to letters, not only in Rome, but throughout Italy, and peculiar exertions were requisite to recover them from the depression into which they had sunk. One of the new pope's first cares was to restore to its former splendour the Roman gymnasium or university, which he effected by new grants of its revenues and privileges, and by filling its professorships with eminent men invited from all quarters. The study of the Greek language was next a particular object of his encouragement. Under the direction of Janus Lascaris (see his article), a college of noble Grecian youths was founded at Rome for the purpose of editing Greek authors; and a Greek press was established in that city, of which Lascaris was appointed superintendant. Public notice was given throughout Europe, that all persons who possessed manuscripts of ancient authors would be liberally rewarded on bringing them to the pope, who would also print them at his own expence. The first appearance from the press of the five first books of Tacitus's Annals, was one of the results of this invitation. Nor was Leo, although principally attached to classical literature, wholly inattentive to the promotion of oriental learning; and the first professorship in Italy of the Syriac and Chaldaic languages was founded by him in the university of Bologna.

The embarrassed politics of the time occupied in still more serious concerns the mind of the pontiff, who had two leading objects in view, the maintenance of that balance of power which might protect Italy from the over-bearing influence of any one foreign potentate, and the aggrandizement of the house of Medici. In order to prevent a proposed alliance between the courts of France, Spain, and Austria, he promoted a reconciliation between the kings of France and England, cemented by the marriage of the former to the sister of the latter; and he affected to favour Lewis in his purpose of a new attempt to recover the duchy of Milan. The ambitious views he had entertained of obtaining the kingdom of Naples for one branch of his family, and forming a state out of Tuscany with the duchies of Ferrara and Urbino for another, rendered the friendship of that monarch necessary to him, and occasioned a secret alliance between them. Yet, apparently intimidated at the nearer prospect of a French army upon his frontiers, he not only strengthened himself by the purchase of Modena from the emperor Maximilian, but sent Bembo as his legate to Venice, to detach that republic from their connexion with Lewis; in which attempt, however, he failed. These crooked and mutable politics were at that time so familiar to all the European sovereigns, that perhaps no one of them could justly complain of another on that head; yet the popes, having usually a double interest in view, were peculiarly liable to the charges of fluctuation and double-dealing, and Leo seems to have imbibed a full portion of the spirit of his see.

When the death of Lewis XII. placed Francis I. on the throne of France, it soon became apparent that a new war was to be expected in the north of Italy; and Leo, after some ineffectual attempts to remain neuter, found himself obliged to join in a league with the emperor, the king of Arragon, the states of Florence and Milan, and the Swiss cantons, against the French king and the state of Venice. The rapid successes of the French arms, however, soon brought him to temporize; and after the Swiss, almost unaided, had been defeated in the terrible combat of Marignano, the pope thought it expedient to do-

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tach his cause from that of his allies, and to form an union with Francis. These two sovereigns, in the close of 1515, had an interview at Bologna, at which, among other political arrangements, the pragmatic sanction, which was considered as the basis of the rights of the Gallican church, was abolished, and a concordat was established in its stead. This change was advantageous both to the papal authority and to the regal prerogative, but was extremely displeasing to the French nation, both clergy and laity.

The death of Leo's brother, Giuliano de' Medici, a man of a weak constitution and unambitious temper, left his nephew Lorenzo the principal object of that passion for aggrandizing his family, which this pontiff felt in a degree not inferior to that of any of his predecessors. Under its influence he found pretexts, in 1516, for issuing a monitory against the duke of Urbino; and upon his non-appearance, Leo launched an excommunication against him, and seized his whole territory, with which, together with the ducal title, he invested his nephew Lorenzo. In the same year, a general pacification took place among the contending powers, notwithstanding all the efforts of the pope to prevent it. A conduct so opposite to the duty of the general father of Christendom has been attributed to Leo's regard for the lasting peace and independence of Italy, which could not but rest on frail foundations while Milan and Naples were in the possession of two powerful foreign princes. The character of the pontiff, however, justifies the supposition, that he was in this instance chiefly actuated by personal motives.

In 1517, the expelled duke of Urbino collected an army, and by rapid movements completely regained his capital and dominions. Leo, excessively chagrined at this event, wished to engage all the Christian princes in a crusade against him. By a profuse application of the treasures of the church, he raised a considerable army under the command of his nephew, and finally compelled the duke to resign his dominions upon honourable terms. The violation of a safe-conduct granted by Lorenzo to the duke's secretary, who was seized at Rome and put to the torture, in order to force him to reveal his master's secrets, imprints an indelible stain on the memory of this pontiff.

In the same year his life was endangered, and his peace of mind broken, by a conspiracy formed against him in his own court. The principal author of it was cardinal Petrucci, who had conceived a violent displeasure against the pope, on account of the expulsion of his brother from Sienna, and the ruin of his family. He laid a plan for destroying Leo by poison, which having failed of execution, he withdrew from Rome for a time, still maintaining a correspondence on the subject with his secretary. Some of his letters being intercepted, he was decoyed to Rome by a safe-conduct from the pope, confirmed by a solemn promise of his security made to the Spanish ambassador. He was, nevertheless, arrested on his arrival, and committed to prison. Suspicion fell upon several other cardinals as being partakers in the conspiracy, and some of them were induced to confess their guilt. In conclusion, Petrucci was strangled, his agents in the plot were put to death with horrid tortures, and some of the other cardinals were degraded and subjected to heavy fines. The conduct of Leo on this trying occasion seems to have done little honour either to his fortitude or his clemency; and doubts were entertained concerning the reality of the conspiracy, at least with respect to several of those who were charged with it. In order effectually to secure himself against any future disaffection lurking near his person, the pope created in one day thirty-one new cardinals, many of them his relations and friends not yet dignified with the prelacy; but many also persons who, from their talents and virtues, were well worthy of this elevation. He bestowed upon these objects of his choice rich benefices and preferments, as well in the remote parts of Christendom as in Italy; and thus formed round him a numerous and splendid court, attached to his person, and adding to the pomp and grandeur of his capital.

From the pontificate of Leo, however, an event takes its date which inflicted the severest wound upon the church of Rome that it had ever experienced, a wound never to be healed! This was, the reformation of religion under Luther. The life of that distinguished person will be the fittest place for tracing all the progressive steps of this great change, and it will here be sufficient to relate what is personal to Leo in it. His unbounded profusion in every object of expence attached to a taste for luxurious magnificence, had rendered it necessary to devise means for replenishing his exhausted treasury; and one of those which occurred was the sale of those indulgences which the church claimed a right of dispensing from the store of her spiritual wealth. The commissaries appointed for this traffic in Germany cried up the efficacy of their wares in such scandalous and extravagant terms, as gave great offence

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to pious and thinking men. Luther, then a doctor in theology and public preacher in Wittemberg, warmly protested against this abuse, both in his sermons, and in a letter addressed to the elector of Mentz. He further published a set of propositions, in which he called in question the authority of the pope to remit sins, and made some severe strictures on this method of raising money. As his remonstrances produced a considerable effect, several ecclesiastics undertook to refute him, and an angry controversy was thus kindled. Leo, who probably regarded theological quarrels with contempt, and from his pontifical throne looked down upon the efforts of a petty German doctor with scorn, seems at first to have treated the matter lightly; and when his interference was thought necessary, he showed an inclination to lenient measures. A direct application from the emperor Maximilian induced him, however, to proceed with more vigour; and he issued a monitory for Luther's appearance before him at Rome. By the interposition of some of Luther's favourers, permission was given for the cardinal of Gaeta to hear his defence at Augsburg. As usual in such conferences, nothing satisfactory was determined; and Leo, in November, 1518, published a bull, asserting the pope's authority to grant indulgences, which will avail both the living, and the dead in purgatory. Luther appealed to a general council; and thus an open war was declared, in which the reforming party soon appeared with a strength certainly little calculated upon by the court of Rome. The sentiments of the Christian world were, indeed, at this time by no means favourable to that court. The scandal incurred by the infamy of Alexander VI., and the violence of Julius II., was not much alleviated in the reign of a pontiff who was characterised by an inordinate love of pomp and pleasure, and whose classical tastes even caused him to be regarded by many as more of a heathen than a Christian.

The warlike disposition of Selim, the Turkish emperor, who had made himself master of Egypt, and was meditating further conquests, at this time excited great alarms in Europe, and gave occasion to a project of Leo for the revival of the ancient crusades, by means of an alliance between all the Christian princes. For this purpose he proclaimed a general truce for five years, and sent round his legates to all the principal courts with the plan of a league, which they were to promote with all their eloquence. At the same time he ordered public supplications for three days at Rome, at which he assisted with all the expressions of pious humility. It is scarcely credible that one who knew mankind so well as Leo should expect that his exhortations would produce any effectual union of powers mutually jealous of each other, and intent, like himself, upon private emolument; but by this shew of zeal for the Christian cause he might recover some of his lost credit as head of the church. He also obtained another object, which was, doubtless, in his view, that of recruiting his finances by the contributions which his emissaries levied upon the devotees in different countries. By the marriage of his nephew Lorenzo with a French lady related to the royal family, the connexion between the two courts was strengthened, and Leo displayed on the occasion his usual prodigality of magnificence. The death of Maximilian, in 1519, produced that competition for the imperial crown between Charles V. and Francis I., which was the commencement of their perpetual rivalry. It was contrary to the wish of Leo that either of these powerful rivals should obtain such an accession of influence, and he attempted to raise a competitor in one of the German princes; but he was unable to resist the fortune of Charles. In the same year he incurred a severe domestic misfortune in the death of Lorenzo, who left behind him an infant daughter, afterwards the Catharine de Medicis, who was so conspicuous as queen and regent of France. The immediate consequences of this event were the annexation of the duchy of Urbino with its dependencies to the Roman see, and the appointment of Giulio, cardinal de' Medici, Leo's cousin (afterwards pope Clement VII.), to the supreme direction of the state of Florence.

The rapid progress of the reformation forcibly recalled the attention of the papal court; and Leo, desirous of trying the effect of an amicable negociation, employed a Saxon nobleman to treat in person with Luther. But although the reformer shewed himself not averse to a reconciliation, yet the differences between the two parties were so aggravated by writings and public disputations, and came to involve so many essential points, that no ground was left for conciliation. In fact, while Luther firmly adhered to the principle of unrestrained appeal to the words of scripture, and the pope insisted upon unqualified submission to the decrees of the catholic church, it was obvious that no medium of agreement could subsist between them. Luther was persuaded to write a letter to the pope; but, instead of expressions of humiliation, it contained the bitter-

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est invectives against the court of Rome. It was therefore resolved to proceed to a direct condemnation of him and his doctrines; and a bull to that purpose was issued on June 15, 1520, which effected a total separation between the papal see and the reformers. The writings of Luther were publicly burnt in various places, which insult he retaliated by an equally solemn and public conflagration of the papal decrees and constitutions, and the bull itself. As it was a point of high importance to the church to secure the favour of the new emperor, Leo dispatched as his legate to the imperial court, the zealous and learned Aleander, who used all his efforts to procure a condemnation of the Lutheran cause from the diet. It was, however, determined first to hear Luther in person, and a mandate, with a safe-conduct, was issued for his appearance at Worms. His behaviour there, and the consequences which ensued, will be related under his life. Nothing further on this subject remains to be noticed during the pontificate of Leo; unless the conferring of the title of defender of the faith upon Henry VIII. of England, for his spontaneous appearance on the side of the church as a controversialist, be deemed such.

The tranquil state of Italy at this period permitted the pope to indulge his taste for magnificence in shows and spectacles, and in the employment of those great artists who have reflected so much lustre on his reign. His private hours were chiefly devoted to indolence, or to amusements, often of a kind little suited to the dignity of his station. Hunting, music, and the company of jesters and buffoons, appear to have been his favourite pleasures. He was not, however, so much absorbed in them as to neglect the aggrandizement of his family and his see. Several cities and districts in the vicinity of the papal territories, and to which the church had claims, had been seized upon by powerful citizens, or military adventurers, who held them as sovereigns. One of these was Perugia, which was possessed by Baglioni, a chief, of a tyrannical character. Being summoned to the papal court, he at first declined compliance, and sent his son to apologise for him. Leo, however, found means to decoy him by a safe conduct, which he made no scruple of violating as soon as he got him into his power; and after forcing him by torture to confess the enormities of which he had been guilty, he put him to death, and seized his dominion. Against Frederic, a commander who occupied the city of Fermo, he sent a body of troops, who killed him as he was making his escape, and took possession of the place. Others who held towns or fortresses in the marche of Ancona, terrified by these examples, either fled, or repaired to Rome in order to justify themselves, and solicit Leo's clemency; but of the latter, several were imprisoned and put to death.

A greater object excited the cupidity of the pontiff, which was the city and territory of Ferrara. Taking advantage of the sickness of duke Alfonso, to whom he had already refused to restore Modena and Reggio according to treaty, he marched an army, in the close of 1519, into the vicinity of Ferrara, which he was induced to withdraw through the interference of the marquis of Mantua. In the next year, however, he laid a plan for seizing the city of Ferrara by treachery, to which some historians add a design of assassinating the duke. The commander of a body of German troops was bribed to deliver up one of the gates to the papal forces which were to be in readiness; but he took the pope's money, and apprised the duke of the plot, which was thus defeated.

The more justifiable policy of expelling the French from Italy was never out of Leo's mind, notwithstanding his temporary alliances with that court; and, in 1521, he formed a treaty with the emperor for the re-establishment of the family of Sforza, in the duchy of Milan. He hired a large body of Swiss mercenaries, which, by means of a fictitious negociation with Francis for an invasion of the Neapolitan territories, was suffered to march across the Milanese into Romagna. When it was time to take off the mask, the papal troops, in conjunction with the Spanish and German auxiliaries, took possession of Parma, which, together with Placenzia, was to be united to the domain of the church. The Swiss in the service of France having been prevailed upon to desert, the allies crossed the Adda, and were received without opposition into Milan. They next entered the territories of the duke of Ferrara, who had joined the French, and against whom the pope had already launched the thunders of the church. Several of his strong places were taken, and the siege of his capital was impending, when an event took place which suddenly changed the state of affairs in Italy. Leo, who was at one of his villas when the tidings of these successes arrived, repaired to Rome for the purpose of being present at the public rejoicings, which were ordered for three successive days. An indisposition apparently

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slight, attributed to cold, confined him to his chamber from the day of his return; and so rapid was its progress, that after a week's illness he expired on December 1, 1521, in the forty-sixth year of his age, and the ninth of his pontificate. Although the account of his disorder is obscure, there seems no reason to give credit to the suspicion of poison, which was current among his attendants, but was supported by no evidence. A gross and morbid habit of body made him liable to sink speedily under occasional disease. The people of Rome, who had felt the benefits of his splendour and munificence, expressed great concern at his death; but the public honours paid to his memory were not such as might have been expected. An exhausted treasury was made the pretext of an economical funeral; and amidst all the eminent scholars of his court, an illiterate chamberlain was appointed to pronounce his panegyric. The college Della Sapienza, however, made amends, by instituting an annual oration to his praise.

The moral and political character of this celebrated pontiff may be collected from the narrative of the principal transactions of his life, with more justness than from the contrasted portraits of satirists and panegyrists. In these points, indeed, modern and unprejudiced writers do not greatly differ; and it is with respect to the share of merit to which he is entitled as the promoter of letters and the fine arts, that judgments chiefly vary. The popular denomination of *the age of Leo X.* given to one of the most flourishing periods of art and literature in the annals of mankind, may seem to have decided this point in his favour; yet it must be admitted, that this designation, to be correct, must include many years prior and subsequent to his pontificate; and that the subjects of this *age* must be sought much beyond the limits of his protection and influence. He was himself but moderately furnished with solid erudition; and if he gave liberal encouragement to useful and reputable studies, he also lavished his patronage upon productions and persons of an opposite character. The merit of a sovereign in promoting those ornamental arts by which alone he can display a magnificence superior to that of a private citizen, can rank no higher than an exertion of good taste; and this quality may undoubtedly be conceded to Leo. He was, however, rather the fortunate inheritor, than the creator, of great talents. Michael Angelo and Raphael had both risen to fame under his predecessor Julius II., who had planned and made a commencement of the stupendous edifice of St. Peter's: the Vatican palace, likewise, had received some of its noblest ornaments in his and former pontificates. But the reader who wishes to obtain an accurate view of the state of literature and the arts in Italy prior to and during the reign of Leo, will find it drawn up with great skill and intelligence in that elegant work from which the substance of this article is derived, *Mr. Roscoe's Life and Pontificate of Leo the Tenth.*—A.

LEO XI. pope, whose former name was *Alexander*, was the son of Octavian de Medici, cousin of Cosmo, great duke of Tuscany, and born in the year 1535. He was made archbishop of Florence, and filled the post of ambassador from Francis, the great duke, at the court of Rome. By Gregory XIII. he was created cardinal, under the title of St. John and St. Paul; and by Clement VIII. he was sent legate to Henry IV. king of France. At Paris, his talents were successfully employed in adjusting the terms of peace between Philip II. king of Spain, and the French monarch; and for his good offices he received from the latter a noble present. On the death of pope Clement VIII. in the year 1605, the conclave for the choice of a successor was divided into French, Spanish, and Italian parties, who carried on their intrigues in favour of their respective candidates with all the art and address usually practised on such occasions. At one time the votes were so numerous for the famous cardinal Baronius, that he would have been elected had not the Spanish party opposed him, out of resentment for what he had written in the eleventh volume of his "Ecclesiastical Annals," against the king of Spain's title to the kingdom of Sicily. At length, the French and the Italian parties having united, cardinal Joyeuse nominated Alexander de Medici; who was no sooner proposed, than he obtained the unanimous suffrages of the conclave, and was saluted pope on the first of April, when he took the name of Leo XI. The intelligence of his election gave very general satisfaction, particularly to the Romans and Florentines, who were acquainted with his talents and virtues, and knew that to his zeal for the interests of the church, he united a liberal spirit, a love of learning and learned men, and an hereditary taste for the polite arts. On the day of procession to St. John de Lateran, when the pope commences his office with great pomp and form, the several orders of the city, and especially the Florentines, endeavoured to outvie each other in their demonstrations of joy on the

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occasion. Their satisfaction, however, was but of very short continuance, and was soon changed into deep regret: for the pope, fatigued with the length of the ceremonies, and overheated by the weather, and the weight of his robes, caught a violent cold, which brought on a fever, which proved fatal to him on the twenty-fifth day after his election, when he was in the seventieth year of his age. *Rycaut's Cont. of Platina. Moreri. Nouv. Dict. Hist.*—M.

LEO *the Grammarian* wrote in Greek a continuation of the chronicle of Theophanes, comprizing the lives of seven emperors of the East, from the year 813 to 1013. It is annexed to father Combefis' edition of the chronicle abovementioned, Paris, 1655. Of the author, nothing personally is known. He probably wrote down to the age in which he lived. *Vossii Hist. Græc. Moreri.*—A.

LEO, JOHN, named AFRICANUS, a traveller and geographer, was a native of Granada, of Moorish extraction. When that city was taken by the arms of Ferdinand and Isabella in 1492, he retired into Africa, which circumstance gave him his surname. He studied the Arabic language at Fez; and partly as an embassador from the king of the country, partly for his own pleasure, took several journeys in Europe, Lesser Asia, and Africa, of which he wrote a narrative in Arabic. Having fallen into the hands of pirates at the isle of Zerb, he was sold to a master who presented him to Leo X. That pontiff gave him a favourable reception, on account of his learning and knowledge; and having persuaded him to renounce Mahometism, gave him his own names of John and Leo at the baptismal font. He acquired the Italian language at Rome, and translated into it his description of Africa, dating his work in 1526. He is supposed to have died not long after; and one writer reports that before his death he returned to his original faith. The "Description of Africa, by Leo Africanus," is reckoned one of the most curious of the early voyages and travels, and is upon the whole in good credit for veracity. He describes what he had himself seen, chiefly on the northern and western coasts of that peninsula, and supplies deficiencies from the relations of others; but as a geographical work it has much of the imperfection and defect of the age. The original Arabic copy is said to have been in the library of J. Vincent Pinelli. From the Italian an inaccurate version was made into Latin by Florian, and one into French by Temporal. Marmol has copied great part of the work without acknowledgment. Leo also wrote a treatise "De Vitis Philosophorum Arabum," printed by Hottinger at Zurich in 1664. *Vossii Hist. Lat. Moreri.*—A.

LEO OF ORVIETO (in Latin *Leo Urbevetanus*), whose surname was derived from the city or territory of Orvieto in Tuscany, in which he was born, was either a Dominican or Franciscan monk, who appears to have flourished towards the commencement of the fourteenth century. He was the author of two "Chronicles:" one, of the popes, down to the year 1314; and the other of the emperors, terminating at the year 1308. Leo has in these works availed himself of the labours of Martin of Poland, whom he closely follows, and is frequently contented with abridging, only adding at the same time numerous facts taken from various other writers. The style of these chronicles is strongly marked by the barbarisms of the age in which the author lived; and his narrative abounds in proofs of the ignorance and credulity of the times. But notwithstanding these defects, they will be found useful to civil and ecclesiastical historians. They had long been undisturbed on the shelves of libraries, when father John Lamy drew them into notice by publishing them in his "Deliciæ Eruditorum, seu Veterum Anecdoton Opusculorum Collectanea," printed at Florence. Both chronicles appeared in 1737, in two vols. 8vo. This edition, however, is enriched with a number of remarks and historical monuments, which will be found useful in correcting the errors of the author, and in illustrating the history of the times of which he speaks: such as many letters of the bishops of Rome, which had not before seen the light, diplomas of emperors and princes, edicts, privileges, records, &c. The second of these volumes contains also a concise sketch of the history of France, written by John de l'Isle, or Joannes ab Insula, supposed to have been a monk of the abbey of St. Denis in France in the fifteenth century, entitled, "de Gestis et Factis memorabilibus Francorum," &c. *Moreri, Nouv. Dict. Hist.*—M.

LEO DE MODENA, by which title he is more commonly known than by his Jewish name of *R. Jehudah Arie*, was a learned rabbi, born at Modena, who flourished in the seventeenth century. For a considerable time he was chief of the synagogue, and reckoned a good poet, both in Hebrew and Italian. His enmity to Christianity, however, led him to compose many dishonourable anagrams, and numerical devices and puns not worthy of his learned

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pen. He was the author of a valuable little work in Italian, on the ceremonies and customs of the Jews, which is highly esteemed by the learned of all nations, and entitled "Istoria de Riti Hebraïci, Vita & Osservanze de gli Hebreï di questi Tempi," the best edition of which was printed at Venice in 1638. A French version of this piece was published at Paris in 1674, 12mo. by Richard Simon, with two curious supplements: one, on the sect of the Karaïtes; and the other on that of the modern Samaritans. It was Leo's design to have published an Italian translation of the Old Testament; but he was prohibited from pursuing it by the Inquisition. He therefore turned his attention to the compilement of a Hebrew and Italian dictionary, entitled "the Mouth of the Lion," in which he has judiciously collected and explained all the words used by the rabbi's, which are neither quite Hebrew, nor altogether Chaldee; and has endeavoured to fix the pronunciation of them so as to be understood by Jews of all nations. This work was published at Venice, in 1612, in 4to.; and was afterwards reprinted, in an enlarged form, at Padua, in 1640. The author died at Venice, in 1654, about the age of eighty. *Moreri. Nouv. Dict. Hist.. Mod. Univ. Hist. vol. XI. ch.* 39.—M.

LEO DE ST. JOHN, a French carmelite monk and various writer in the seventeenth century, was a native of Rennes, and born in the year 1600. Before he embraced the religious profession his name was John Macé. He was successively nominated to all the honourable and confidential posts in his order, and acquired the esteem of popes Leo XI. and Alexander VIII. and of several cardinals. He was also eminent for his pulpit talents, and preached with great approbation before Lewis XIII. and Lewis XIV. He was the friend of cardinal Richelieu, and received the last breath of that minister. His own death took place in 1671, when he was in the seventy-first year of his age. He was the author of numerous works, the principal of which is "Studium Sapientiæ Universalis," in three volumes folio. The first of these volumes appeared at Paris, in 1657, and comprehends the profane sciences; the other two were printed at Lyons, in 1664, and comprise the different branches of sacred literature and divinity. They are written in a pure and flowing style. He was also the author of "The History of the Carmelites of the Province of Tours," in Latin, 1640, 4to.; the lives of different Romish saints; several ascetical treatises; "A Journal of what took Place during the last Sickness, and at the Death of Cardinal Richelieu," 1642, 4to.; and a collection of "Sermons," in four volumes folio, 1671—1675. *Nouv. Dict. Hist.*—M.

LEONARD OF PISA, an Italian mathematician, who flourished at the commencement of the thirteenth century, is entitled to have his name handed down with honour to posterity, on account of his having been the first person who brought into Europe the knowledge of the Arabic cyphers and algebra. This fact we learn from the preface to a Latin treatise on arithmetic, in the Magliabecchi library at Florence, entitled, "Liber Abaci, compositus a Leonardo Filio Bonacci, Pisano, in Anno 1202." The author there says, that being at Bugia, a town in Africa, where his father resided as factor to the merchants of Pisa, he was instructed in the Arabic method of keeping accounts; and that, finding it more commodious, and greatly preferable to the European method, he had drawn up this treatise for the purpose of introducing it into Italy. From this country the knowledge of the Arabic cyphers and algebra was afterwards communicated to the other countries of Europe. Hence Leonard of Pisa may almost claim the honour of being their inventor, as he first laid down, and brought to a considerable degree of perfection, the rules of those sciences. He was also the author of "A Treatise on Surveying," preserved in the abovementioned library. *Nouv. Dict. Hist.*—M.

LEONICENO, NICHOLAS, a learned physician and philosopher, was born in 1428 at Lonigo in the Vicentine. At an early age he acquired an extraordinary knowledge of the best Greek and Latin poets and orators, and of the ancient philosophers. He studied physic at Padua, where he took his doctor's degree; and is said afterwards to have visited England, but in what capacity we do not learn. Returning thence, he abode some time at Padua. In 1464 he removed to Ferrara, where, for a long course of years, he occupied a chair, first of mathematics, then of moral philosophy. He probably also practised as a physician, though he seems rather to have been a man of study than of experience. He was truly a philosopher in his character and principles, despising wealth and honours, and living in habits of temperance and simplicity, which carried him to a very advanced age in the possession of all his faculties, and his natural cheerfulness. He was greatly esteemed by the learned of his time, with many of whom he corresponded, and who have spoken of him with encomium. He died in 1524, at the age

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of ninety-six. Leoniceno translated into Latin the aphorisms of Hippocrates, and several pieces of Galen; and, into Italian, the history of Dio Cassius, and the dialogues of Lucian. He was one of the first of the physicians and philosophers who discarded the barbarism of the schools, and explained scientific topics with elegance and clearness. He was also the first who for many centuries had ventured to apply critical research to the works of the ancients, and to mark their errors. This disposition he shewed in his work entitled "Plinii et aliorum plurum Auctorum, qui de simplicibus Medicaminibus scripserunt, Errores notati," &c. printed in 1491. This work involved him in controversy with Hermolaus Barbarus, Politian, and others, to whose animadversions he wrote answers. He was one of the first who wrote on the disease which had then just made its appearance in Europe, and which he terms "Epidemia, quam Itali Morbum Gallicum, Galli vero Neapolitanum vocant." His treatise on this subject was printed by Aldus in 1497. He proposes a method of cure on Galenic principles, merely theoretical, so that he is thought never to have seen any practice in it. Leoniceno had a ready talent at improvisation, and also composed poems with elegance and facility. *Tiraboschi. Halleri Bibl. Botan. et Med.*—A.

LEONIDAS I. king of Sparta, a celebrated name in the records of Grecian heroism, was the son of the king Anaxandrides. In the year 491 B. C. he succeeded on the throne his half-brother Cleomenes, whose daughter Gorgo he married. When Xerxes, king of Persia, with a prodigious army invaded Greece, the Athenians and Lacedemonians alone of the greater states resolved upon opposing him, and the latter gave the chief command of their forces to Leonidas. At the head of 4000 men he marched, B. C. 480, to take possession of the straits of Thermopylæ. Sensible of the extreme danger of the enterprise, he looked upon himself as one devoted to the safety of his country, and took leave of his wife with the injunction, that after his death she should marry some brave man, and become the mother of valiant children. He posted his small army so skilfully, that the Persians, on arriving at the straits, found that it would be a difficult task to force them; and Xerxes endeavoured to gain over Leonidas to his interest, by the offer of making him master of Greece. When this proposal was rejected with disdain, the haughty despot sent a herald to order the Grecians to deliver up their arms: "Let him come and take them," was the reply of the Spartan king. Thrice, very large bodies of the Persians pushed on to force their way through the straits, and thrice were repulsed with great slaughter. In the mean time a treacherous Greek, named Epialtes, led a chosen body of 10,000 Persians by a secret passage over the hills, who, having put to flight a band of Phocæans posted in the way, descended the mountain, and appeared on the rear of Leonidas. The hero, seeing all lost, found that nothing remained but to afford a memorable example of what Greeks could do when called upon to die for their country. He was also moved, it is said, by an oracle which had declared that Sparta could only be saved by the death of one of her kings. In order to prevent unnecessary loss at such a momentous period, he dismissed the greater part of his troops, and only retained 300 Spartans, 700 Thespians, and 400 Thebans; the latter being rather kept as hostages, than as thoroughly well-affected to the cause of Greece. The Thespians could by no means be persuaded to desert their allies the Spartans, and with them cheerfully embraced a certain destruction. Xerxes, receiving advice of the passage of the body led by Epialtes, marched his whole army to the entrance of the straits, where Leonidas advanced to meet them. The efforts of valour heightened by despair were terrible, and the Spartan king fell amidst a heap of slaughtered enemies. His friends defended his body, till the appearance of the foe in the rear caused the survivors to collect into one close band facing every way. All these, overpowered by numbers, were left on the field of battle, having amply revenged their fall. The Persian despot, enraged at his loss, caused the headless trunk of Leonidas to be nailed to a cross; but the memory of his valour and patriotism could not be obliterated, and the defence of Thermopylæ is consecrated among the noblest actions of antiquity. The gratitude of Greece raised a splendid monument upon the spot to the fallen, and a funeral oration was long annually pronounced, amid the celebration of martial games, over their tombs. *Herodot. Polymn. Diodor. Sicul. Justin.*—A.

LEONICO TOMEO, NICHOLAS, one of the revivers of literature in Italy, was born in Venice of an Albanian family, in 1456. He studied Greek at Florence under Demetrius Chalcondylas, and made such a progress, that he became able to explain Aristotle in the original. For this purpose he was invited to Padua in 1497. He was an ecclesiastic by

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profession, and obtained, in 1502, a collegiate in the diocese of Trivigi. He taught Greek and Latin for a time at Venice, but returned to Padua, where, in 1520, he gave instructions to cardinal Pole. He was much attached to the Platonic philosophy, and passed his time like a true philosopher, remote from worldly pursuits, and solely intent upon his studies. Bembo, Sadolet, Giovio, and others, speak of him with great esteem; and Erasmus mentions him with honour in his Ciceronianus, as a man equally respectable for the purity of his morals and the profundity of his erudition. He died in 1531, and was buried in the church of St. Francis at Padua, cardinal Bembo composing his epitaph. Leonico translated with fidelity and elegance several works of Aristotle, Proclus's commentary on the Timæus of Plato, and other treatises of the ancient philosophers. He also wrote ten dialogues on subjects philosophical and moral, and a work, "De Varia Historia." He was the author of some Italian poems. *Tiraboschi. Moreri.*—A.

LEONTIUM, an Athenian courtezan, at one time noted for her lewdness, and afterwards distinguished by her application to the study of the Epicurean philosophy. It is pretended that she did not desist from her intrigues after she commenced an attendant on Epicurus, but prostituted herself to the disciples of his school, and even to the philosopher himself. It is not improbable, however, that she has been calumniated by these reports. She became the wife, or the concubine of Metrodorus, one of the chief disciples of Epicurus, and had a son by him, whom Epicurus recommended to his executors in his last will. And that he entertained a great regard for Leontium, which is perfectly reconcileable with that strict attention to morality which we have attributed to him in his life, is evident from the fragments of his letters, preserved by Diogenes Laertius. Leontium applied with great diligence to the study of philosophy, and becoming an author, she was so bold as to write in defence of the Epicurean doctrines, against Theophrastus, one of the principal pillars of the Peripatetic sect, and an ornament to his age. This book is acknowledged by Cicero to have been written in a polite and elegant style. Athenæus says, that she had a daughter, named Danaë, who was a prostitute, like her mother, and who uttered insolent murmurs against Providence, when on the point of being put to death for contributing to the escape of her gallant from that fate. His fondness, however, for collecting scandalous stories to the discredit of philosophers, renders it proper to receive what he had advanced with great caution; especially when, as in the present instance, as well as in the scandalous tales concerning the improper intimacy between Epicurus and Leontium, we are referred to his testimony alone. *Fabricii Bibl. Græc. vol. II. lib. iii. cap.* 33. *Bayle. Moreri.*—M.

LEONTIUS PILATUS. See PILATUS.

LEONTIUS, surnamed *the Scholastic*, an ecclesiastical historian and controversial writer in the sixth century, was a native of Constantinople, who was educated an advocate; and afterwards became a monk in the laura of St. Sabas in Palestine. He lived till about the end of the century; for he reckons Eulogius among the bishops of Alexandria, who held that see from the year 581 to the year 604. Though frequently confounded with Leontius Byzacenus, who is mentioned in the life of St. Sabas, and St. Quiriacus, it is demonstrable that they must have been two different persons, from the circumstance of the latter's having been an Origenian, and defending the doctrines of Theodore of Mopsuestia, while the subject of the present article, on the contrary, declared openly against Origen and Theodore. Vossius is of opinion, that he is the same person with Leontius, a bishop of Cyprus, author of "An Apology for the Christians against the Jews," and other pieces mentioned by Cave; which is not entirely destitute of probability. The principal work of Leontius is "A Treatise on the Sects of Heretics," divided into ten actions, or discourses. It was published in Greek and Latin at Basil, in 1578, 8vo.; and is inserted in the first volume of the "Auctuar. Bibl. Patr." He was also the author of various treatises against the Eutychians, Nestorians, Appollinarists, &c. which may be seen in the ninth volume of the "Bibl. Patr.;" and in the fourth volume of the "Antiquæ Lectiones" of Canisius; a discourse on the festival celebrated between Easter and Whitsunday, printed in Greek and Latin, with notes, in the first volume of Combefi's "Auctuar. Nov.;" and there are preserved some "Orations," "Homilies," &c. which are ascribed to him, in the Bodleian and Vienna libraries. *Fabricii Bibl. Græc. vol. VII. lib. v. cap.* 11: *Cave's Hist. Lit. vol. I. sub sæc. Eutych. Dupin. Moreri.*—M.

LEOPOLD I. emperor of Germany, son of Ferdinand III. by Mary-Anne, daughter of Philip III. of Spain, was born in 1640. He was elected king of Bohemia in 1654, and of Hungary in 1655, and succeeded to the im-

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perial crown in July 1658. His long reign was fruitful of important events, and upon the whole prosperous to the empire, though his own personal merit consisted in little more than cautious prudence. A war with the Turks, which broke out in 1661, was brought to a conclusion in 1664, in consequence of the victory obtained by Montecuculi over the grand vizier, at St. Gothard, in Hungary. It was succeeded by a revolt of the Hungarians, excited by those infringements of their privileges, which have been continually renewed under the princes of the house of Austria. The execution of Serini, Nadasti, Frangipani, and other leaders, in 1671, for a time quelled the disorders, without removing the causes of discontent. When Lewis XIV., in 1672, made his unprovoked attack upon the Dutch. Leopold joined with other powers in a league for their defence. While his arms were employed against the French, the Hungarian malcontents, provoked anew by his suppression of the office of palatine and his appointment of a viceroy, resolved to take the opportunity of shaking off the Austrian yoke, and asserting their original independence. Headed by count Tekeli, and supported by the Turks, they again rose in arms, and obtained various successes against the imperialists. The peace of Nimeguen, in 1679, gave but a short repose to Europe, and a new war between the empire and France broke out in 1682. But about that time, the breach of a truce by the Hungarian malcontents, and the irruption of a vast Turkish army, reduced Leopold to the greatest danger. His general, the duke of Lorraine, was obliged to retire under the walls of Vienna, and the grand vizier laid siege to that capital, while the emperor with his court withdrew to Lintz. The relief of Vienna, in 1683, by John Sobieski, king of Poland, has been related in the account of that warlike prince; and the haughty coldness of Leopold in acknowledging his great services has been noted. A series of successes afterwards attended the imperial arms in Hungary, and all that had been lost was gradually recovered. A criminal chamber instituted at Eperies for the trial of rebels, shed without mercy the noblest blood of the country; and the Hungarians were so far humiliated, that an assembly of the states, in 1687, declared the kingdom hereditary in the house of Austria, and elected for their king the archduke Joseph, then only nine years of age.

Meantime, the confederacy of Augsburg, in 1686, between the emperor, most of the German princes, the king of Spain, and the states-general, began to operate in checking the ambition of Lewis XIV.; and the accession of William, prince of Orange, to the throne of England in 1688, gave it additional vigour. Leopold procured the election of his son Joseph to the succession of the empire as king of the Romans, in 1690. The war with France was carried on with various success, till the general peace concluded at Ryswick, in 1697. A long truce between the German and Turkish empires was agreed upon in 1699, on terms favourable to Leopold, whose arms had obtained great glory under prince Eugene. The war on account of the Spanish succession, which broke out in 1701, renewed the alliances against the French king, and again plunged Europe in blood. Leopold gained over the elector of Brandenburgh to the party of the allies, by consenting to recognise him as king of Prussia; a piece of temporary policy, of which the house of Austria has had ample cause to repent. The events of the war were at first unfavourable to the emperor, who found himself closely pressed by the malcontents of Hungary under Ragotski on one side, and the elector of Bavaria assisted by the French on the other. The decisive battle of Blenheim or Hochstet, in 1704, changed the face of affairs; but Leopold did not long enjoy the brighter prospect which opened to him. He died in May 1705, at the age of sixty-five, after a reign of forty-six years, leaving the power of his house and the imperial authority much augmented in his hands. His original education, which was that of an ecclesiastic, had coincided with his natural disposition in producing a cold formality of character; and the narrowness of his ideas threw him into the power of favourites, whom his jealousy of authority led him frequently to change. The great objects of his policy were, however, pursued with a steadiness which ensured their final success. He was thrice married, and left two sons and four daughters. *Mod. Univers. Hist.* —A.

LEOPOLD II. emperor of Germany, born in 1747, was the son of the emperor Francis I. and the empress-queen Maria Theresa. He was created grand duke of Tuscany about the year 1765; and during a reign of twenty-five years over that state, displayed a constant attention to the happiness and prosperity of his subjects. Possessing the same spirit of reform which distinguished his brother Joseph, but guided by greater steadiness and moderation, he carried into effect a number of improvements relative to all the branches of admi-

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nistration, which rendered that portion of Italy peculiarly flourishing. He diminished the taxes, and yet augmented the revenue; introduced an exact police; encouraged arts, manufactures, and cultivation; freed industry from the fetters of numerous festivals, ameliorated the condition of the hospitals and prisons, and promulgated an entire new code of laws, characterised by their simplicity and humanity. He limited capital punishment to such a degree, that during ten years not a single execution took place in his dominions. He abolished seigniorial and feudal rights, and protected the lower ranks from the oppression of the higher; his palace being always accessible to the meanest suppliant. Though the father of his people, he was also their master, and would suffer no opposition to his will. As many of his innovations could not fail of being unwelcome to individuals, he thought it necessary to maintain a great number of spies, in order to detect any rising disaffection; and when objections were made to this measure of his government, he replied, "I have no troops." One of his ordinances violated the common feelings of mankind so sensibly, that he was obliged to give way to the spirit of resistance which it excited. This was his edict concerning funerals, by which the remains of persons of all ranks were ordered to be conveyed to a public burying-ground out of the city, without ceremony or attendance, and deposited uncovered in the common soil. Though an attention to health and economy were the laudable motives to this act of police, yet despotism alone could have conceived the project of enforcing submission against the struggles of nature. But Leopold, though sincerely desirous of doing good, was cold and saturnine. Even his amours, in which he indulged without restraint, did not warm him to cheerfulness and sensibility.

In 1790, the imperial crown, and the succession to the Austrian dominions, devolved to him on the death of his brother Joseph. The issue of that unfortunate prince's multifarious schemes had been an absolute revolt of the Low-countries, the disaffection of Hungary, and the jealousy of all the surrounding states. Leopold, by employing the arts of conciliation, in conjunction with a prudent firmness, was able in a short period to recover the Low-countries, to quell the opposition of the Hungarian malcontents, to strengthen his house by splendid alliances, and to establish a peace with the Ottoman Porte. He restored a good understanding between the courts of Vienna and Berlin, and concurred with England in checking the ambitious projects of Russia. While he was occupied in these cares, the French revolution was acquiring that aspect which rendered its principles formidable to all the established governments of Europe, and by the internal distractions which it occasioned, was presenting a favourable occasion to the surrounding powers to aggrandise themselves at the expence of France. Whatever were the leading motives or objects of Leopold, it is certain that at the congress of Pilnitz he formed a coalition with Prussia for the purpose of interfering by force of arms in the affairs of France; and the subsequent invasion of that country by the united forces of the two powers, must be regarded as a consequence of this alliance. Leopold himself, however, did not live to witness the commencement of hostilities. He died of a sudden disorder of the bowels, in which poison was suspected, but without any probability, in March, 1792, at the age of forty-four. He left a numerous progeny by his consort Maria-Louisa, infanta of Spain, of whom his eldest son Francis II. was his successor on the imperial throne. *Nouv. Dict. Hist. Ann. Register.*—A.

LEOTAUD, VINCENT, a French Jesuit and able mathematician in the seventeenth century, was born at Laval-Louyse, in the diocese of Embrun, and died in the year 1672. In the year 1654, he published, in quarto, "Examen Circuli Quadraturæ," in which much learning is employed in endeavouring to prove the impossibility of solving a problem, which has engaged the ingenuity of mathematicians in all ages without success. In 1660, he published, in Latin, "Arithmetical Institutions," in four books; in 1663, a treatise "On Cyclometry," in three books; in 1668, a work "On Magnetology;" and he was also author of a treatise "On the Primum Mobile." *Moreri. Nouv. Dict. Hist.*—M.

LEOWITZ, or LEOVITIUS, CYPRIAN, a celebrated astronomer in the sixteenth century, was a native of Bohemia, and obtained the appointment of mathematician to Otho Henry, elector palatine. He acquired high reputation by his astronomical productions, the principal of which were, "Ephemerides ab Anno 1556, ad An. 1606," folio; "Expedita Ratio constituendi Thematis cælestis;" "Loca Stellarum fixarum ab Anno Dom. 1549, usque in Annum 2029, diligenter Annotata," folio; and "De Eclipsibus Liber," folio. His fame led Tycho Brahe to pay him a visit in the year 1569, when they had several interesting con-

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versations on astronomical subjects. But with all his science, Leowitz was so weak as to become a dupe to the study of judicial astrology, and expose himself to deserved ridicule, by spending much of his time in calculating nativities, and in predicting future events. He ventured to foretel that the emperor Maximilian would certainly become monarch of all Europe, and punish the tyranny of the other princes, which did not come to pass; and for which he was severely censured by Bodin, who pointedly observes that he could not foretel what did come to pass a year after this prophecy, when sultan Solyman besieged and took Sigeth, the strongest place in his empire, in the presence of the emperor and the imperial army, without molestation. He also precisely fixed the end of the world at the year 1584; but died at Lawingen in Swabia, in 1574, without suffering the bitter mortification which he must have felt, had he lived to witness the falsehood of his prediction. It was not forgotten, however, at the approach of that period, but was circulated in the almanacks of astrological mathematicians throughout Christendom, and many curates and preachers announced it to their congregations. The consequence was, that a dreadful alarm prevailed in many places, and multitudes were seized with such terror, that they received the sacrament, having first fasted and confessed their sins. Lewis Gyon insinuates, that this terror was artfully kept up by the priests, by whose influence the poor ignorant people were led to observe solemn fasts, month after month, and to give a considerable part of their property to the church, in order to procrastinate the time of the last and great judgment. *Bayle. Moreri. Teissier's Eloges des Hommes Savans, &c.*—M.

LEPIDUS, M. ÆMILIUS, one of the Roman triumvirs, was descended from one of the most illustrious families of Rome, and rose to the greatest employments of the state. He was first elected to the consulate B. C. 46, along with Julius Cæsar, who appointed him his master of the horse when he was created dictator the third time. On the death of Cæsar, Lepidus, as one known to be entirely attached to his interest, thought his life in danger, and for a time concealed himself. He afterwards joined Antony in effecting the expulsion of the conspirators; and obtained the dignity of chief pontiff, through the influence of that artful party leader, who further attempted to secure his favour by a proposed marriage between their children. At the time that Antony was treated as a public enemy, Lepidus commanded an army of seven legions in Transalpine Gaul. Antony, being driven out of Italy by Decimus Brutus, arrived in a distressed condition in the province of Lepidus, and conjured him, by their former friendship, to join forces with him. This proposal was declined by Lepidus, who was jealous of Antony's superior talents and influence with the soldiers, but he intimated that he would avoid coming to any hostilities with him. Such a neutrality did not suit Antony's views; and he boldly came into the camp of Lepidus, where the soldiers who had served with him under Cæsar received him with acclamations, and accompanied him in a body to the general's tent. Lepidus, awakened out of his sleep, was struck with consternation, and threw himself at the feet of his competitor, offering him the full command of the army. Antony thought it good policy to treat him with great apparent respect, and leave him in the nominal command, while he himself exercised all the real authority. The senate, convinced of the ill intention of Lepidus towards them, declared him a public enemy, and committed the management of the war against him and Antony to Decimus Brutus and Octavianus. In the lives of the two other triumvirs (see ANTONY and AUGUSTUS), it has been shown how the union was formed which divided the Roman world between three masters. Lepidus seems to have been allowed a place in this partition, chiefly by way of a connecting medium between the other two, or rather a security to each from the ambition of the other. He possessed considerable family interest, and was not destitute of military abilities, but neither by capacity nor temper was fitted to take a leading part in political concerns. In the formation of the triumvirate it was agreed, that while Antony and Octavianus should carry on the war against Brutus and Cassius, Lepidus should remain at Rome with four legions, and maintain their authority in the capital. At the bloody proscription which has consigned their names to infamy, Lepidus either gave up, or, as some assert, insisted upon sacrificing, his own brother, who had been the first to vote him a public enemy. While the butchery was still raging, Lepidus had the unfeeling vanity to insult the public distress by a triumph on account of some inconsiderable victories formerly obtained by him over the revolted Spaniards. He was consul a second time, B. C. 42, with Munatius Plancus. The part of the empire which was allotted to Lepidus, after the triumvirate was fully established, was

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Africa. In the war with Sextus Pompey, Lepidus brought a large force to Sicily, with which he joined Octavianus; and he shared in the victory obtained against that formidable adversary. The confidence he felt at being at the head of a large army, induced him to treat his colleague with haughtiness and neglect; but he had soon the mortification to see himself deserted by all his troops, who marched out of his camp, and joined Octavianus. With his radical meanness of character, he made his humble submissions to his rival, and begged that his life might be spared. Contempt caused his request to be granted, and his private estate, with his pontifical dignity, were also left to him. He was, however, kept in a kind of exile at Circeii, a small town in Latium, where he ended his days in obscurity. *Plutarch. Suetonius. Univers. Hist.*—A.

LERI, JOHN DE, a French protestant minister in the sixteenth century, was born at la Margelle, a village in Burgundy, and prosecuted his academical studies at Geneva. In the year 1556, when Charles Durand de Villegagnon, vice-admiral of Bretagne, applied to the church of Geneva for some pastors, to join an intended colony of the reformed religion in Brasil, under the protection of admiral de Coligny, he was selected to accompany two ministers on that mission. They arrived at the island de Coligny, under the tropic of Capricorn, in March 1557; but, finding that the establishment of the colony met with insurmountable obstacles, Leri returned to France in the following year, after suffering astonishing hardships during his voyage. Afterwards he was admitted to the office of the ministry, and exercised it at la Charitè, according to De Thou, at the time of the massacre of St. Bartholomew, when he was obliged to fly for his life, and took refuge in Sancerre. He was in that town during the memorable siege of it, and when it was taken in 1573; and, having been favoured with a pass from the marshal de la Châtre, before the capitulation was signed, permitting him to retire wherever he pleased, he went to Bern in Switzerland, where he was received in the kindest manner by M. de Coligny, son of the admiral. In the year 1574, he published his very interesting "Historia de Sancerri Obsidione," 8vo. giving an account of the transactions of that siege, and of the cruel famine to which the Protestants submitted in defence of their religion, and all that was dear to them; which was widely dispersed, and underwent repeated impressions. In 1577, he published "an Account of his Voyage to Brasil," in 8vo., containing, besides other curious matter, observations on the state of religion in that country; which has been frequently reprinted. It is commended by De Thou; and Lescarbot has inserted an abstract of it in his "History of New France." Leri died at Bern in 1611, greatly esteemed and regretted by all who knew him. *Bayle. Moreri. Nouv. Dict. Hist.*—M.

LESBONAX, a Greek philosopher, who flourished in the first century of the Christian æra, was a native of Mytilene. He had been a disciple of Timocrates; but corrected what was most austere and forbidding in the principles and manners of his master. He taught philosophy in his native city, with great applause, and to a crowded school. So sensible were the magistrates of Mytilene of his merits and of the utility of his labours, that they caused a medal to be struck in his honour. This piece escaped the researches of antiquaries till towards the middle of the eighteenth century, when one was discovered in the south of France, of which an engraving was published in 1744, by M. Cary of the Academy of Marseilles, accompanied with a learned dissertation on Lesbonax. He is of opinion, that the rhetorician of the same name, who is spoken of by ancient writers, was no other than our philosopher. That hypothesis will not perhaps appear improbable, to those who examine what is advanced under the article Lesbonax, in the first of our subjoined authorities. Suidas informs us that he was the author of many books of philosophy; and Photius says, that he had read sixteen orations written by Lesbonax. Two of these, or at least two orations ascribed to Lesbonax, have reached modern times, and were first published by Aldus, in his edition of the Ancient Orators printed in 1513. Henry Stephens afterwards published them in 1575, with the orations of Œschines, Lysias, and others, in folio. In 1619, Janus Gruter published an edition of them in Greek and Latin, at Hanover, in 8vo.; together with the orations of Dinarchus, Lycurgus, Herodes, and Demades. Lesbonax is also said to have been the author of a treatise "de Figuris Grammaticis," published with Ammonius at Leyden, in 1739, 4to. Our philosopher had a son, named Potamon, who was an eminent rhetorician at Rome, under the reign of the emperor Tiberius. *Fabricii Bibl. Græc. vol. IV. lib. iv. cap.* 30. *Suidas. Moreri. Nouv. Dict. Hist.*—M.

LESCAILLE, JAMES, a Dutch printer and poet, born in 1610, was descended from a family of distinction at Geneva, which took refuge in Holland on account of some perse-

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cution. In his profession of a printer and bookseller, he gained reputation by the beauty and accuracy of various editions of books which he published. As a poet in the Dutch language, he was reckoned to have given an example of the politeness and elevation of which it is susceptible. The emperor Leopold, in 1663, honoured him with the poetical laurel. He died in 1677. *Moreri.*—A.

LESCAILLE, CATHARINE, daughter of the preceding, born in 1649, distinguished herself so much by her poetical talents, that she was called the *Dutch Sappho*. She surpassed her father in the beauty of her verse, and obtained the applauses of Vondel and other celebrated poets of her country. Her brother-in-law, the bookseller Ranck, published in 1728 a volume of her works, which contains seven tragedies, besides other pieces. She died in 1711. *Moreri.*—A.

LESCARBOT, MARK, a native of Vervins, and an advocate in parliament, resided for some time in New France, or Canada, and published an account of that country, containing "The Voyages, Discoveries, and Settlements of the French in the West Indies and New France, under the Authority of our Most Christian Kings," &c. of which the second edition, 8vo., is dated *Paris*, 1612. He afterwards attended Peter de Castille, the embassador of Lewis XIII., to Switzerland, and published a description of the thirteen cantons in French heroic verse, *Par.* 1618. *Bayle. Moreri.*—A.

LESCHASSIER, JAMES, a learned French lawyer, was born at Paris in 1550. He early distinguished himself at the bar; but finding his health injured by his application, he accompanied M. Pibrac in his embassy to Poland. Upon his return he was appointed one of the substitutes to the procureur-general. During the disturbances of the league he adhered to the royal party, and obtained the esteem of Henry IV., whom he followed till his restoration to lawful sovereignty. He was consulted in 1605 by the republic of Venice concerning their dispute with pope Paul V., and received a valuable gold chain in return for his reply, which was printed in Latin the next year. He entertained a literary correspondence with many of the most eminent scholars of his time; and wrote several treatises upon legal subjects, which, though concise, were greatly valued for their learning and solidity. Among these, his "Treatise on the ancient and canonical Liberty of the Gallican Church" is considered as throwing much light upon French history. This estimable person died in 1630. All his writings were published collectively in one volume 4to. *Paris*, 1649, and 1652. *Moreri.*—A.

LESDIGUIERES, FRANCIS DE BONNE, duke of, a distinguished warrior, was born of an ancient family at St. Bonnet de Champsant in the upper Dauphiné, in 1543. He bore arms at an early age, and acquired so much reputation for skill and valour, that he was chosen by the Calvinists of Dauphiné, to whose party he belonged, for their chief after the death of Montbrun. He took a number of places in that province, and at length the capital, Grenoble, in 1590. When the duke of Savoy, taking advantage of the disturbances in France, projected an invasion of Provence and Dauphiné, Lesdiguieres, who acted as an independent commander, covered the latter province with his arms. He afterwards sent to court to demand the government of Grenoble; and when the king, Henry IV., by the advice of his council, refused it, as being reserved for a Catholic, the envoy of Lesdiguieres said to the counsellors, "Gentlemen, I forgot to mention one thing, which is, that if you do not think it proper that my master should have this government, you should think of the means of taking it from him." This boldness was not displeasing to the king, who wished to check the ambition of the great catholic lords. Lesdiguieres was made lieutenant-general of the king's armies in Piedmont, Savoy, and Dauphiné; and by his vigilance and activity disappointed all the attempts of the duke of Savoy, who was used to call him the fox of Dauphiné. That prince having once constructed a considerable fort on the French territory, Lesdiguieres was blamed both in the army and at court for having suffered it. He coolly replied to the king's remonstrances, "Your majesty has occasion for a good fortress to bridle that of Montmelian. Since the duke of Savoy is willing to construct one at his own expence, he should be permitted to do it. As soon as it shall be provided with cannon and ammunition, I engage to take it from him:" and he was as good as his word. His services were rewarded in 1608 with the staff of marshal of France, and his estate of Lesdiguieres was erected into a dukedom and peerage. In the next reign he saved his old antagonist the duke of Savoy, when attacked by the Spaniards. When, in 1620, the civil war of religion was renewed, he received great offers from the Calvinists to accept the post of their commander-in-chief; but he preserved his fidelity to the king, and accompanied him to the field. At the siege of Montauban he exposed himself to the greatest dangers, and

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its failure was attributed to disregard of his counsels. After the death of the constable Luynes, nothing but his religion stood in the way of his succession to that high office, and this impediment was removed by his public abjuration of Calvinism in 1622. The letters-patent conferring upon him the constableship expressed, that it was on account of his "having been always victorious, and never vanquished." He continued to serve with success against the Spaniards and Calvinists, till his death in 1626, at the age of eighty-four. Lesdiguieres possessed all the qualities of a great general, with humanity and elevation of soul. While he was at the head of the Calvinists, the archbishop of Embrun bribed his principal domestic to assassinate him. Lesdiguieres, informed of the plot, took his domestic aside, and ordered him to arm, while he armed himself. "Since (said he) you have promised to kill me, try to do it now, and do not forfeit your character for valour by an act of cowardice." The man, confounded by this address, threw himself at his feet, and confessed his crime; and his master pardoned, and continued to employ him. So high was his reputation in Europe, that queen Elizabeth said, "if there were two Lesdiguieres in France, she would ask Henry IV. to give her one." His merits were, however, sullied by several vices. He was greedy of riches and bent upon his own advancement, and he lived in open adultery with another man's wife. He formed marriages considered as incestuous in his family, in order to preserve the estates possessed by it. *Mod. Univ. Hist. Nouv. Dict. Hist. Millot Elem.*—A.

LESLEY, John, bishop of Ross, an eminent politician and writer of history, descended from an ancient family in the northern part of Scotland, was born in 1527. He was educated in the university of Aberdeen, and obtained a canonry in the cathedral of that city in 1547. For further improvement he spent some years at the French universities, and took the degree of doctor of laws at Paris. In 1554, at the command of the queen-regent, he returned to Scotland, and taking orders, was appointed official and vicar-general of the diocese of Aberdeen. He was a zealous oppugner of the reformation, which was now beginning to spread in Scotland; and appeared as a principal champion of the Roman-catholic party in a disputation held between them and the reformers at Edinburgh, in 1560. When the public disturbances produced an invitation to the young queen Mary to return and assume the reins of government, he was sent over by the Catholics to infuse into her mind suspicions of her protestant subjects, and persuade her to throw herself into the arms of the popish party. He embarked with her at Calais in 1561, and soon after her arrival was created one of the senators of the college of justice, and a privy-counsellor. The abbacy of Lindores was afterwards conferred upon him; and upon a vacancy in the see of Ross, he was nominated to fill it. His attention was by no means confined to his ecclesiastical duties, but comprehended various objects of public utility. It was chiefly at his instigation that the queen appointed a commission to collect and revise the subsisting laws of the realm; and the collection printed at Edinburgh in 1566, commonly called the black acts of parliament, from being in the black letter, was the result of its labours. When the unfortunate queen had taken refuge in England from the fury of the covenanters, and commissioners were appointed by queen Elizabeth in 1568 to examine the mutual accusations between her and her subjects, the bishop of Ross was one of those whom Mary chose for the defence of her cause. He engaged in this service with great zeal and ability, and afterwards resided at the English court as her ambassador, and vigorously remonstrated against the unjust treatment she received. Finding these representations ineffectual, he was led by the warmth of his temper, and the fervour of his attachment to his mistress, to join in conspiracies for her deliverance dangerous to the person and government of Elizabeth. He urged the duke of Norfolk to those designs which proved his ruin; and upon their discovery in 1571, he was involved in considerable danger. "The bishop of Ross (says Dr. Robertson), who appeared, by the confession of all concerned, to be the prime mover of every cabal against Elizabeth, was taken into custody, his papers searched, himself committed to the tower, treated with the utmost rigour, threatened with capital punishment, and, after a long confinement, set at liberty, on condition that he should leave the kingdom." *Hist. Scotland*, b. vi. He retired to the Netherlands, and employed himself in earnest solicitations to the kings of France and Spain, the German princes, and at length to the pope, in order to obtain Mary's liberation. He also published various writings in her defence, as well as a vindication of her right and title to the crown of England; in which last he certainly displayed more zeal than judgment, since nothing could more aggravate the jealousy and aversion of queen Eliza-

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beth towards her. In 1579, probably through the interest of the Guises, he was appointed suffragan and vicar-general of the archbishopric of Rouen; but such was the turbulence of the times, that on making his visitation of the diocese, he was seized, imprisoned, and made to pay a large ransom. A similar accident happened to him in 1590, when Henry IV. was engaged in war with the leaguers. In 1593 he was nominated to the bishopric of Constance, but it does not appear that he ever took possession of that see. Perceiving that his hopes of returning to his own country were terminated by the establishment of the reformation, he retired to a monastery near Brussels, where he died in 1596. The character of this prelate, as a man of learning, an able statesman, and a most faithful servant to his sovereign, has obtained the applause of many of his cotemporaries. Of his writings, besides those already alluded to, the principal are his history entitled "De Origine, Moribus & Rebus Gestis Scotorum," in ten books, *Rom.* 1578, 4to.: this is brought down to queen Mary's return to Scotland in 1561, and the three last books are particularly dedicated to her, to whom they were presented in English before their publication in Latin: the former books are chiefly an abstract of Boece, with corrections:—and his geographical work entitled "Regionum & Insularum Scotiæ Descriptio." *Nicholson's Hist. Libr. Robertson's Hist. Scot.*—A.

LESLIE, JOHN, an Irish prelate in the seventeenth century, was descended from an ancient family, and born at Balquhaine in the north of Scotland. The early part of his education he received at Aberdeen; whence he was sent to the university of Oxford. For further improvement he visited Spain, Italy, Germany, and France; in which last country he resided a considerable time, and made a great proficiency in polite literature, as well as in the abstruse branches of learning. The French, Spanish, and Italian languages, he spoke with the same fluency and propriety as the natives; and he was so great a master of the Latin, that it was said of him, when in Spain, "Solus Leslius Latine loquitur." He continued abroad twenty-two years; during which time he was continually conversant in courts, where he acquired that address, which gave a peculiar grace to all his manners, and even to his preaching. These accomplishments procured him the favour of many foreign princes, and at home he was honoured with that of king Charles I. who admitted him into his privy-council both in Scotland and Ireland; in which stations he was continued by king Charles II. after the restoration. In the church of Scotland he was preferred to the bishopric of Orkney, or of the isles; from which he was translated, in 1633, to Raphoe in Ireland. Here he built a stately palace, in the form of a castle, and judiciously contrived for strength as well as beauty; which was found to be an important post in the civil war of 1641, and was the means of keeping in subjection a good part of that country. The bishop exerted himself to the utmost in defence of the royal cause, and endured a siege in his palace of Raphoe, before he would surrender it to Oliver Cromwell, being the last person who maintained the struggle in those parts. He then retired to Dublin, where he constantly used the liturgy in his family, and had even frequent confirmations and ordinations. After the restoration of king Charles II. he came over to England; and in 1661, was translated to the see of Clogher. It is said that he was offered a better bishopric, which he refused, from the most disinterested and praise-worthy motives; being resolved to finish his labours among those with whom he had been a sufferer, and where his influence was most beneficial. He died in 1671, when he was upwards of an hundred years of age, having worn the mitre more than fifty years, and being then reputed the oldest bishop in the world. To this longevity his regular manner of living and uncommon temperance greatly contributed. He had been admitted to the degrees of doctor of divinity, and, according to the information of his son Charles, doctor of laws, by the university of Oxford; and he wrote several curious and learned works, which he designed for publication, but which were destroyed, together with his great library of many years collection, and several valuable MSS. which he had brought from foreign countries, in the civil wars. *Wood's Athen. Oxon. vol. II. Biog. Brit. Brit. Biog.*—M.

LESLIE, CHARLES, a learned Irish divine, and voluminous writer, was the second son of the preceding, and born in Ireland; but in what place, and in what year, we are not informed. He was educated in grammar-learning at Inniskilling, in the county of Fermanagh; and in 1664, was admitted a fellow-commoner of Trinity-college, Dublin, where he continued till he commenced M. A. Upon the death of his father in 1671, he came over to England, and entered himself in the Temple, at London. Having studied the law for some

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years, he conceived a strong dislike to it as a profession, and therefore relinquished it, applying himself closely to the study of divinity. In 1680, he was admitted into holy orders; and in 1687, was made chancellor of the cathedral church and diocese of Connor. About this time he rendered himself extremely obnoxious to the popish party in Ireland, by his zealous opposition to their doctrines, and to the indefatigable industry with which they propagated them, which was particularly called forth by the following circumstances. On the death of Robert Boyle, bishop of Clogher, in the year last mentioned, Patrick Tyrrel was made titular popish bishop, and had the revenues of the see assigned him by king James. Upon this, he established a convent of friars in Monaghan, and, making that the place of his residence, held a public visitation of his clergy, with great solemnity. As he was attended in this visitation by some subtle logicians, he had the boldness to challenge the protestant clergy to a public disputation. The gauntlet was immediately taken up by Mr. Leslie, who defended the protestant cause with such ability and spirit as afforded the highest satisfaction to its friends; though it happened, as is generally the case in such contests, that both sides claimed the victory. Afterwards he held another public disputation with two celebrated popish divines, in the church of Tynan, in the diocese of Armagh; in which he argued so successfully against the tenets of popery, that he induced Mr. John Stewart, a popish gentleman, solemnly to renounce the errors of the church of Rome. Encouraged by the partiality of the reigning prince, the papists now aimed at engrossing civil as well as spiritual offices, and a popish high-sheriff was appointed for the county of Monaghan. This proceeding alarmed all the gentlemen in that county; and as Mr. Leslie's knowledge of the law, and of his duty as a justice of peace, was held in high esteem, they applied to him upon the occasion. In answer to their application he informed them, "that it would be as illegal in them to permit the sheriff to act, as it would be in him to attempt it." The gentlemen being of opinion, that Mr. Leslie's presence on the bench at the approaching quarter-sessions was very desirable, and promising to be guided in their conduct by him, he was carried thither, though not without great difficulty, and in much pain, as he was now suffering under a severe attack of the gout. At this sessions the enquiry was made, whether the pretended sheriff was legally qualified? when he pertly observed, "that he was of the king's own religion, and that it was his majesty's will that he should be sheriff." Upon this Mr. Leslie replied to him, "that they were not enquiring into his majesty's religion, but whether he had qualified himself according to law for acting as a proper officer. That the law was the king's will, and nothing else to be deemed such; that his subjects had no other way of knowing his will but as it is revealed to them in his laws; and it must always be thought to continue so, till the contrary is notified to them in the same authentic manner." To this sound doctrine the court assented, and unanimously agreed to commit the pretended sheriff for his intrusion and arrogant contempt of the court. Mr. Leslie also committed some officers of that tumultuous army which lord Tyrconnel raised for robbing the country.

Hitherto Mr. Leslie had acted in a manner becoming a protestant divine, and a constitutional magistrate, and it would have been happy for himself, and beneficial to society, if he had persevered in a conduct so commendable. It was his misfortune, however, to imbibe the absurd and pernicious doctrines of passive obedience and non-resistance; which so biassed his judgment, that at the revolution he refused to take the oaths to king William and queen Mary. We are far from throwing out the most distant insinuation against the purity of the motives on which he acted on this occasion; and the sacrifices which he made, indeed, bear ample testimony to his integrity. For in consequence of his refusal, he was deprived of all his preferments; and in 1689, when the troubles began to arise in Ireland, he withdrew with his family into England. Here he employed his pen in support of the cause and party which he had embraced; and as he possessed considerable learning, and no small share of acuteness and wit, he was esteemed one of their ablest champions by the nonjurors. The first piece which he published in this cause appeared in 1692, and was an answer to a book entitled, "The State of the Protestants in Ireland under the late King James's Government," written by bishop, afterwards archbishop King. This answer was drawn up in a very angry strain; but it has been observed, that Mr. Leslie shewed himself as averse in it from the principles and practices of the Irish and other papists, as he was from the principles of the author whom he endeavoured to refute. This publication was followed by numerous other political pieces, which all came out without the author's name,

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a list of which may be seen in the first of our authorities. Among the rest he wrote a paper called "The Rehearsal," which was at first published once a week, and afterwards twice, in a folio half sheet, by way of dialogue on the affairs of the times. It was begun in 1704, and continued for six or seven years. These papers were afterwards collected together, and published in several volumes. Bishop Burnet observes, that he pursues a thread of argument in them all, against the lawfulness of resistance in any case whatsoever; deriving government wholly from God, denying all right in the people, either to confer or to coerce it. His other pieces were occasional, and controversial; and his pen was frequently directed against the prelate just mentioned, Mr. Samuel Johnson, and Mr. afterwards bishop Hoadly. But Mr. Leslie's attention was not confined to political subjects. He became also a strenuous champion for the church of England, against the quakers, and other dissenters. Of the former he made many converts from their peculiar principles; but, as they were all inclinable to return to presbytery, which was their original profession, he found himself obliged to treat on the subject of church-government; and in different publications maintained the cause of episcopacy, and the divine right of tythes. He also wrote some treatises against the deists, the Jews, the papists, and the socinians, and some smaller pieces, on different subjects, particularly in the dispute concerning the rights of convocations, and the authority of christian princes over the church. All these theological and ecclesiastical works, excepting one illiberal piece against the excellent Dr. Tillotson, Mr. Leslie collected together, and published in two volumes folio, in the year 1721.

In the mean time, Mr. Leslie's writings, and the frequent visits which he paid to the courts of St. Germains and Bar le Duc, had rendered him obnoxious to the government. But he became much more so upon the publication of "The hereditary Right of the Crown of England asserted;" of which he was the reputed author. And it has been related by his different biographers, that, in consequence of his being thus obnoxious, he found himself under the necessity of leaving the kingdom; when he repaired to the pretender, at Bar le Duc. The editor of the "Biographia Britannica," however, ascribes his quitting the kingdom to another cause. After observing that there are some grounds to believe, that the treatise in question was not written by him; he asserts, that "there is still in existence undoubted evidence, that, in consequence of his great fame as a polemic, he was sent to Bar le Duc for the express purpose of endeavouring to convert the son of James II. by some gentlemen of fortune in England, who wished to see that prince on the throne of his ancestors." It may be so: but it is not improbable, that a regard to his personal safety might have some influence on himself, as well as on those gentlemen, in determining his removal to Bar le Duc. In this place he was permitted to officiate in a private chapel, according to the rites of the church of England; and he was not sparing in his endeavours to convert the pretender to the protestant religion; but without success. According to lord Bolingbroke, he was ill used by the pretender, who had sent for him, and had promised to hear what he should represent to him on the subject of religion; but was far from keeping the word which he had given, and on the faith of which Mr. Leslie had gone over to him: for he not only refused to hear him himself, but sheltered the ignorance of his priests, or the badness of his cause, or both, behind his authority, and absolutely forbid all discourse concerning religion. Notwithstanding this, when towards the close of queen Ann's reign the partizans of the pretender were active in promoting his interests in England, Mr. Leslie wrote a letter from Bar le Duc, which was printed and dispersed by the Jacobites, and opens with a flattering picture of the pretender. It dwells on "his graceful mien, magnanimity of spirit, devotion free from bigotry, application to business, ready apprehension, sound judgment, and affability; so that none conversed with him, but what were charmed with his good sense and temper." Then, after mentioning the proceedings of parliament against him, and discussing the subject of his birth, it offers, in the name of the pretender, some romantic proposals for the security of the church of England as by law established, on condition of his being restored to his crown. Many other proposals, of a like nature, were made soon afterwards, and various projects were concerted in England for securing the accession of the pretender; and, in the year 1715, an insurrection in his favour actually took place in Scotland, and the northern parts of England. This rash and ill-digested enterprise, however, terminated in the ruin and dispersion of the rebels, and led to those negociations between the courts of France and England, by which the pretender was compelled to quit the French dominions. In this emergency he retired to Italy, whither he was attended by Mr. Leslie, who continued

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in that country till the year 1721. During this interval he underwent so many difficulties, and met with such repeated disappointments and mortifications, that he could no longer sustain the pressure, and he resolved, at all hazards, to return and die in his native country. Some of his friends, acquainting lord Sunderland with his purpose, implored his protection for him; which his lordship readily and generously promised. No sooner had Mr. Leslie arrived in London, than a member of the House of Commons officiously waited on lord Sunderland with the news; but he had no reason to boast of the favourable reception which he met with from his lordship. Mr. Leslie soon proceeded to Ireland, where he died in April 1722, at his own house at Glaslough, in the county of Monaghan. As to the character of our author, it cannot be questioned but that he was a man of extensive learning and great merit; distinguished by his piety, humility, and integrity: among whose works are some able defences of the Christian religion against deists, and Jews, and of the protestant faith against that of the church of Rome. With respect to his opinions about civil or church government, and some other points, which he has supported with no little ability and acuteness, our readers may without difficulty collect them from the present narrative. *Biog. Brit. Encycl. Brit. Brit. Biog.*—M.

LESSING, Gotthold Ephraim, an eminent German writer, was born at Kamenz, in Pomerania, in 1729. His father, John Godfrey, was a voluminous writer in theology, and was the protestant minister of Kamenz, having succeeded his wife's father in that office. Gotthold Ephraim, his eldest son, after a successful early education, partly at home, and partly at a boarding-school, was admitted at the age of twelve to the free-school of Meissen; his extraordinary progress in learning having obtained him the privilege of anticipating by a year the legal age of reception at that seminary. He remained at Meissen five years, and laid in a stock of Greek and Latin which proved an excellent foundation for his after-pursuits: some odes of Anacreon which he translated at this school were afterwards published in his works. His removal to the university of Leipzig opened a new scene to him; and his passion for excelling in the societies to which he belonged induced him to acquire the ornamental accomplishments, and to imitate that licentious freedom of manners, which there, as in other places of advanced education, usually mark the superior order of students. Though he paid little attention to the lectures of professors, he studiously sought out the students and other residents who were distinguished for abilities, and especially for bold and singular opinions. He was an assiduous frequenter of a debating club formed for the free discussion of speculative points; and was not surpassed by any of the members in the originality of his sentiments, and the acuteness with which he defended them. One of his intimates was Mylius, a kind of head of the free-thinkers in that university, with whom he was fond of walking in public, though the philosopher's appearance often indicated the scantiness of his finances. Another acquaintance was Weisse, the dramatist, then a student at Leipzig, and their conversation mutually inflamed each other's passion for the theatre. Lessing was not only a constant attendant on the playhouse, but contracted a familiarity with the actors and actresses. He was particularly in the good graces of madame Neuberin, a fine woman and applauded performer, and then directress of the Leipzig theatre. He had completed three sessions at the university in 1749, when his father, who had with difficulty supplied his expences so long, urged him either to take orders, or a medical degree, to which last profession he had shewn some inclination. He declined both, and was left to provide for himself. His port-folio furnished him with some pieces, chiefly poetical translations, for a periodical work undertaken by his friend Mylius. He altered some French theatrical pieces for the German stage; and following madame Neuberin to Hamburg, set up a weekly publication of his own, containing critical remarks on the drama. His first original play was brought on the stage with success through the exertions of his fair friend, and was to be represented for his benefit, when he received a summons to visit his mother, who was said to be dying. Filial duty led him instantly to obey the call, which seems to have been planned for the purpose of reclaiming him to a regular course of life. The remonstrances of his pious parents so far succeeded, that he consented to take another session at Leipzig with a view to a profession; but one of his first exploits when returned thither was to form a connexion with a young actress, with whom he made an excursion to Vienna. The details of his wanderings and distresses would be tedious in the narration; and it is enough to observe that parental admonitions had no lasting influence upon him, and that a literary profession, with a particular reference to the

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theatre, and a frequent change of situation and object, was his decided choice. At Berlin, which was often his residence, he became acquainted with one Richier, a kind of subaltern in literature occasionally employed by Voltaire. By his means, Lessing was introduced to that great genius; but his spirit was too independent to submit to the subservience expected from him, and their connexion was of short duration. An untoward circumstance respecting a copy of the "Siecle de Louis XIV," which Lessing had obtained from Richier, and suffered to be read by a lady before the public appearance of that work, excited the indignation of the irritable French bard, who injured him in the opinion of the king of Prussia, and thereby frustrated his hopes of procuring a settlement under him. He removed to Wittenberg, where he took the degree of master of arts with a view to a professorship at Gottingen; for some subsequent years, however, his literary employment consisted in a great variety of writings, originals, translations, and compilations, prose and verse. In these he shewed equal ingenuity, copiousness and versatility, but the number of his projects prevented him from executing any great performance. Lessing's proficiency in the game of chess introduced him to the distinguished Jewish philosopher, Moses Mendelsohn; and the printer Nicolai made the third of a literary trio, who mutually sharpened each other's intellectual faculties, and influenced each other's opinions. Ramler the lyric poet, Sulzer the critic, and Sussimilch the statist, were occasionally of their parties; and Germany perhaps could not then boast of conversations more literary and enlightened.

Dramatic composition was still the favourite exertion of Lessing's talents, and he produced a tragedy in common life, entitled "Miss Sara Samson." It was acted in various towns of Germany with applause, and was translated into Italian, French, and Danish. In 1755 he was introduced at Leipzig to Mr. Winkler, a man of fortune, who engaged him to be his companion on a tour through Europe. Before he set out, Lessing visited his father, and was received with cordiality by every member of his family. As neither his principles nor private life were altered, it must have been to his growing reputation that he was indebted for this change of sentiments in his favour. His tour was not prolonged beyond Amsterdam; for Mr. Winkler having received intelligence there of the irruption of the Prussians into Saxony, and the occupation of his house by their commander, thought proper to return. Lessing now resumed his literary tasks, and made several translations from the English. He also composed a volume of elegant original fables, which has been rendered into English, by Mr. Richardson. In conjunction with Mendelsohn and Nicolai, he undertook a periodical work entitled the "Library of Belles Lettres," which was a kind of review of works in polite literature, with original correspondence. In 1760 he was elected a member of the Academy of Berlin; and soon after was appointed secretary to general Tauenzier, whom he accompanied to Breslau. His appointments were considerable, and he spent them liberally upon his relations and friends. His military associates gave him a taste for high play, which he found arguments to justify.

In 1762 Lessing accompanied his general to the siege of Schweidnitz. After the peace he was introduced to the king of Prussia, who was, however, a sparing favourer of the German muses. He resumed his literary occupation at Berlin, and produced in 1767 his comedy of "Minna von Barnheim," which has been given to the English public under the title of "Love and Honour." His "Laacoon," a dissertation on the limits of poetry and painting, appeared in the preceding year. An invitation from a society of lovers of the drama at Hamburg, who wished for his assistance in establishing a classical theatre in that city, drew him thither in 1767; and upon his removal he sold the greatest part of a voluminous library which he had accumulated. He assumed the critical office in a weekly paper entitled the "Hamburg Dramaturgy," which was continued till April 1768: they were afterwards published in two volumes, and form a mass of valuable dramatic criticism. The circumstances of Lessing continued to be narrow, and in 1769 he was obliged to sell the select remains of his library. It was at this juncture that he met with a generous patron in Leopold, heir-apparent to the duke of Brunswick, through whose means he was appointed librarian at Wolfenbuttle. This situation could not fail of being agreeable to a man of letters, on account of the great collection of curious books and manuscripts to which it gave him access. One of its fruits was a periodical publication entitled "Contributions to Literary History," containing notices and extracts of the most remarkable MSS. In 1771 he gave a new edition of his miscellaneous works; and, in 1772, his popular play of "Emilia Ga-

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lotti" appeared on the stage. His "Contributions" were made the vehicle of "Fragments of an anonymous Writer discovered in the Library at Wolfenbuttle," which consisted of direct attacks upon the Christian revelation and the gospel history. Whether they were Lessing's own, or the composition of some of his associates, is not ascertained. They occasioned a great commotion among the German theologians, and could not have been printed without the influence of prince Leopold over the licensers of the press. At length, but not till 1778, the interference of the consistory produced the suppression of the "Contributions," in which they appeared. In 1775 Lessing married a widow lady at Vienna. Not long after, he set out on a tour through Italy with prince Leopold, and during his absence his wife died of a miscarriage. He was now so distinguished a character among the German literati, that several potentates of that country made him offers of an advantageous settlement. He could not, however, be prevailed upon to break his connexions with his liberal patron the prince of Brunswick, who, by his accession in 1780 to the sovereignty, was enabled to augment his favours towards him. His publication of "Nathan the Wise" might be regarded as displaying his final sentiments concerning the difference of religions. It is by some accounted his dramatic masterpiece, though calculated more for the closet than the stage: by means of Schiller's curtailments, it has, however, been frequently acted with success. A second part of this drama, entitled "The Monk of Lebanon," and a "Dissertation on the Education of the Human Race," were the chief productions of the last years of his life, in which his health was rapidly declining. Lethargic symptoms announced an approaching end, which took place at Hamburg in February 1781. *Life of Lessing in Monthly Magazine.*—A.

LESSIUS, Leonard, a learned Flemish Jesuit, who flourished in the sixteenth and in the early part of the seventeenth century, was born at Brechtan near Antwerp, in the year 1554. Having entered into the order, and completed his course of academical studies, he exhibited such proofs of talents and learning, as induced his superiors to appoint him, at first professor of philosophy, and afterwards professor of divinity, in their college at Louvain. In both these capacities he acquitted himself with very high reputation. He boldly opposed the doctrine of Acquinas concerning grace, notwithstanding that it was recommended to the Jesuits by their founder; and in the year 1586, ably controverted it in several public theses. This alarmed the faculty of divinity at Louvain, who censured thirty-four propositions selected from Lessius's theses, and charged the author with semi-pelagianism. In this censure the faculty was joined by the university of Doway, and by a considerable part of the ecclesiastics in the Low-countries; while, on the other hand, he was supported by the universities of Mentz, Treves, and Ingoldstadt. This dispute was carried to Rome, where the combatants on both sides of the question displayed their polemical powers under the pontificates of Sextus V. and Innocent IX. Neither of those popes, however, would deliver their judgment in it, but imposed silence on the contending parties. Lessius died in 1623, at the age of sixty-nine, regarded by his society as the vanquisher of the Thomists. It is said, that his fraternity inclosed in a shrine, as a sacred relic, one of the fingers with which he had written his treatises on grace. It is also said, that they had such confidence in its virtue, that they endeavoured to make use of it in driving the devil out of a person who was possessed; but that the finger which had made the Jacobins tremble was not able to put Satan to flight. Lessius was intimately acquainted with divinity, law, mathematics, medicine, and history, as his works abundantly testify. The principal of them are "De Justitia et Jure, lib. IV.," in folio, which was proscribed by the parliaments of France; "De Potestate Summi Pontificis," maintaining the highest pretensions of the papal see, which was condemned like the former; and a variety of treatises, which were collected together in two volumes folio. The author had adopted the opinions of Cornaro, on health, and he drew up a work illustrating the advantages of regularity and temperance, which was printed at Antwerp in 1563, under the title of "Hygiasticon, seu Vera Ratio Valetudinis Bonæ." *Moreri. Nouv. Dict. Hist.* —M.

LETI, Gregory, a copious writer of history, was born in 1630, at Milan, of a family originally from Bologna. He received his education at the Jesuits'-college, at Cosenza, and afterwards passed some years in an unsettled state, not very regular in his manners, and manifesting a great repugnance for the ecclesiastical profession, which was proposed to him by his uncle, the bishop of Aquapendente. Falling in company with a calvinist officer at Genoa, he was induced to call in

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question the doctrines of the Roman catholic faith, and, after an abode at Geneva for further instruction, he made open profession of the reformed religion at Lausanne. He returned to Geneva in 1660, married the daughter of a physician, and settled in that city in the quality of a man of letters, still preserving his connections with many literary characters in Italy. Such was his credit, that he obtained gratuitously the right of citizenship at Geneva, in 1674. His quarrelsome and satirical humour, however, at length involved him in such troubles, that in 1680 he retired to England. He was favourably received by Charles II., who gave him a considerable pension, and promised him the office of royal historiographer. But having exercised his pen in his work entitled "Teatro Britannico," with a freedom which displeased the court, he was commanded to quit the kingdom. He then went to Amsterdam, and formed a connection with the celebrated Le Clerc, who married his daughter. He obtained the title of historiographer of that city, where he died in 1701. Leti was one of the most fertile and industrious writers of his time: the catalogue of his works gives the separate titles of forty, amounting to about one hundred volumes. Most of them are historical; but though he is said to have possessed those requisites for a historian, of being without country and without religion, he was destitute of the more essential quality of regard to truth. He himself affirms that he replied to the dauphiness, who questioned him as to the veracity of his history of pope Sixtus V., "that a story well imagined gave more pleasure than truth stript of ornament." He offered his pen to sale; and even when not mercenary, was led away by his passions. It is, however, to be observed, that his desertion of the Roman catholic religion, and the bitterness and freedom with which, on all occasions, he exposes its frauds and errors, has caused him to be judged without mercy by the writers of that communion. All his works are written in Italian, in a style lively, but diffuse and void of taste. Among the best known of his productions are the lives of Sixtus V., of Charles V., of queen Elizabeth, of Philip II., of Cromwell, and of the duke of Ossuna. Some of his severest attacks on the church of Rome, are his "Nepotismo di Roma," "Cardinalismo de Santa Chiesa," and "Itinerario della Corte de Roma." But his writings, though still occasionally read, cannot be used as authority. *Moreri. Tiraboschi. Nouv. Dict. Hist.*—A.

LEUWENHOECK, ANTONY VAN, a celebrated naturalist, was born at Delft, in 1632. An extraordinary degree of skill in polishing optical glasses seems first to have led him into those researches respecting the minute parts of the animal and vegetable economy which have conferred celebrity on his name. He was illiterate, and little capable of just reasoning upon what he saw; nevertheless, his microscopical observations of fifty years have enriched science with many useful facts. His experiments began to be published in 1673, when he made a commencement of the numerous communications which appeared successively for a long period in the London Philosophical Transactions. They are found from N. 94 to N. 380 of that collection. He was made a fellow of the Royal Society in 1680. He seems to have passed his life in his native place, unremittingly employed in examining with his glasses a vast variety of objects, most of which had a reference to anatomy. His reputation spread throughout Europe; and, in 1698, the czar Peter, passing by Delft, sent for him, and was much gratified with his demonstration of the circulation of the blood in an eel's tail. One of the most remarkable of his discoveries was that of the vermicular bodies in semine masculino, upon which he founded a system of generation, now considered as chimerical. He likewise first taught that the blood was composed of globules, and saw, or fancied that he saw, lesser globules of which they were compounded. The glasses which he employed possessed a magnifying power much inferior to those which naturalists have since used without being able to verify all his supposed discoveries, whence it is imagined that he often deceived himself. It is thought, however, that he derived great advantage from an apt position of his objects. He died in 1723, in his ninetieth year. Besides his papers in the Philosophical Transactions, he published several works in Dutch. A collection of his writings (but not quite complete) was published in Latin, at Leyden, in four vols. 4to. 1722. *Halleri Bibl. Anatom. & Botan. Eloy Dict. Hist. Med.*—A.

LEUCIPPUS, a celebrated Greek philosopher, of the Eleatic sect, and a disciple of Zeno, who flourished under the eighty-eighth Olympiad, or about the year 428 B. C. The ancients are not agreed concerning the place of his birth; some making him a native of Abdera, others of Berea, others of Miletus, and others, among whom is Diogenes Laertius, of Elea. They almost all concur, however in,

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attributing to him the first idea of the atomic system, which was improved by his disciple Democritus, and carried to all the perfection which a system so fundamentally defective would admit of by Epicurus. He wrote a treatise concerning nature, now lost, from which the ancients probably collected what they relate concerning his tenets. Dissatisfied with the metaphysical subtleties, by which the former philosophers of the Eleatic school had confounded all evidence from the senses, he resolved to examine the real constitution of the material world, and enquire into the mechanical properties of bodies; that from these he might, if possible, deduce some certain knowledge of natural causes, and hence be able to account for natural appearances. His great object was, to restore the alliance between reason and the senses, which metaphysical subtleties had dissolved. For this purpose he suggested the doctrine of indivisible atoms, possessing within themselves a principle of motion; which was adopted by his disciple Democritus, who united with his master in modifying his system. It is true that Anaxagoras, Empedocles, Heraclitus, and other philosophers, before their time, had considered matter as divisible into indefinitely small particles; but Leucippus and Democritus were the first who taught that these particles were originally destitute of all qualities except figure and motion, and, therefore, may justly be considered as the joint authors of the atomic system of philosophy. Considering the qualities which preceding philosophers had ascribed to matter to be mere creatures of abstraction, they resolved to reject all metaphysical principles, and, in their explanation of the phenomena of nature, to proceed upon no other ground than the sensible and mechanical properties of bodies. By the help of the internal principle of motion, which they attributed to the indivisible particles of matter, they made a feeble and fanciful effort to account for the production of all natural bodies from physical causes, without the intervention of Deity; but it is not certain that they meant entirely to discard the notion of a divine nature from the universe. The following summary of the doctrine of Leucippus, drawn up by Dr. Enfield, will exhibit the infant state of the atomic philosophy, and at the same time sufficiently expose its absurdity. "The universe, which is infinite, is in part a *plenum*, and in part a *vacuum*. The *plenum* contains innumerable corpuscles or atoms, of various figures, which falling into the *vacuum* struck against each other; and hence arose a variety of curvilinear motions, which continued till, at length, atoms of similar forms met together, and bodies were produced. The primary atoms being specifically of equal weight, and not being able, on account of their multitude, to move in circles, the smaller rose to the exterior parts of the vacuum, whilst the larger, entangling themselves, formed a spherical shell, which revolved about its centre, and which included within itself all kinds of bodies. This central mass was gradually increased by a perpetual accession of particles from the surrounding shell, till at last the earth was formed. In the mean time, the spherical shell was continually supplied with new bodies, which, in its revolution, it gathered up from without. Of the particles thus collected in the spherical shell, some in their combination formed humid masses, which, by their circular motion, gradually became dry, and were at length ignited, and became stars. The sun was formed in the same manner, in the exterior surface of the shell; and the moon, in its interior surface. In this manner the world was formed; and, by an inversion of the process, it will at length be dissolved." From this system Des Cartes borrowed his hypothesis of the *vortices*, as has been satisfactorily proved by the learned Huet; and we may also find in it some hints of his grand mechanical principle, "that bodies, in a circular motion, remove from the centre as much as possible." But Kepler had preceded Des Cartes in his obligations to Leucippus, concerning vortices and the causes of gravity. *Diogenes Laert. lib. ix.* § 30. *Enfield's Hist. Phil. vol. I. b. ii. ch.* 13. *Stanley's Hist. Phil. part xi. Bayle. Nouv. Dict. Hist.*—M.

LEUNCLAVIUS, JOHN, an eminent man of letters of the seventeenth century, was the son of a gentleman at Amelbrun in Westphalia. He appears to have been brought up to the profession of the law, with which science he was intimately acquainted, as well as with literature in general. He travelled into various parts of Europe, and resided a considerable time in Turkey. He died at Vienna in 1693, about the sixtieth year of his age. From his knowledge of the Turkish language he was enabled to collect some valuable materials for the history of that nation, which he gave to the world in his "Historiæ Muslimanicæ Turcarum, Lib. xviii." and his "Annales Turcici, cum Supplemento & Pandectis Hist. Turcicæ." His intimate knowledge of the Greek language was displayed in several Latin translations of Greek authors, viz. Xenophon, Zosimus, the annals of Constantine Manasses, and of

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Michael Glycas, the Greek abridgement of the sixty books of Roman law, entitled Basilics, various works of St. Gregory of Nazianzen, &c. As a translator he is much praised by Huet, but has been criticised by H. Stephanus and others. *Bayle. Baillet. Thuanus.*—A.

LEUPOLD, JAMES, one of the ablest artists in Europe during his day, in constructing mathematical instruments and machines, was counsellor and commissary of mines to the king of Poland, and a member of the Royal Society of Berlin, and other scientific bodies. He died at Leipsic, in 1727, after having acquired celebrity by the publication of his great work, entitled, "Theatrum Machinarum," in three vols. folio, 1724 This performance, though a compilation, is useful and much esteemed. *Nouv. Dict. Hist.*—M.

LEUSDEN, JOHN, an eminent philologist, especially in the oriental languages, was born at Utrecht in 1624. He studied in his native city, and then went to Amsterdam in order to improve himself in the Hebrew language and in the knowledge of the Jewish ritual, from conversation with the learned rabbis. In 1649 he obtained the chair of Hebrew and Jewish antiquities at Utrecht, which he held till his death with great reputation. He once relaxed from his labours in a tour to the catholic Netherlands, France, and England, in which countries he formed connections with the learned. He died in 1699. Leusden was a discerning critic, and taught with great perspicuity. He was much attached to the opinions of the Buxtorfs, and adopted their method. He gave correct editions of the works of Bochart and Lightfoot, and of Poole's Synopsis. His own writings were numerous and valuable. The principal are, "Onomasticon Sacrum," 8vo. 1665 and 1684: "Clavis Hebraica & Philologica Vet. Testam." 4to. 1683: "Clavis Græca Novi Testam. cum annotat." 8vo. 1672: "Compendium Biblicum Vet. Testam." 8vo. 1673, several times reprinted: "Compendium Græcum Novi Testam." the best edition is that of London, 12mo. 1688: "Philologus Hebræus:" "Philologus Hebræo-mixtus:" "Philologus Hebræo-Græcus:" "Philological Notes upon Jonas, Joel, and Hosea," two vols. 8vo. He also assisted in various editions of the Old and New Testament in the original languages, and in oriental versions. *Moreri.* —A.

LEVI, one of the twelve Hebrew patriarchs, was the third son of Jacob by Leah. He took part with his brother Simeon in the inhuman and treacherous murder of the Shechemites, out of revenge for the violence committed on their sister Dinah; on which account he was included in the prophetic curse of Jacob on his death-bed, which cut them off from succeeding to the prerogatives of primogeniture, forfeited by the criminal conduct of their elder brother Reuben, and sentenced them to be "dispersed in Jacob, and scattered in Israel." This prediction was verified in the descendants of Levi, who had no inheritance assigned them among their brethren in the land of Canaan, but were obliged to live on the tythes and offerings of the other tribes. However, by their zeal against idolatry, and the readiness with which they executed the command of Moses to put to death a number of the worshippers of the golden calf, they obtained a mitigation of the sentence pronounced against them in the person of their progenitor. For they were admitted to the priesthood; which, though subordinate to that of Aaron and his posterity, entitled them to considerable privileges and immunities. They were thus appointed the keepers of the Jewish religion, and instructors of the people; and were entitled to a place in the judicial courts of every city and town, and to the property of thirty-five cities, with all their territories, in which they were supported by a fixed contribution of the tenths of all kinds of beasts, fruits, and grain in Israel. *Genesis. Exodus. Numbers.* —M.

LEVI-BEN-GERSHOM, a learned rabbi who flourished in the fourteenth century, was born about the year 1290, at Bagnoli in Provence, which being subject to Spain, both French and Spaniards claim him as their countryman. He was descended from a family which had produced many learned men, and was himself educated to the medical profession. His celebrity, however, is chiefly founded on his philosophical and theological writings. He was a disciple of Aristotle; and philosophizes in the spirit of his master when discussing subjects in sacred literature. He opposed many of the Talmudical interpretations of Scripture; and instead of receiving the accounts of the appearance of angels to Abraham, Balaam, &c. in a literal sense, he maintained that they are only narratives of visions, dreams, &c. The gift of prophecy he considered to be the effect not of a divine *afflatus*, but of a natural genius, and bodily temperament. He died at Perpignan, in 1370, when he was about eighty years of age. He was the author of "Commentaries" on all the books of the Old Testament, of which some are inserted in the great Bibles of Venice,

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and Basil; and others were separately printed, at different periods, at Pesaro, Venice, and Paris. He was also the author of a laborious and curious philosophical work, entitled "Millemot Haschem," or "the Battles of the Lord," divided into treatises on the immortality of the soul; the knowledge of future events, prophecy, and the interpretation of dreams; the omniscience of God; divine providence; the heavens, and their motion; and the creation of the world, with a discussion of the question, whether it has existed from eternity? The author inclines, with Aristotle, to the affirmative side. This work was published in folio, at Riva, or Reiff, in the year 1560. Besides the works already mentioned, our rabbi composed "a short Exposition on the Logic of Averroës, or the Ten Categories of Aristotle," &c. a Latin translation of which was printed at Venice, in 1552, in 4to; and various other mathematical and philosophical treatises, which were formerly preserved in MS. in the Vatican library, and that belonging to the congregation of the fathers of the oratory at Paris. *Wolfii Bibliotheca Hebrea, vol. I. Relandi Analect. Rabbin. apud Vit. celeb. Rabbin. Simon's Catalogue of Jewish Authors, in his Crit. Hist. Old Test. Mod. Univ. Hist. vol. XI. ch.* 39. —M.

LEWIS I. emperor and king of France, surnamed *le Debonnaire*, was the son of Charlemagne by his second wife Hildegarde. He was born in 778, and when a child was crowned and sent into Aquitaine as the king of that state. He was carefully educated, and acquired a knowledge of the Greek language, and a ready use of the Latin. His administration in Aquitaine was upon the whole highly to his credit, though he displayed that over-facility of temper which gave him his surname, and a spirit of scrupulous and superstitious devotion, more suited to the cloister than the throne. At the time of his father's death, in 814, he was 36 years of age; and being the only surviving son of Charlemagne, and already associated by him in the imperial throne, he succeeded to his power and dominions without opposition. He had then, by his queen Ermengarde, three sons, Lothaire, Pepin, and Lewis. Following the example of his father in dividing his dominions, he made the first his coadjutor in the empire; created the second king of Aquitaine; and the third, king of Bavaria. Soon after this distribution, Bernard, king of Italy, natural son of Pepin, the eldest son of Charlemagne, instigated by some malcontent bishops, took up arms with the view of deposing his uncle. As he advanced towards the Alps, he found himself, however, deserted by his followers, and nothing remained for him but to throw himself at the emperor's feet and implore his clemency. Lewis referred his cause to the assembly of the states at Aix-la-Chapelle, by which he with his associates was condemned to death. The punishment was commuted for that of putting out their eyes, but the unhappy Bernard died soon after the operation. Lewis was inspired with such remorse for this action by the monks and prelates who governed him, that he performed a public penance on account of it, which degraded him in the opinion of his subjects. The empress dying in 817, he was persuaded the next year to marry Judith, the daughter of duke Guelf of Bavaria, a woman of great accomplishments; but ambitious and intriguing. She brought him a son, named Charles, the providing a settlement for whom, as the imperial dominions were already portioned between the three former sons, became the great concern of the empress, and involved her husband's affairs in confusion. A revolt took place, headed by Walla, abbot of Corbie; and the emperor, after undergoing severe reproaches for misgovernment, was obliged to make humiliating concessions to the malcontents. Judith and her son fell into the hands of Pepin and Lewis, and she was sent into a convent. The jealousy of the emperor's sons against each other, however, caused a change in his favour. He was restored to power, and recalled his empress and her son to court. Amidst contending passions and interests it was not likely that harmony could long continue. The three brothers joined in a league against their father, in 832, and the pope, Gregory IV., appeared in their camp, on the pretext of promoting an accommodation. The unfortunate emperor was deserted by his troops, and obliged to yield himself a prisoner to his sons. He was deposed, and the imperial dignity was conferred upon Lothaire; and Judith was again sent to a nunnery. Lewis was sentenced to a public penitence, which was to continue as long as he lived. Compassion, however, soon began to operate in his favour. The two younger brothers took up arms against the elder; Lewis was solemnly reconciled to the church and replaced on the throne by the prelates, and Lothaire was constrained to throw himself at his father's feet and ask his pardon. The good-nature of the emperor was contented with a moderate punishment of those who had fomented the rebellion. After a short repose,

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the ambition of Judith, who had caused her son Charles to be declared king of Neustria, produced new discontents. These were aggravated when, upon the death of Pepin, the emperor gave the kingdom of Aquitaine to Charles, to the prejudice of Pepin's son. Lewis king of Bavaria assembled an army, with the intention of seizing for himself as much of the territory bordering upon his own dominions as he could occupy. After a temporary accommodation, he resumed his arms, and, being joined by the Saxons and Thuringians, made himself master of the best part of Germany. The emperor, receiving the unwelcome news at a time when he was reduced by his religious austerities, fell into an indisposition, which was increased by the superstitious terror produced in his mind by a total eclipse of the sun. He withdrew to an island in the Rhine, where, scarcely for many days taking any other nourishment than the bread and wine of the eucharist, he sunk under mental and bodily debility, in 840, at the age of sixty-two. On his death-bed he appointed Lothaire his successor in the empire; and being reminded of his son Lewis, he eagerly cried, "I pardon him, but let him be told that his conduct has brought me to the grave." This prince, with the best intentions, and not destitute of talents, was perpetually involved in trouble, through that weakness and pliability of temper, which filled him with vain scruples, and threw him into the power of those who successively approached his person. *Mod. Univers. Hist. Millot Elemens.*—A.

LEWIS II. emperor and king of Italy, surnamed *the Young*, was the eldest son of the emperor Lothaire I. His father created him king of Italy in 844, and sent him to Rome, where he was crowned by the pope Sergius II. After residing two years in that country, he returned to Germany, and was associated by his father in the empire. An irruption of the Saracens into the south of Italy recalled Lewis to its defence, and he defeated them in several engagements. He afterwards caused a council to be held at Tesino for the reformation of ecclesiastical abuses. A new pope being elected without the concurrence of the emperor or Lewis, the latter endeavoured to procure the election of a competitor, but without success. In 855 Lothaire died, and by his will divided his dominions between his three sons, leaving to Lewis only the title of emperor with the kingdom of Italy. He was obliged to acquiesce in this distribution, and thenceforth confined himself to the administration of affairs in that country. Renewed incursions of the Saracens gave much exercise to his arms, and he made several attempts to recover Bari from them, in which he at last succeeded. The factions of the powerful nobles also were a source of great disorders. The eastern emperor, Basil, excited Aldagise duke of Benevento to revolt from Lewis, who was surprized and made prisoner by the duke, and not liberated till he had taken an oath never to re-enter the dukedom. From this oath he was, however, absolved by the pope. Lewis in general lived on good terms with the holy see, and in 871 was crowned king of Lorrain by pope Adrian II. His want of power, however, encouraged the papal court in usurpations upon what had been considered as the prerogatives of the emperor. He died in 875, leaving an only daughter, afterwards married to Boson king of Provence. Lewis was much beloved by his subjects, to whom he administered justice with great impartiality. He seems to have possessed considerable talents civil and military, but they were circumscribed in their exercise by the inadequate share of dominions which descended to him with the imperial dignity. *Mod. Univ. Hist.*—A.

LEWIS III. emperor, surnamed *the Infant*, is called Lewis IV. by those who recognize either Lewis the Stammerer, king of France, or Lewis the Blind, son of Boson king of Provence, among the emperors. He was son of the emperor Arnulf, whom he succeeded in 889, being then in his seventh year. His reign was only nominal, as it passed while he was in a state of tutelage; and during the course of it, Germany was desolated by the Hungarians, and torn asunder by civil discord. Lewis was obliged to take refuge at Ratisbon, where he died in 911 or 912. His death forms an æra in the Germanic history, as he was the last king or emperor of Germany of the lineage of Charlemagne. *Mod. Univ. Hist. Moreri.*—A.

LEWIS IV. (or V.) emperor, son of Lewis duke of Bavaria, and Matilda, daughter of the emperor Rodolph I., was born in 1284. His father dying when he was only twelve years of age, he was educated at Vienna under his mother's inspection, and distinguished himself beyond all the princes of the age in bodily and mental accomplishments. In 1314 he was chosen emperor at Frankfort by a part of the electors, while another part adhered to Frederic, son of Albert, emperor and duke of Austria. Lewis was crowned at Aix-la-Chapelle by the archbishop of Mentz, while Frederic

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received a similar honour from the elector of Cologne. A civil war immediately ensued; and in 1316 an indecisive battle was fought between them, before Eslinguen on the Neckar. In Italy the Ghibelline faction espoused the cause of Lewis, while the Guelfs supported that of Frederic, and the flames of war spread over Lombardy. In 1319 Lewis obtained a victory at Muhldorf in Bavaria; and in 1322 he gave Frederic another defeat, and took him prisoner in the battle. Leopold, Frederic's brother, continued the war some time longer; but the princes of the empire who had favoured that party, considering it now as ruined, made their peace with Lewis, and acknowledged him for emperor.

Those contests between Lewis and the holy see which disquieted all the latter part of his reign now commenced. Pope John XXII. issued a bull, assuming in the most haughty terms the right of deciding between competitors for the empire, and commanding Lewis to desist from exercising the imperial functions till he should obtain his express permission. The emperor solemnly protested against the principles of the bull; and the term allowed him for consideration having expired, a sentence of excommunication was pronounced against him. In order to conciliate the minds of the German princes, he made his peace with the Austrian family, and set at liberty duke Frederic, whom he had hitherto kept in prison. Receiving an invitation from the Ghibelline party in Italy, he marched thither in 1327, and was crowned king of Italy at Milan by the bishop of Arezzo. In the next year, after reducing Pisa, he proceeded to Rome, where he was received with great honour, and with his empress was solemnly crowned at St. Peter's by the bishops of his party. The pope renewing his bulls of excommunication and deposition against him, he retaliated by publicly degrading him as a heretic and deserter of his flock, and pronouncing sentence of death upon him. He also created an antipope, and invested him with the papal office by the name of Nicholas V. His failure of success in an expedition against Robert king of Naples, and a scarcity of provisions at Rome, produced such a change in the populace of that city, that they broke out into a revolt, and obliged the emperor to withdraw with his troops and partizans. His cause thenceforth rapidly declined in Italy, and he found it necessary to return into Germany. An embassy for the purpose of reconciliation which he sent to the pope in 1330 was treated with disdain, and attempts were made with success to excite against him John king of Bohemia, who had entered Italy as the emperor's lieutenant, and had recovered most of the towns in Lombardy. Other enemies were raised against Lewis in Germany; but he was able to support his interest in that country, and preserve a tolerable degree of tranquillity. Pope John died in 1334, and was succeeded by Benedict XII., who persevered in hostility with the emperor. The overtures of Lewis for terminating their disputes, in 1336, were defeated by the interference of Philip de Valois king of France; and in return, Lewis made an alliance with Edward III. king of England, whom he created vicar of the empire. The princes of the empire, as well ecclesiastical as secular, assembling at Spire, declared the empire independent of the see of Rome, and pronounced Lewis the lawful emperor; and Benedict having refused to give them satisfaction in this matter, a diet was convoked at Frankfort, in which a constitution for ever establishing the independence of the empire was passed into a law.

The change in the popedom in 1343, when Clement VI. succeeded to the Roman see, made no alteration in the politics of that court with respect to the emperor. Lewis in vain made overtures of accommodation: the conditions prescribed by his holiness were too unreasonable to be acquiesced in. New excommunications were fulminated against Lewis and his adherents; and the breach was widened by the secret instigations of Philip of Valois, whose subject Clement was by birth. In order to find the emperor employment at home, a competitor was set up against him in the person of Charles of Luxemburg, son of the king of Bohemia, who was crowned king of the Romans by the prelates and princes of his faction. Lewis, however, retained the allegiance of the greatest part of the empire, and his son gave a defeat to Charles in the country of Tyrol. At length, as he was engaged in hunting, an exercise to which he was greatly addicted, he fell from his horse in a fit of apoplexy, and immediately expired, in October 1347, at the age of sixty-three, after a reign of thirty-three years. This prince was gay, lively and polished, brave and active, hasty in his temper, and attached to the fair sex. He resided altogether in his hereditary states, and held magnificent tournaments at Munich, after they had for four centuries been discontinued in Germany. He was thrice married, and left a numerous progeny. *Mod. Univers. Hist.*—A.

LEWIS I. king of France. See LEWIS I. emperor.

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LEWIS II. king of France, surnamed *Le Begue* (the Stammerer), son of Charles the Bald, was born in 843. He was created king of Aquitaine in 867, and succeeded his father in the throne of France in 877. The pope, John VIII., coming into France to obtain protection against the Saracens, crowned Lewis at Troyes at his request, but only as king; for those authors are mistaken who assert that he received also the imperial crown. He seems, indeed, neither for power nor for abilities to have been entitled to much consideration. A rebellion of the marquis of Languedoc caused him to take the field; but on his arrival at Autun he was attacked with a dangerous malady, and being removed to Compeigne, he died there in 879, after a reign of only eighteen months. He left two sons by his first consort, Ansgarde, whom he had been obliged by his father to repudiate; and at his death, his second wife, Adelaide, was pregnant of a son, who was Charles the Simple. *Mod. Univ. Hist. Moreri. Millot.*—A.

LEWIS III. king of France, eldest son of Lewis II., born in 860, was designed by his father for his sole successor; but the great lords of the kingdom thought it best to associate with him his brother Carloman. The division of territory was made in 880, when Lewis had for his share France proper, and Neustria; and Carloman, Burgundy and Aquitaine. The weakness of the crown encouraged usurpations; and Boson, duke of Pavia and Milan, carved out for himself a considerable principality from the southern provinces of France, with the title of king of Provence. Lewis king of Germany obtained the cession of part of Lorrain, but assisted the king of France in dispossessing Hugh, the bastard of Lothaire, who had seized the other part. While the two brothers, who lived in great concord, were engaged in the siege of Vienne, held by the consort of Boson, an irruption of the Normans into Picardy called Lewis to its defence. He gave them battle near Saucour, and is said to have slain 9000 of them, but with a loss on his part which prevented him from pursuing his victory. Afterwards being urged by the duke of Britany to assist him in repelling the Normans who had invaded his country, he marched on his way as far as Tours, where he found himself much indisposed. Desiring to be conveyed to the abbey of St. Denis, he died there in 882, in the twenty-second year of his age. *Mod. Univ. Hist. Millot.*—A.

LEWIS IV. king of France, surnamed *d'Outremer*, was the only son of Charles the Simple by Egiva, daughter of Edward the Elder, king of England. He was born about 917; and upon the event of the deposition of his father in 923, was taken by his mother for refuge to the court of her brother Athelstan. He remained there till 936; when, upon the interregnum that succeeded the death of Raoul king of France, the nobility, at the instigation of the potent Hugh the Great, duke of France, invited young Lewis to return and ascend the throne. His long residence and education in England affixed upon him his surname, signifying *from beyond sea.* Hugh, though not chusing to place the crown upon his own head, had nothing so much in view as his own aggrandizement; as soon, therefore, as the young king was crowned, he got himself appointed his tutor, and led him with an army against Hugh of Burgundy, whom he obliged to divide his territories with himself. The attempts of Lewis to free himself from this state of dependence gave rise to a civil war, which for several years threw the kingdom into confusion. The king's attempt to recover Lorrain brought upon him the arms of Otho king of Germany, who rescued it from him. Soon after, however, Lewis married Gerberge, the sister of Otho; and by his mediation and that of William duke of Normandy a peace between Lewis and his rebellious subjects was concluded in 942. The death of the duke of Normandy in 943 occasioned an attempt by the king to reunite that duchy to the kingdom by treacherously getting possession of the person of his son Richard, then a child; and upon its failure he united with Hugh the Great in an open invasion of Normandy. Its event, however, was, that, by the assistance of the Danes, Lewis was totally defeated and carried prisoner to Rouen, whence he was not released till he had consented to a treaty fully securing the independence of Normandy. Hugh afterwards held him a year longer in captivity, till he had procured for himself a grant of the city and territory of Laon. Hostilities were soon renewed between the king and Hugh, in which the former obtained the aid of his brother-in-law Otho. The censures of the church were also called in to reduce Hugh to obedience, and an accommodation ensued in 950, which, however, was not lasting. At length a settled peace was effected by means of the consorts of the king and Hugh, who were sisters; and Lewis had leisure to take measures for repelling the Hungarians, who were ravaging Champagne and Picardy. As he was travelling between Laon and Rheims, a wolf roused by chance led him to the chase;

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in the ardour of which he received a fall from his horse, and was so severely bruised, that the consequences proved fatal in October 954. He died at Rheims, and was interred in its cathedral. His reign of eighteen years was so turbulent, that he had little room to display any other qualities than those of the martial class. He was, however, much regretted by his subjects, and transmitted his crown in peace to his son Lothaire. *Mod. Univ. Hist. Moreri. Millot.*—A.

LEWIS V. surnamed *le Faineant*, son of Lothaire, was associated by his father in the government, and succeeded him in 986, being then in his nineteenth year. His surname was given him, because in his short reign *he did nothing*, and not on account of a sluggish or indolentd isposition; on the contrary, from his accession, he manifested a violent and turbulent character. He quarrelled with the queen-dowager; expelled the bishop of Laon from the kingdom on pretence of his being her gallant; and upon a dispute with the archbishop of Rheims, forcibly entered that city with considerable effusion of blood. He was preparing to march to the succour of the count of Barcelona against the Saracens, when he was taken off by poison, administered, it is said, by his wife Blanche or Constance, in June 987. With him ended the race of French kings of the house of Charlemagne, called the Carlovingian line, which had sat on the throne between 230 and 240 years. *Mod. Univ. Hist. Millot. Nouv. Dict. Hist.*—A.

LEWIS VI. king of France, surnamed *le Gros*, son of Philip I., was born in 1081. His father, who by his vices had involved himself in many difficulties, associated him in the government in 1100. Instead of following a bad example, prince Lewis was a youth of excellent character, free from the foibles incident to his age and rank, active, vigilant, brave, and affable. By his vigour, he held in awe the discontented nobles, repressed the rebellious, demolished their castles, and compelled them to restore the estates which they had usurped from the clergy. His mother-in-law Bertrade, who possessed an unlimited sway over the mind of her husband, jealous of the reputation of Lewis, and regarding him as the chief obstacle to the elevation of her own sons, rendered the court so uneasy to him, that he withdrew for a time to England, where he was received with great kindness and respect by Henry I. Bertrade forged a letter in the name of Philip, requesting Henry to keep his son in confinement, or put him to death; this was shewn by Henry to the prince, who, upon his return, demanded justice of his father for the base attempt. Bertrade then gave him poison, which had so violent an operation that it brought him into the greatest danger of his life; and it is said, that a paleness of countenance never afterwards left him. Philip, unable to part with this infamous woman, obliged her to make such submissions to his son as disarmed his resentment.

At the death of Philip in 1108, Lewis succeeded to the throne. The weakness to which the crown had been reduced caused him to experience much disturbance from his own immediate feudatories, and it was a considerable time before he could reduce them to obedience. Soon after, in 1110, he became engaged in a quarrel with Henry I., which may be considered as the commencement of the long contests between the kings of France and England. Henry, as duke of Normandy, had taken possession of the fortress of Gisors on the frontiers of France; and upon his refusal to demolish it according to agreement, Lewis marched an army against it. In order to avoid the effusion of blood, he sent a challenge to Henry to decide the point in single combat; which that politic king declined, saying that he had no motive to fight for a place of which he was already in possession. A battle ensued, in which Lewis was victorious; and by a peace, concluded not long after, it was agreed that William the son of Henry should do homage to the king of France for the duchy of Normandy, which Henry himself had refused to do. War, however, was soon renewed, and each king endeavoured to raise up enemies to the other from his own vassals. Lewis, though not always successful, was always brave. In an action at Brenneville, when an English warrior had seized his bridle, crying "the king is taken!" "Do you not know (said Lewis) that the king is never taken at chess?" and immediately laid him dead with a stroke of his sword. Lewis, sensible of the danger arising from the possession of Normandy by the king of England, to which he had himself formerly contributed, used all his efforts to deprive Henry of that dukedom, and transfer it to William the son of Robert, Henry's unfortunate elder brother; but he was foiled by the superior policy and military talents of the English king. At a council held at Rheims in 1119, in which the emperor Henry V. was excommunicated by pope Callixtus II., Lewis lodged his complaints against the king of England, but had not influence

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enough to draw down the censures of the church upon him. The emperor, afterwards, excited by Henry I. who was his father-in-law, invaded France; but the common danger induced the vassals of the crown to exert themselves with such effect, that Lewis saw himself at the head of 200,000 men, and the emperor thought proper to retire. The vassals, however, refused to comply with the king's desire of marching into Normandy, and conquering that duchy from Henry. It was at this muster of the national force that the famous oriflamme, or banner of the abbey of St. Denis, was displayed as the king's standard. Although extremely religious, and a faithful son of the church, Lewis had a dispute with some of his seditious prelates, which brought upon him a sentence of excommunication from the bishops of Paris and Sens; but it was taken off by the pope. The assassination of Charles, earl of Flanders, occasioned Lewis to march with an army into that country for the purpose of punishing the offenders, and conferring the vacant earldom upon William, son of Robert, the former duke of Normandy; but the death of that prince rendered his scheme abortive. He also laboured to put an end to the schism in the popedom between Innocent II. and Anaclet, the first of whom he supported as a lawful pontiff. An exuberance of fat (which gave him his surname) now brought him into a declining state of health; and he prepared for death by settling the affairs of his kingdom. Having some years before lost his eldest son Philip, he caused his next son Lewis to be solemnly crowned at a council of the nation. When he found his end approaching, he drew his signet from his finger and put it upon that of his son, charging him at the same time to remember, that the sovereign authority, of which this was the symbol, was a public trust, of which a strict account would be required in a future world. His people, whom he had freed from the oppressions of the great, and never burdened with taxes, flocked around to see him, before he expired; which event happened at Paris in August 1137, when he had reigned twenty-nine years complete. By his wife Adelaide of Savoy, he left several sons, and one daughter. Scarcely any of the French kings have maintained a more irreproachable character than Lewis VI., who would have appeared with greater splendour in history had he not been opposed by the superior genius of Henry I. His reign is the era of the commencement in France of that balance to the power of the feudal lords which arose from the order of citizens. By the advice of his minister, the celebrated abbot Suger, he conferred new privileges on the towns within his domains, by what were entitled charters of community, and formed them into corporations or bodies politic, with the right of administering justice, levying taxes, and embodying a militia within their own districts. He also further restrained the authority of the nobles by allowing appeal in various cases from the sentence of their officers to the royal judges. *Mod. Univ. Hist. Millot. Robertson's Introd. to Hist. of Charles V.*—A.

LEWIS VII. king of France, surnamed *Le Jeune (The Young)*, son of the preceding, was born in 1120. A short time before his father's death he married Eleanora, the heiress of the duke of Guienne and count of Poitou; by which alliance an extensive country from the Loire to the Pyrenees was united to the crown of France. He succeeded to the throne in 1137, being in his eighteenth year, of lively parts, hasty and inconsiderate in his temper, jealous of his honour, and obstinately attached to his will. He began his reign by repressing some outrages of the nobles, and a revolt of the commons, who now felt the power derived from their new privileges. The election of an archbishop of Bourges without his consent involved him in a quarrel with the clergy of that see, and eventually with pope Innocent II., who supported them. This pontiff consecrated the archbishop in person, and insultingly said, that "the king was a young man, who wanted to be taught not to meddle with ecclesiastical affairs." Lewis was resolute, and obliged the prelate to leave his see, and take refuge in the dominions of Thibaud count of Champagne, an intriguing lord, who was perpetually fomenting disturbances in the French king's government. Provoked with his machinations, Lewis made an inroad into Champagne, sacked the town of Vitri, and set fire to a church, in which more than 1300 people perished miserably. Struck with remorse at this cruel action, he made his peace with the archbishop and count, and resolved to expiate his fault by an expedition to the Holy Land. The second crusade was at this time preached up by St. Bernard with all the ardour of fanaticism; and although the wise abbot Suger, who continued to be the minister of the crown in this reign, attempted to persuade Lewis to content himself with sending contributions of men and money for the enterprise, the eloquence of Bernard and the spirit of the age overthrew his

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counsels. At the great national assembly held at Vezelai in 1146, Lewis was the first to take the cross; and his example was followed by the queen, and all the principal nobility. He set out in 1147, at the head of 80,000 men, on his march by land to Constantinople; where he was received with much respect by the emperor Manuel Comnenus, though, in fact, the Greeks viewed with more apprehension than good-will these formidable inundations from the West. The French host penetrated with great loss through lesser Asia to Antioch, the principality of which was held by his wife's uncle, Raymond de Poitiers. After recruiting his forces in that city, he proceeded to Jerusalem, where, in a council of the crusading princes, it was resolved to undertake the siege of Damascus. This enterprise failed of success; and Lewis, after several disasters, returned to France, having gained little credit by his expedition, besides that of devout attachment to the Christian religion. His honour and domestic comfort were injured by the notorious gallantries of his queen Eleonora, who accompanied him to the East. She despised him, as acting the part rather of a monk than a king; and was supposed to have bestowed her favours upon her own uncle Raymond, and upon a handsome young Turk. Lewis, after his return, declared his intention of repudiating her; and though the abbot Suger, dreading the consequences of a restoration of her dowry, for a time diverted him from his purpose, yet, after the death of that minister, it was carried into effect at a council held in 1152. The provinces of Aquitaine were thus again detached from the crown of France, and, what was worse, they were transferred to that of England, by Eleanora's marriage, six weeks after her divorce, to Henry Plantagenet, then duke of Normandy, and soon after king of England, under the name of Henry II. This impolicy is said to have fixed the surname of *the Young* upon Lewis, who, however, can scarcely be blamed for separating himself from an unfaithful spouse; but, according to the rules of royal policy, he should at least have prevented her from conveying her inheritance to a dangerous rival.

Lewis endeavoured to counteract his error by raising up a competitor to Henry in his dukedom of Normandy. He married for a second wife Constantia, daughter of Alphonso, king of Castille, and soon after displayed his piety in a pilgrimage to the shrine of St. James at Compostella. The pretension of Henry to the county of Toulouse in right of his wife produced a war between the two kings, which, without any signal event, was terminated by a peace in 1160. The death of Constantia without male issue caused Lewis to contract a third marriage with Adelaide, daughter of his old enemy, Thibaud count of Champagne. When the memorable quarrel broke out between Henry and Becket, the latter obtained an asylum in France, the consequence of which was another rupture between the rival kings. A temporary accommodation was succeeded by fresh hostilities, in which Lewis drew over to his party the undutiful sons of the English monarch. Of these, Henry, the eldest, had espoused a daughter of Lewis. In this contest, the vigour and abilities of Henry extricated him from difficulties which seemed likely to overwhelm him, and Lewis obtained little honour or advantage from his attempts. The friendship between the kings was at length so well restored, that Lewis, alarmed at the illness of his only son Philip, made a pilgrimage to the shrine of the now-sainted Becket at Canterbury, where he was received with every demonstration of cordiality and respect by Henry. Soon after his return he was seized with an apoplectic attack, which left a palsy on one side. Sensible of his precarious state, he caused his son to be solemnly crowned; and having languished about a year under his malady, expired at Paris in 1180, after a reign of forty-three years. *Mod. Univ. Hist. Moreri. Millot.*—A.

LEWIS VIII. king of France, surnamed *the Lion*, son of Philip Augustus and Isabella of Hainault, was born in 1187. He early displayed his martial disposition under his father at the war in Flanders, and against king John of England in Poitou. When a crusade was proclaimed against the Albigenses, he took the cross without his father's knowledge, and marching into Languedoc in 1215, made himself master of several places. When the English barons, who had confederated in maintenance of their liberties, found their cause in great danger from John, who had violated his treaty with them, they sent an offer of the crown of England to prince Lewis, whose wife, Blanche of Castille, was grand-daughter to Henry II. As pope Innocent had taken upon himself the protection of John as a vassal of the holy see, Philip was afraid openly to support his son in an attempt to dethrone him; yet he indirectly supplied him with a fleet and army, with which, in 1216, he landed in Kent. He was received in London, and obtained possession of many castles in different parts, which

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either surrendered, or were put into his hands by the disaffected barons. At length jealousies began to prevail between the allied English and French, and many of the barons, justly dreading a foreign reign, went back to the royal party. The death of the hated John still farther changed the minds of the English; and Lewis, who seems to have exhibited no great share of military skill in his enterprise, was obliged to shut up himself and his troops in London. A fleet coming to his succour was defeated, and he found it necessary to enter into a capitulation with the young king Henry for permission to return unmolested. In 1219 he was again engaged against the Albigenses, but his efforts were not considerable. He succeeded in 1223 to the crown of France, on the death of his father. Being urged by Henry to make restitution, according to his treaty when prince, of the provinces taken by his father from king John, he evaded the demand, and a war was the consequence. He made himself master of Rochelle, and at length the English were left in possession of nothing in France but the town of Bourdeaux, and the country beyond the Garonne. In this situation of affairs he made a truce with Henry; the motive for which appears to have been a desire of heading another crusade against the Albigenses, to which he was persuaded by the pope's legate. Receiving from Amauri de Montfort a cession of his pretensions to the estates of the count of Toulouse, he marched with a large army to the banks of the Rhone. The inhabitants of Avignon refused to admit him, upon which he laid siege to the place. He lay before it three months before it capitulated; and then, with an army much diminished, he proceeded into Languedoc. The season of the year not permitting him to attempt the city of Toulouse, he set out on his return to Paris; but on the road was seized with a disorder which carried him off at Montpensier in Auvergne, after a week's illness, in November 1226. He was then in the fortieth year of his age, and fourth of his reign. By his last will he settled great apanages upon his second, third, and fourth sons, and directed that all the younger ones should enter into the ecclesiastical order. *Mod. Univers. Hist. Millot.*—A.

LEWIS IX. king of France, named *Saint Lewis*, son of the preceding, was born in 1215. At the death of his father in 1226 he was in the twelfth year of his age, and was placed under the guardianship of his mother, Blanche of Castille, who was also made regent of the kingdom. (See her article.) It was her great object in his education to inculcate in him an attachment to religion, and to preserve his morals untainted. For the first purpose she surrounded him with ecclesiastics; for the second she married him in his nineteenth year to the daughter of the count of Provence, and kept a vigilant eye upon his conduct even when grown to manhood. When his age permitted him to take the reins of government, such was the respect he bore his mother, that her authority remained unimpaired, and for several years they may be said to have reigned jointly. It was greatly to his honour, that although no prince surpassed him in devoutness, he well knew the limits between secular and ecclesiastic jurisdiction, and was jealous of usurpations in the latter. When pope Gregory IX., after excommunicating the emperor Frederic II., preached up a crusade against him, and offered the empire to Robert the brother of the king of France, Lewis gave no encouragement to the crusade, and rejected the proffered imperial crown for his brother. A revolt of the count de la Marche in 1242, supported by Henry III. of England, gave occasion to Lewis to display his courage and martial talents. He gained two victories in person, and constrained the count to submit to humiliating conditions of peace; and also dissipated a confederacy of other malcontent nobles. He made a number of useful regulations, which had in view the securing the tranquillity of the country. In order to prevent strangers from inheriting lands in France to the prejudice of the natives, he issued an edict forbidding landholders to marry their daughters to foreigners without his permission. By another edict, all persons who held lands both from the king of France and of England, and thereby were vassals of each, were enjoined to make their election between the two, that they might not, in time of war, be distracted by contrary duties. In the midst of these cares Lewis was attacked with a dangerous disease, under the impression of which he made a vow, in case of recovery, to march at the head of an army against the infidels. No remonstrances from his counsellors and nobles, and even his prelates, availed to divert him from the resolution of fulfilling this vow; and all that wisdom was able to do in controuling superstition, was to frame the most prudential regulations with respect to the enterprise itself, and the government of the realm during the king's absence.

After a preparation of three years, Lewis, having appointed his mother Blanche regent,

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embarked in 1248 at Aigues-Mortes, accompanied by his queen, his brothers the counts of Artois and Anjou, and almost all the chivalry of France. His troops, on the most moderate calculation, amounted to 50,000 men. He wintered at Cyprus, where his army suffered much from sickness. It was there determined to make war first upon the soldan of Egypt, in order to facilitate the recovery of Palestine. In 1249 he arrived at the mouth of the Nile, and leaping into the sea sword in hand, gained the beach, and drove away the Saracens drawn up to defend it. Damietta, abandoned by the panic-struck foe, yielded to the first assault. The rising of the Nile prevented his further advance, and the delay introduced disease into his army and all the disorders attending upon idleness and want of subordination. A reinforcement arrived in the autumn, led by the king's third brother, and it was resolved to advance towards Cairo. The count d'Artois, crossing a canal of the Nile with a body of horse, inconsiderately pushed on to Massoura, where he was surrounded and slain. Lewis hastened to the rescue of his brother, but was only able by the greatest exertions of valour to extricate himself, and place his army in a state of temporary safety. His camp was invested by the enemy, and exposed to the greatest sufferings from disease and scarcity. The king might have secured his own escape, but he refused to forsake his people. A retreat to Damietta was attempted, but was opposed by such difficulties, that after great losses in various actions, Lewis with his brother and all his remaining army were obliged, in April 1250, to surrender themselves prisoners. Many of the captives were massacred by the savage and irritated foe, and the king was treated with great rigour and insolence, which he bore with firmness and dignity. A change in the Egyptian government produced an alteration in his favour; and for the sake of recovering Damietta, which he had strongly fortified, a treaty was concluded, by which that place was made the price of the monarch's liberation, while a vast sum was exacted for the ransom of his followers. A truce for ten years between the Christians and Mahometans in Egypt and Syria was a further condition. This treaty was punctually executed; and so high was the honour of Lewis, that upon discovering a considerable mistake made by the Saracens in the tale of the money, to their own loss, he caused it to be rectified. He left the inauspicious shore with his queen and two brothers, carrying with him about 6000 men, the sole remains of the flourishing army with which he had landed in Egypt. He caused himself to be conveyed to the port of Acon, (Acre) and spent four years in Palestine, forgetful of his own kingdom, and only attentive to secure that of Jerusalem from the hostilities of the Saracens. He repaired the fortifications of the places still possessed by the Christians, made pilgrimages of devotion, attempted conversions, and sunk the great king in the fanatic crusader. The death of his mother, who had undergone much disquiet from various events during his absence, at length recalled him to France. In the passage, the vessel that carried him and his family struck upon a rock, and was brought into imminent danger. He was strongly urged to go on board another; but reflecting that if he left the ship, the despair and confusion of the crew would probably occasion the destruction of all who remained, he determined to stay, and trust Providence for the preservation of the whole. History perhaps affords no example more striking, of the union of fortitude and humanity in a royal personage!

After his return, he displayed a seriousness approaching to melancholy; and by continuing to wear the cross on his upper garment, gave a token of the passion which still predominated in his soul. He, however, applied to the government of his kingdom with the most exemplary diligence, and by his strict and impartial administration of justice, and the wholesome regulations which he established, promoted the happiness and prosperity of his people. In the true simplicity of ancient times, he was accustomed to seat himself under a spreading oak at his castle of Vincennes, and, in person, decide causes. He protected the mean from the oppressions of the great, and would not suffer his own brothers to pass the limits of law and equity. Mild and benevolent in the general principles of his legislation, he was severe in every thing that regarded religion; and the edicts which he issued against blasphemers and impious persons are tainted with the cruelty of an inquisitor. His notions on this head may be judged of by his advice to Joinville against disputing with infidels. "A layman, (said he) when he hears the Christian faith blasphemed, ought to defend it only with his sword, which he should run up to the hilt in the body of the blasphemer." His devout attachment to the mendicant orders rendered him too favourable to their usurpations; he was, indeed, upon the point of becoming a jacobin, and was with great difficulty diverted from his purpose by

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his queen and family. The delicacy of his conscience is supposed to have injured the rights of his crown in some matters of foreign policy. He yielded to the king of Arragon the sovereignty over Roussillon and Catalonia, in compensation for some pretended claims which that prince had upon Languedoc. With Henry III. he made a treaty, ceding to him Limousin, Perigord, Querci, and Agenois, on the condition of paying liege-homage for them to the kings of France; and it is affirmed that he was desirous of restoring Normandy also to the English kings, could he have obtained the consent of his peers. This scrupulous regard to equity, however, raised his character among foreigners, who gladly applied to him as arbiter of their differences. The barons of England, and Henry III., in their disputes agreed to make him their umpire: his decision was favourable to the regal authority, but with such a reservation of the rights and privileges of the subjects, that, in fact, it determined nothing. The donation of the kingdom of Naples and Sicily to Charles of Anjou, brother to Lewis, by the pope, was rather acquiesced in than favoured by the king, as, indeed, its justice would not bear close examination. He honourably enlarged his own kingdom, by the acquisition of various places on the borders of the Low-countries.

This useful and respectable course of conduct was at length fatally interrupted by that zeal for propagating his religion which was Lewis's ruling passion. The pope's legate easily engaged him in a project for a new crusade; and he declared his resolution at an assembly of nobles, almost all of whom took the cross with their sovereign. Many, however, recollecting the disasters of the former expedition, and attached to the true interests of their country, flourishing under a wise government, deprecated this ebullition of fanatical enthusiasm. The preparations for this new enterprise were long, and proportioned to the greatness of the design, which was supposed to embrace the conquest of Egypt or the Holy Land. Its first object, however, proved to be Tunis, the petty king of which was supposed to have given some indications of becoming a Christian; and Lewis testified his expectations by exclaiming, "What an honour to me, should I become godfather to a mahometan king!" He disembarked with a powerful army on the African coast in August 1270, took possession of Carthage, and prepared for the siege of Tunis, from the king of which he only received defiance. He had lain but a short time before it, when the heat of the climate and bad provisions produced a pestilence in his camp, by which, after seeing one of his sons perish, he was himself carried off on August 25, displaying in his last moments that ardent devotion which inspired him during his whole life. He was then in the fifty-sixth year of his age, and forty-fourth of his reign. The written instructions which he left to his eldest son and successor, Philip, are equally honourable to his head and his heart. This prince deservedly ranks among the greatest and best of his race. His foibles were the excess of good qualities; and if superstition led him into projects and practices injurious to his kingdom and degrading to himself, the genuine spirit of religion deserves the credit of having guarded the purity of his morals, and rendered him one of the most upright and benevolent of men. The catholic church, approving his piety without distinction, holds his memory in high respect. Pope Boniface VIII. canonised him in 1297; and his descendant Lewis XIII. procured the day dedicated to his honour to be declared a general feast of the church. *Mod. Univ. Hist. Millot. Nouv. Dict. Hist.*—A.

LEWIS X. king of France, surnamed *Hutin* (an old word signifying *quarrelsome*), son of Philip le Bel, was born in 1291. In right of his mother Joan, he was crowned king of Navarre during his father's life. He succeeded his father in 1314; and soon after, he caused his first wife, Margaret of Burgundy, who had been convicted of adultery, to be strangled at Chateau-Gaillard, where she was imprisoned. Notwithstanding the surname given him, he was of a quiet disposition, and submitted to be governed by his uncle Charles of Valois, the chief minister in the late reign. The finances having fallen into great disorder, Enguerand de Marigni, the superintendent, was made a sacrifice to the enmity and interest of Valois. He married for a second wife Clementia, daughter to Charles king of Hungary. The necessity of raising money for an intended expedition into Flanders suggested the expedient of a general enfranchisement in the king's domains. The inhabitants of the towns were already free; but those of the country were serfs, and few of them were willing to pay for that freedom which was forced upon them. The edict for enfranchisement began with these words, "Since according to natural right every person ought to be born free," a maxim (it has been observed) inconsistent with the compulsory purchase of liberty. Another expedient was

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to recal for a limited time the Jews, who had been expelled the kingdom in the late reign. Lewis then made a campaign against Robert count of Flanders, who had broken his treaty made with Philip. By his arts, however, hostilities were protracted till the bad weather came on, which obliged the French army to retreat without obtaining any advantage. A sudden disorder, said to have been occasioned by drinking cold wine or water when he was heated, proved fatal to Lewis in June 1316, after a reign of a year and seven months. He left a posthumous son, who died in his cradle. His daughter by his first wife was set aside from the succession by the Salic law. *Mod. Univers. Hist. Millot.*—A.

LEWIS XI. king of France, son of Charles VII., was born in 1423. From his youth he displayed considerable talents, but united with a dark and turbulent disposition. At the age of seventeen he joined a party of discontented nobles, who excited a petty war entitled *la Praguerie*, which was soon suppressed; and the prince was obliged to submit. He afterwards recovered the royal favour, and gained great reputation by relieving Harfleur, invested by the English, and reducing the count of Armagnac, who had revolted. He was then sent with a body of troops to assist the duke of Austria against the Swiss, and obtained some advantages over them: they were, however, succeeded by a negociation with the cantons, in which he concluded the first treaty made between them and the crown of France. Unable to bear the ascendency of Agnes Sorel, his father's mistress, and dissatisfied with the king's ministers, he left the court in 1446, and retired into Dauphiné, in which province he exercised sovereign authority. He established the parliament of Grenoble, made laws, and coined money, and seems to have possessed the attachment of the people, till his measures for supporting his independence brought great burdens upon them. Without asking his father's consent, he contracted himself to a daughter of the duke of Savoy: his first wife, Margaret of Scotland, died in 1445. His conduct gave Charles so much suspicion and uneasiness, that he resolved to get possession of his person; but Lewis, being made acquainted with this intention, made his escape, and took refuge in the court of Philip the Good, duke of Burgundy. That prince treated him with great generosity, but refused to give aid to his seditious projects. Meantime, the king brought back the government of Dauphiné to its ancient form, and kept a watchful eye over his son's motions. So little confidence had he in his filial affection, that the fear of being poisoned by his contrivance was the cause of his death.

Lewis in 1641 received the news of his accession to the crown of France; and his noble host Philip, with his son the count of Charolois, accompanied him from Brabant to Rheims, where he was crowned. He began his reign by dismissing his father's ministers, and liberating the duke of Alençon and the count of Armagnac, who had been imprisoned for their treasonable practices. He immediately appeared to have adopted a despotic system of domestic government, and a foreign policy founded on total disregard to treaties and obligations, and dictated merely by present interest. In pope Pius II. he met, however, with a politician more refined than himself; for, in return for a compliment, and in hope that Pius would assist in replacing the house of Anjou on the throne of Naples, Lewis cancelled the pragmatic of his father, which established the liberties of the Gallican church. Afterwards, finding himself deceived in his expectations, he permitted its execution in certain points. Being constituted mediator in a dispute between the kings of Castille and Arragon, he had an interview with the former, in which he gave an instance of the singularity of his disposition; for while the Spanish monarch with his attendants displayed the greatest magnificence in their apparel, he appeared in a dress of coarse cloth, with an old hat upon his head, upon which was stuck a leaden image. This contrast inspired them with mutual contempt and aversion; but Lewis, who had the ministers of all the neighbouring powers in his pay, relied little upon their good-will. It was a great object of his policy to reduce the formidable power of the house of Burgundy; and his first step was to redeem the towns on the Somme from duke Philip by the payment of a large sum of money, as he was entitled to do by treaty. Some disputes, however, ensued in the execution of this business; and soon after, Lewis was suspected of a plot for the seizure of the persons of the duke and his son. In return, the count of Charolois, who hated the king, joined the duke of Britany in cabaling with his discontented nobles, and formed a confederacy called *the league for the public good*, into which the king's own brother, the duke of Berry, entered. The revolters took up arms, and the count of Charolois attempting to surprise Paris, an engagement took place at Montlhéri, in which the victory remained undecided. Paris was, how-

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ever, besieged by the revolters; and the king, in order to avert the danger, followed the advice of Sforza duke of Milan, which was, to break the league by liberal promises, and trust to events for eluding the execution of them. He therefore agreed to a disgraceful treaty in 1465, by which he ceded the duchy of Normandy to his brother, and granted lands out of the royal domains to others of the leaders. It was not long before he began to practise his political arts. Some disputes between the dukes of Britany and Normandy gave him the opportunity of recovering all the strong places in the latter province, and he procured an assembly of the states to declare Normandy inseparable from the crown of France; so that his brother, a weak prince, was divested both of that dukedom, and of that which he before possessed. A commission for enquiring into grievances, which the treaty had obliged him to appoint, was by his arts turned into a state-inquisition against the nobles, which assisted him in resuming what he had ceded.

The accession of the count of Charolois (Charles the Bold) to the dukedom of Burgundy, on the death of his father in 1467, was a circumstance which gave Lewis much uneasiness. The fiery temper of that prince, and his declared enmity to the king, were likely soon to involve them in dangerous hostilities. Lewis acted the double part of endeavouring to excite the people of Liege to revolt from the duke, and, at the same time, to cajole him by negociations. At the instigation of his treacherous minister, the cardinal Balue, he determined to give Charles a proof of confidence in his honour, by visiting him with a small retinue at his town of Peronne. He was received by the duke with great respect, and lodged in the castle; but during their conferences, intelligence was received of the revolt of the Liegois, and of the secret practices of the king. Charles, in his rage, was inclined to proceed to extremities against Lewis; he was, however, persuaded by his ministers to be content with dictating the terms of a treaty to him, and obliging the king to accompany him in an expedition against Liege, in which he witnessed the severe chastisement of his allies. The mortification of having by want of prudence brought himself into this difficulty, affected him more than the prejudice to his affairs, and it is said that he caused a number of tame magpies and jays to be destroyed which had been taught to call *Peronne!* Soon after, he discovered the treasonable correspondence of Balue and the bishop of Verdun with the duke of Burgundy, which he punished by confining them many years in iron cages, the original invention of one of these prelates. (See Balue.)

The peace between the king and duke was of short duration, and war was renewed in 1470, with advantage to Lewis. Jealousies of his own subjects, however, soon made him listen to the duke's proposals for an accommodation. In the mean time, the king's brother, whom he had been obliged to make duke of Guienne, died, not without suspicion of poison; and the duke of Burgundy, openly accusing Lewis of fratricide, resumed his arms. He had, however, by his ambition and turbulence, raised himself too many other enemies to be able to make much impression. An invasion of France by the duke's ally, Edward IV. of England, threatened great danger; but Lewis, adhering to his maxim of rather diverting than confronting a storm, lavished his treasures upon the English ministers and generals, and allured Edward himself by a promised pension of 50,000 crowns for life, by which means a treaty between them was concluded at Pecquiny in 1475, before any hostilities had taken place. It was to Lewis's honour that the liberation of the unfortunate queen Margaret of Anjou was one of the conditions. The duke of Burgundy made a separate peace soon afterwards. Having thus extricated himself from foreign foes, Lewis indulged his severe disposition in taking vengeance on domestic traitors. The constable St. Pol, who had served and betrayed both him and the duke of Burgundy, was brought to the scaffold; as was likewise the duke of Nemours, of the house of Armagnac. Though the latter well deserved his fate, the cruelty of making his children stand under the scaffold at his execution, that they might be sprinkled with their father's blood, inspired universal horror. In 1476 he was delivered from his most dangerous and inveterate enemy, Charles the Bold, who fell before Nanci, the victim of passion and unprincipled ambition. Lewis felt no scruple in making all possible advantage of this event, to the prejudice of the heiress, Charles's only daughter, Mary of Burgundy. By the law of apanages, part of his possessions reverted to the crown of France in default of a male heir. Lewis instantly marched an army, which occupied Burgundy and some other places, but Flanders and Artois declared for the duchess. Lewis's further object was to compel Mary to marry the young dauphin, but his hostile procedure had the effect of,

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throwing her into the arms of Maximilian, archduke of Austria; an event which proved the fertile source of wars for centuries. A war was the immediate consequence of this alliance, but mutual convenience soon brought about a suspension of arms. Lewis then turned his attention to the neighbouring states, and managed several negociations with his wonted dexterity. He provided for the security of the family and dominions of his deceased sister, the duchess of Savoy. He supported the house of Medici against pope Sixtus IV.; made an alliance with Ferdinand and Isabella; and renewed his treaty with Edward IV. In 1479 war recommenced between Lewis and the archduke, and the latter lost Franche-comté in a single campaign. Hostilities continued till the death of Mary of Burgundy, in 1482; after which the people of Ghent obliged Maximilian to conclude the treaty of Arras with Lewis, of which one condition was that his daughter should be married to the dauphin, with Artois and Franche-comté for her portion: but this match never took place. One of the last public events of his reign was the fortunate union of Provence to the crown of France, by the bequest of Charles, count of Maine, the last prince of the house of Anjou. Lewis was now in a state of great external prosperity, regarded throughout Europe for his power and policy, and feared by those who did not love him. But the manifest decline of his health filled him with jealousies and suspicions relative to his temporal authority, and with terror as to his future lot. The nearer he approached his end, the more he clung to life; and he endeavoured, by superstitious practices, to quiet the compunctions of a guilty conscience. Shut up in his castle of Plessis-les-Tours, he placed guards all round its battlements, who kept at a distance all visitors, except a few who were admitted singly. He changed his domestics daily, sacrificed many to his suspicions, and felt more dread than he inspired. He was in the mean time a slave to Coitier, his physician, who treated him with great insolence, and extorted large sums from him by threats of leaving him to his fate. In order to impose upon the world, he changed his former frugality to ostentatious splendour, wore magnificent apparel, and had concerts of music and other diversions. His devotional practices were of the most contemptible kind. He loaded himself with relics, and images of peculiar sanctity, made donations to churches and monasteries, and sent to Calabria for a holy hermit, named Francis de Pauli, at whose feet he humbly threw himself, beseeching his intercessions with heaven to prolong his life. In the midst of such vain precautions against death, it surprised him in August 1483, the sixtieth year of his age and twenty-third of his reign. Lewis XI. has been transmitted to posterity in the blackest colours, and has obtained the title of the *Tiberius* of France. He had, indeed, the dark dissimilation and the unfeeling severity of that emperor, with perhaps less regard to equity. He was a bad son, a bad husband, a bad father, a bad master, and a tyrannical sovereign. He had also much whimsical caprice in his temper, which derogated from the good sense he displayed on many occasions. He took such a pleasure in deceiving, that he often lost the fruit of it. His policy, however, upon the whole was highly useful to the nation, for he saw that his own interest and that of his people in general coincided. He depressed the nobility and raised the lower orders, freely admitting merchants and men of talents to his table and conversation. His aversion to war, though it led him to some dishonourable compliances, promoted the welfare of his dominions; and no king of France made more valuable additions to the crown at less cost. His favourite ministers were chosen from the lowest classes, and therefore were entirely devoted to his will. Francis I. said of him, that it was he who first put kings "hors de page," out of tutelage; but it was by means which will for ever brand his name with the stamp of tyranny. He was the author of several useful establishments, and the administration of justice was generally pure where he was not himself concerned. This prince instituted the order of St. Michael, and was the first French king who bore the title of Most Christian! *Mod. Univers. Hist. Millot.* —A.

LEWIS XII. king of France, son of Charles duke of Orleans, a branch of the royal family of France, descended from king Charles V., was born at Blois in 1462. He married, in 1416, Joan, daughter of Lewis XI., and at the death of that king and the accession of Charles VIII. in 1483, stood as presumptive heir of the crown, under the title of duke of Orleans. His expectations of having a large share in the government were defeated by the policy of Anne of Beaujeu, daughter of the late king, who, it is said, having met with a cold return of a passion for him, became his bitterest enemy. (See her article). The duke's disappointment urged him to a revolt, which, for want of the concurrence of the duke of

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Britany, was soon quelled, and he was obliged to submit to the terms imposed upon him by the court. He afterwards retired to Britany with some discontented lords; and engaging the duke, with the archduke Maximilian, the duke of Lorrain, and others, in a league, raised the standard of civil war. At the battle of St. Aubin in 1488, he, with the prince of Orange, was taken prisoner, and their party was ruined. The duke of Orleans was kept in a rigorous confinement during three years, till the young king was persuaded in person to liberate him, chiefly for the purpose of employing him to obtain for him the hand of Anne, heiress of the late duke of Britany. In this negociation he succeeded, though himself a lover of that princess. He afterwards accompanied the king in his expedition into Italy, and distinguished himself in the defence of Novara against the duke of Milan.

On the death of Charles VIII. without heirs, in 1498, he succeeded to the crown without opposition, under the title of Lewis XII. The benignity of his disposition soon displayed itself by his diminution of the taxes levied upon the people, and by the noble and well-known sentence with which he quieted the apprehensions of his former enemies, "It is not for the king of France to revenge the injuries done to the duke of Orleans." It would, indeed, have been both unjust and impolitic to have punished those who only did their duty in opposing him when his ambition had made him an enemy to his country. Turning his attention to the duties of his new station, he introduced various reforms into the civil administration and military discipline; and although lenity was the leading principle of his government, he shewed on proper occasions that he was determined to be obeyed.

The dissolution of his marriage with the daughter of Lewis XI. was an object he had much at heart, both because she was never likely to have children, being much deformed, and because he wished to marry Anne of Britany, widow of the late king, who had resumed her duchy. Pope Alexander VI. was ready to favour him on this occasion, in order to procure in return an establishment for his natural son, Cæsar Borgia; and the divorce being pronounced, he married Anne in January 1499. His claims upon the Milanese and the kingdom of Naples now began to excite in his breast the dangerous ambition of conquest; and having taken due precautions to ensure peace in other quarters, he made an alliance with the Venetians, and, in conjunction with them, invaded the dominions of Ludovico Sforza, duke of Milan. The French generals made themselves masters of Milan, Genoa, and all the strong places in the country, within three weeks; and Lewis passed the mountains and entered Milan in triumph, while Sforza retired with his family and treasures to Inspruck. A sudden revolution caused the expulsion of the French, and the return of Sforza; but the troops of Lewis shortly reentered the Milanese, and got possession of the person of the duke, who was sent into France, where he died. This success was regarded by Lewis only as paving the way to other conquests, and he made a treaty with Ferdinand the Catholic for the partition of the kingdom of Naples between them. In 1501 this plan was successfully executed, and Frederic king of Naples, expelled from his dominions, put himself into the hands of Lewis, as the most generous of his two enemies. Ferdinand, meantime, was plotting to secure the whole of the spoils to himself; and by means of his famous captain, Gonsalvo de Cordova, obtained possession in 1503 of the whole kingdom of Naples, after defeating the French at Seminara and Cerignole. (See FERDINAND OF ARRAGON, and GONSALVO.) The cardinal d'Amboise, Lewis's prime minister, to whom much of his former success was due, is charged with having in this case neglected his master's interests through his ambition to be made pope, in which expectation he was grossly duped. Peace was restored by the treaty of Blois, in which Lewis very impoliticly agreed to give his daughter to the grandson of Ferdinand, afterwards Charles V., with Britany, Burgundy, Milan, and Genoa, for her portion; but the states assembled at Tours exonerated him from his obligation, and he contracted his daughter to Francis count of Angouleme, who succeeded him.

A revolt of Genoa in 1507 called Lewis in person into Italy with a powerful army, which that city was unable to resist. He entered it as a conqueror, seeming bent on vengeance; but his natural clemency was displayed in the moderate chastisement which he inflicted upon it. In the next year he joined in the famous league of Cambray against the Venetians, formed by the temporary union of powers mutually jealous of each other, and opposite in interests. Cardinal d'Amboise, who had a personal quarrel with the Venetians, induced the French king to become a party in the league, and prevailed upon Lewis to head his

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army, attended by several nobles of the highest rank. In May 1509 he gained a complete victory at Aignadel, which reduced the republic of Venice to the most imminent danger of ruin. Its safety arose from that disunion which might be expected in a league formed of such discordant materials. Pope Julius II., whose haughty and ambitious spirit had chiefly contributed to its formation, after his own purposes were answered by the recovery of Romagna, resolved to employ his efforts to expel all foreign powers from Italy. He made peace with the Venetians, and openly declared against the French, to whom he excited enemies in every quarter. By higher subsidies he bought off the mercenary Swiss; and he detached king Ferdinand by granting him the investiture of the kingdom of Naples. A new league was now formed, of which the aged pontiff was the soul, and nothing could exceed his inveteracy against France. He attacked in person the duke of Ferrara, its ally; and excommunicated the council of Pisa, which had been assembled under the auspices of Lewis and the emperor. The military reputation of the French was well supported by Gaston de Foix, duke of Nemours, who, in 1512, gained the battle of Ravenna, but fell in a rash pursuit of the enemy. The king, his uncle, was deeply affected by his loss and that of many other brave men, and deprecated a victory purchased so dearly. Soon after, the Milanese was overrun by the Swiss, and the French were expelled. It was recovered, and lost again; the French general, la Tremoille, being defeated at Novara. Henry VIII. of England, who had joined the papal league, invaded Picardy, and routed the French at Guinegate, in an action called *the battle of the spurs*. The loss of Terouane and Tournay followed this defeat; while the Swiss, on the other side, made a formidable irruption into Burgundy, and laid siege to Dijon. This important place was saved by a negociation between the governor of the province and the Swiss, who were bought off upon very high terms. Some of the conditions of this treaty were thought by the king so dishonourable, that he refused to ratify them.

In 1514 the queen died, a circumstance which gave Lewis the opportunity of retrieving his affairs. He proposed marriage to Mary, sister of Henry VIII.; and his offers being accepted, a league offensive and defensive was formed between the two kings. Lewis, however, was obliged to purchase this alliance with a great sum of money, instead of receiving a portion with his wife. The new queen, who was young and beautiful, was welcomed with great splendour and universal acclamations; and in the midst of festivities, formidable preparations were making for renewing the war in Italy. But the king's constitution, which had been impaired by attacks of the gout, was unable to resist the irregularities to which a connexion ill suited to his years exposed him; and, in the third month after his marriage, he was carried off by a disorder of debility, on January 1, 1515, in the fifty-third year of his age, and seventeenth of his reign. He left no male issue.

Although the public events of the reign of Lewis XII. afford no high idea of his talents for government, yet he possessed so many private virtues and amiable qualities, that he is always ranked among the best of the French monarchs. The title of *father of his people* was given him by the assembled states of the kingdom; and history has taken pleasure in recording, that when, according to the custom, the criers announced his death, it was done in these words, "The good king Lewis, the father of his people is dead." He appears to have been sincerely desirous of alleviating the burdens of his subjects, and would probably have done it effectually, had it not been for the wars into which he was unfortunately plunged. He was naturally inclined to economy, and held as a principle, that "the justice of a prince obliged him to owe nothing, rather than his greatness to give much." And when his frugality was made a topic of public ridicule, he said, "I had rather see my courtiers laugh at my avarice, than my people weep at my extravagance." He has been censured for employing, as one of his resources for raising money, the sale of offices; but he did not extend it to the offices of judicature, where it is most dangerous. Such was his regard to the pure administration of justice, that he enjoined by an edict "that the law should be always followed, notwithstanding any orders contrary to law which importunity might wrest from the monarch;" but to make such a rule effectual, a protection should be assured to the supporters of law, which is incompatible with the genius of absolute monarchy. In his manners and conversation Lewis was affable, mild, and cheerful, prone to sallies of innocent pleasantry, and fond of literature. He assembled men of learning at his court, and employed them in public affairs. Greek was first taught at the French universities in his reign. *Mod. Univers. Hist. Millot. Nouv. Dict. Hist.*—A.

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LEWIS XIII. king of France, son of Henry IV. by Mary of Medicis, was born in September 1601. At the death of his father in 1610 he succeeded to the throne, under the regency of his mother. Her weakness and attachment to favourites, together with the ambition and turbulence of the great nobles, rendered the kingdom for several years a scene of faction and civil commotions. The young king was declared major in 1614, and soon after, the states-general were convoked, for the last time before the epoch of the French revolution. At this assembly many abuses were discussed, but scarcely any were remedied; and the troubles continued, aggravated by a religious war. The tragical death of the queen's favourite Concini (see his article) in 1617, was succeeded by the rise of Luynes, who had obtained an equal empire over the mind of the king, to whom he first rendered himself agreeable by his skill in training small birds of prey to hawk at sparrows. (See ALBERT, CHARLES D'.) Lewis's character, as it opened, displayed that propensity to be governed, which indicates weakness of the heart, together with a coldness and indifference, joined with a melancholic disposition, which rendered his attachments rather the effect of habit than affection, and inspired all about him with weariness and disgust. One of his principal favourites said to a friend, "How unhappy am I to live with a man who wearies me from morning to night!" He was devout; but his devotion shewed itself in minute observances, and submission to his confessors. He was little addicted to pleasure; and the mistresses whom he kept were rather objects of his jealousy than of his love. He had a share of judgment and solid sense, and did not want decision. In the administration of justice, he was inclined to rigour, and thence, perhaps, acquired the epithet of *the Just*; though some ascribe it only to the circumstance of his being born under the sign of the balance.

The principal events while Luynes possessed the sovereign power were quarrels with the queen-mother, and a renewed war with the Calvinists, who were headed by the duke of Rohan. The king appeared at the head of his troops, and gained that reputation for valour, which moderate hazards readily confer upon persons of royal rank. During the course of the war, Luynes died; and soon after, the Calvinists obtained an advantageous peace. In 1624 cardinal de Richelieu, who, while bishop of Luçon, had been gradually rising to political reputation, acquired the chief management of affairs, which he held with uncontrouled sway as long as he lived. This great minister found a very difficult task before him, owing to the weakness of the king, the selfish ambition of the nobles, and the prevalence of different factions; and nothing less than great dexterity, joined with inexorable severity towards public delinquents, could have enabled him to maintain, as he did, the royal authority at home, and the political consequence of France abroad. As the further history of Lewis's reign is properly that of Richelieu's ministry, we shall here only slightly touch upon the leading incidents.

War broke out again with the Calvinists, who complained that the conditions of the former treaty were not observed. The king again appeared in arms; but the chief honour was gained by Richelieu, who, after a long siege, took Rochelle, by means of a vast dyke thrown across the harbour to cut off supplies by sea. This conquest broke the power of that party, and reduced them to civil obedience. They were still allowed a good share of religious liberty. The king's only brother, Gaston, duke of Orleans, had always been an object of jealousy to him, on account of his more popular qualities and aspiring temper. He was entirely governed by favourites, who pushed him on to repeated acts of revolt. The cardinal, whose overthrow was particularly aimed at by these machinations, contrived to detect and defeat all his plans; and Gaston never scrupled to sacrifice his partisans in order to restore himself to favour. The king, though he did not love Richelieu, was sufficiently sensible of his services, to support him against his enemies; and his natural disposition to rigour made him acquiesce in those severe punishments by which the cardinal avenged all attempts to subvert his authority. In addition to the civil contentions, a war with Spain broke out in 1635, which was at first unsuccessful on the part of France. The progress of the enemy in Picardy, where they took several towns, excited great alarm: but the spirit of the nation rising in proportion, the Spaniards were at length driven out of the country. The French gained several victories, and the intrigues of Richelieu proved very detrimental to the crown of Spain in its own dominions. The spirit of his domestic administration, meantime, was highly arbitrary, and the king displayed great harshness in his addresses to the parliament. The last of his favourites was Cinqmars, a young man of an engaging figure, recommended to him by Richelieu, but who was led by his ambition to cabal against his patron. His ruin was the consequence, and Lewis gave him up to execution with the most unfeeling indiffer-

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ence. (See CINQMARS). Shortly before this event, a scene took place deeply humiliating to worldly greatness. The king and his minister, both labouring under mortal diseases, were brought together at Tarascon, and lay in the same chamber. The cardinal upbraided his master with deserting him after spending his life in his service, and brought the king to tears: and under this emotion he readily resigned the favourite to his vengeance. The cardinal did not long survive, but first saw the queen-mother, whom he had always persecuted, die in indigence. The king himself, worn to a skeleton, and full of anxiety concerning the approaching regency, sunk under his malady in May 1643, in the forty-second year of his age, after an unquiet reign of thirty-three years. By his queen, Anne of Austria, sister to Philip IV. of Spain, who had passed twenty-three years of their union in sterility, he left two sons in the age of childhood. *Millot. Mod. Univ. Hist.* —A.

LEWIS XIV., king of France, son of the preceding, was born in September, 1638. On the death of his father in 1643 he succeeded to the crown, under the regency of his mother, Anne of Austria. Victories abroad, and disturbances at home in consequence of the opposition to cardinal Mazarin the prime minister, occupied the first years of the minority. The peace of Munster in 1648 relieved France from the greater part of her foreign foes; but it was soon succeeded by the civil war of the Fronde, during which the royal family was obliged to leave the capital, and wander like fugitives from province to province. The education of the young king was much neglected, and he was left ignorant of the points of knowledge most useful and reputable to a prince. The most valuable part of his reading was the tragedies of Corneille, which improved his taste, and gave him ideas of true grandeur; but the want of solid instruction, moral and literary, marked his character through life. The lesson most strongly impressed upon him from childhood was the sentiment of his own importance; and as he was not deficient in good sense, he was led by it to adopt a dignified propriety and decorum of behaviour which inspired respect even in the midst of weaknesses and vices. At the same time this high notion of self-consequence nourished in him that pride and vanity, and that impatience of controul, which were the leading features of his reign. Taught by flatterers that he himself was every thing, and that his subjects were nothing in the comparison, he was habituated to consider no sacrifice of theirs as too great for the promotion of his glory or the gratification of his desires. His parts were rather solid than shining; his disposition was serious and rather gloomy, and he possessed little sensibility. Though he early felt the attraction of female charms, his attachments were rather those of habit than of affection.

The war of the Fronde terminated in 1653 with the complete triumph of Mazarin. Condé, who had joined the Spaniards, continued to maintain a kind of civil war on the frontiers, where he was held in check by his rival in glory, Turenne. In 1659 the peace of the Pyrenees advantageously concluded the long quarrel with Spain. One of its conditions was the marriage of the king with the infanta Maria Theresa, which took place in 1660. The king, during the life of Mazarin, interfered little in public affairs. Once, indeed, he gave an early specimen of that despotic turn, which became the principle of his government. In 1655, his seventeenth year, being informed that the parliament had assembled to deliberate on some royal edicts, he suddenly entered their hall, in a hunting dress with a whip in his hand, and in a short and stern address commanded them to put an end to their meeting. The writers of a nation which seems formed to crouch under a master, have admired this act of authority.

After the death of Mazarin in 1661, Lewis resolved to govern by himself; and thenceforth the post of prime-minister became vacant. An ignorant young man, whose time had been devoted to amusement, could not, however, really manage the concerns of a great nation, and it was fortunate for him that able men in all the departments of state had been formed under the preceding administrations. Colbert, that great financier, had been bequeathed to him by the recommendation of Mazarin; and to his genius was owing the revival of commerce and the marine, and all the splendid establishments of arts and manufactures which adorned the early period of this reign. It was he who, not learned himself, but capable of valuing literature, suggested to Lewis that plan of pensioning all the eminent men of letters throughout Europe, which, at a very small expence, secured to him more erudite adulation than any prince in modern times had received.

The leading object of Lewis XIV. was his personal grandeur. In whatever point any other prince had attained greatness, he was resolved to emulate him. Absolute master of a rich and powerful country, he employed all its resources to surpass every competitor in all that

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could conduce to his glory. This spirit led to many truly great and useful projects, but for want of limit and moderation it defeated its own purposes, and exhausted its means before it had obtained its end. If the age of Lewis XIV. was that in which the reputation of France for arms, arts, literature, and magnificence, stood at its highest pitch, it was also that of its wretchedness and humiliation; and this king ought perhaps to be regarded rather as the squanderer of his country's prosperity, than as the author of it. The nation, however, which found its own vanity gratified by the assumed superiority of its monarch, regarded him with the profoundest veneration during his life, and has ever since fondly dwelt upon all the circumstances of his long reign; so that more has been published relative to the person and court of Lewis XIV. than, probably, the annals of any other sovereign can parallel. In such abundance of biographical materials, the difficulty is to select. As the subject has now lost a considerable share of its interest, no further extent will be given to this article, than what is necessary to afford a distinct view of the character of the prince, and the leading events of his reign.

A quarrel concerning precedence between the French and Spanish embassadors at London, gave occasion to Lewis to assert in such high terms the superiority of his crown, that the point was never afterwards contested. Soon after, the insolence of the French embassador's servants at Rome having brought upon them a furious attack from the pope's Corsican guard, in which some of them were killed, and the French quarters were violated, the king demanded signal satisfaction for the insult, and by seizing Avignon, disconcerted the temporizing politics of the papal court. In conclusion, the pope's nephew, a cardinal, was obliged to come to Paris and ask pardon, the Corsican guard was broke, and a column was erected in Rome as a memorial of the event. By these acts of vigour, if he impressed the neighbouring courts with awe of his power, he gave them no favourable idea of his moderation. War with Spain was renewed in 1667. The French war-minister was Louvois, a man of talents and application, though haughty and unfeeling. The king in person took the field, having *under him* (according to the phrase) the great Turenne. Almost all Flanders was reduced in a campaign, and at the end of it, all Franche-Comté was conquered. A triple alliance between England, Holland, and Sweden, formed to check the formidable progress of the French arms, produced the peace of Aix-la-Chapelle in 1668, by which Franche-Comté was restored, but the conquests in Flanders were retained. Magnificent and useful plans of domestic improvement, together with court amusements, employed a few years of repose, till the ambition of Lewis found a new object for his arms. Holland was at this time flourishing by her commerce and foreign possessions, and with prosperity had adopted a character of republican haughtiness. Lewis, who could endure no pride in competition with his own, and who viewed the wealth of this country as a tempting prey, found a frivolous pretext of quarrel with it; and having engaged on his side the venal and unprincipled Charles II. king of England, resolved to attempt its entire subjugation. In 1672, with a vast army thoroughly disciplined, and commanded by the ablest generals of the age, he burst upon the almost defenceless provinces, and Amsterdam was rescued from his grasp only by laying the surrounding country under water. At this juncture, William prince of Orange, raised to the stadtholdership, revived the drooping spirits of his countrymen; and the principal potentates of Europe, alarmed at the success and ambition of France, leagued against her, while Charles was compelled by his parliament to desert her alliance. Holland was evacuated as fast as it had been overrun. The French arms, again turned upon Franche-Comté, conquered it a second time, and it became inseparably annexed to the crown of France. War with Spain, the empire, and other powers, continued some years longer, chiefly to the advantage of France. It was terminated in 1678 by the peace of Nimeguen. Lewis, attended by courtiers, ladies, and all the pomp and luxury of a court, formed several sieges in person during this war, and his generals took care that he should always prove successful. He carried with him historiographers to record his exploits, and every art that flattery could devise was employed to exalt him in his own estimation, and in the eyes of Europe. He received from his subjects the title of *the Great*, which for a considerable time seemed durably attached to his name; but he lived to lose it in the estimation of foreigners, and it has finally become obsolete among his own countrymen.

The peace did not terminate his projects of aggrandisement, and the chambers of Metz and Brisac, by pretended re-unions of ancient domains, stript many landed proprietors of possessions which had long been peaceably enjoyed by their families. The bombardment of Algiers, Tripoly, and Tunis, by which those piratical states were brought to submission, was an honourable exercise of the newly created maritime power of France. That of Genoa,

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upon slight grounds of complaint, was less justifiable; and forcing the doge to come in person and ask pardon of the king, was an offensive display of haughtiness. The pope, Innocent XI., a man of a lofty and inflexible character, ventured to brave the monarch in maintenance of the supposed rights of the Roman see; but the clergy of France, influenced by the court, supported the royal claims and the independence of the Gallican church, by a declaration consisting of four leading articles. Another quarrel with Rome was excited by the king's insisting upon retaining the franchises of embassadors in that city, which other powers had agreed to renounce, as inconsistent with a safe and regular police. On this occasion Lewis declared to the nuncio, "that he had never taken the example of others for his rule of conduct, and that it was for him to give an example"—so much did his pride surpass his sentiments of justice and moderation! If, however, he was a refractory son of the church in points that concerned his honour, he deserved (in its estimation) the title of *Most Christian* by his endeavours to root out heresy from his kingdom. Calvinism in France, since the victory over it by Richelieu, had become a peaceful separation from the national church, and its sectaries were useful citizens, chiefly attached to manufactures and commerce. The religious bigotry of Lewis, joined to his despotism, induced him to undertake its total abolition. The privileges of the Protestants were gradually infringed, missionaries were sent for their conversion, supported by dragoons, and severities were practised which excited horror in all the reformed states of Europe. The stern Louvois declared, in his letters to the officers, "That it was his majesty's will that the extreme of rigour should be employed against those who refused to become of *his* religion." In 1685 the revocation of the edict of Nantes, first granted by Henry IV., and confirmed by Lewis XIII., deprived the Protestants of all exercise of their religion, and tore from them their children to be educated Catholics. Prohibitions were at the same time issued against emigration, and the coasts were guarded; yet it was impossible to prevent vast numbers from escaping from this tyranny, and carrying their arts and industry to foreign and hostile nations.

The religious principles of Lewis had not preserved him from illicit connexions with the fair sex, and several mistresses in succession enjoyed his favour. With one of these, madame de Montespan, a married woman, he long lived in the most open manner, bringing up the children he had by her to the highest expectations, and indulging her haughty and capricious humour. Her influence declined with her charms and the king's advancing years; and gave way to a singular attachment for a person, who, by the powers of her understanding and consummate skill in the art of pleasing, obtained a complete ascendancy over the king's mind. This was the widow Scarron, elevated from that low condition to the title of madame de Maintenon, and at length in 1686, at the age of fifty-two, privately married to her sovereign (who had been some years a widower), but never acknowledged as queen. (See MAINTENON.)

The league of Augsburg, formed in 1687, between the emperor and most of the German princes, the king of Spain, the United Provinces, the duke of Savoy, and other Italian potentates, had for its object the reduction of the power of France, which the haughtiness of its monarch rendered still more galling. The soul of this league was William prince of Orange, the perpetual and irreconcileable foe of Lewis, who had first treated him with marked hostility, owing, it is said, to his spirited refusal of the offer of one of the king's natural daughters in marriage. By the accession of William to the throne of England at the revolution in 1688, that kingdom was added to the confederacy. The forces of France were as yet entire, and she proved victorious in various quarters. Marshal Luxemburg and other eminent generals renewed the successes of the former war, and the king in person took Namur. The defeat at la Hogue, however, was a fatal blow to the French marine, which by prodigious exertions had been rendered worthy of the national grandeur. The finances were exhausted by the multiplicity of armies kept on foot; much domestic distress was felt; and Lewis was obliged, in the midst of victory, to sign the general peace of Ryswick in 1697, which nearly restored Europe to its state before the war.

The declining health of Charles II. king of Spain, who was without heirs, interested all Europe with respect to the disposal of his vast inheritance; and Lewis, fearing lest it should fall into the hands of the house of Austria, joined England and Holland in a scheme of partition of the Spanish dominions. (See CHARLES II. king of Spain.) After a variety of political intrigues, Charles was persuaded, on his deathbed in 1700, to make a will, appointing as his universal heir Philip, duke of Anjou, second grandson of Lewis. It is said that the king of France was ignorant of this disposition, and was equally surprized at it with the rest of Europe. He foresaw the danger of accepting the testament, but was decided by regard for the glory

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of his house, and the hope of uniting the interests of two great monarchies which had generally been at variance. When his grandson took leave, Lewis said to him, "The Pyrenees are no more!" but although this political connexion has produced great consequences in the balance of Europe, it has not been able to form an union of interest and affection between two nations radically opposite in character and circumstances.

The jealousy excited in England and Holland by this accession to the influence of France was converted into open hostility by the imprudence of Lewis in declaring the son of James II. king of England, at the decease of his father, in 1701. This step, contrary to the unanimous advice of his council, and his own judgment, was taken in consequence of a generous emotion of pity for the family of his royal friend, enforced by the solicitations of madame de Maintenon. It was, however, not only impolitic, but inconsistent with his recognition of William's title, which was an article of the peace of Ryswick. A new league was formed between the maritime powers and the emperor against France; and the death of William, during his preparations for war, did not prevent its being carried into execution under his successor queen Anne. Two great generals and statesmen, prince Eugene and the duke of Marlborough, seemed born for the humiliation of France, and their successes filled the declining years of Lewis with grief and dismay. At the same time a revolt of the oppressed Protestants in the Cevennes added domestic troubles to foreign war. The battle of Blenheim, in 1704, proved more fatal to the French arms than any event for a century past. It was followed by that of Ramilies, and various other disasters, which reduced France to tremble for her safety. The great ministers of the beginning of the reign were dead, and were succeeded by favourites who had no other merit than that of pleasing the monarch or madame de Maintenon. Lewis, however, amidst these misfortunes, preserved a firmness of mind which merited the attachment of his subjects, notwithstanding the misery which his ambition had brought upon them. New levies were raised, and every effort was employed to enable France to face her enemies; while propositions for peace were made to the allies, which the pride of success induced them to reject. At length, the king went so far as to offer to recognise the archduke Charles as king of Spain, to the prejudice of his own grandson, and even to contribute money towards dethroning the latter. This concession failing, Vendome was sent into Spain, who, by his military talents, restored the affairs of Philip. A more important event for Lewis was the change in the English ministry, which deprived Marlborough of his influence, and introduced pacific counsels. A suspension of arms with England shortly followed; and Villars obtained advantages over the remaining confederates in the Low-countries, which rendered France secure on that side. The treaty of Utrecht in 1713 put an end to the war with England, Holland, and some other powers, and that of Rastadt, the next year, to the war with the emperor. The conclusion of these protracted and bloody hostilities was, that the crown of Spain remained to Philip, who renounced his right of succession to that of France; that Lewis agreed to the demolition of Dunkirk, and abandoned several of his former conquests in the Low-countries; that England kept Minorca and Gibraltar, and obtained some barren tracts in North America; and that Holland acquired several frontier towns by way of barrier. Nothing was yielded by France to the emperor, who held out the longest of the confederates. Thus France was little injured in point of territory by the war, though it suffered prodigiously in its internal prosperity. Various family losses were added to the public disasters of the latter part of Lewis's reign. The dauphin, his eldest son the duke of Burgundy, with his duchess, and one of their two infant offspring, all died within a short period, and the hope of the succession was vested in one child of a feeble constitution. The king would have been more an object of compassion under these afflictive events, had he possessed a heart of more sensibility. But he seems never to have felt the tender emotions in a considerable degree. He was a distant and jealous father to the dauphin, and regarded the other branches of his family only as appendages to his crown. With the exterior of politeness, he was deficient in the ordinary attentions to the comfort of those around him, and sacrificed to his own ease and gratification the health and feelings even of the ladies who attended on his person. The duke of St. Simon, in his Memoirs, has related an extraordinary scene at which he was present, which displays his selfish insensibility on a very interesting occasion. As the king was in the gardens of Marly, news was brought him that the duchess of Burgundy had miscarried; which accident was owing to his having obliged her to accompany him in a journey thither, contrary to the representations of the faculty. After

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the courtiers had made their exclamations on this misfortune, which seemed to preclude the hope of her having more children, the king suddenly broke out, "And what harm would that do me? Has she not a son already? And if he were to die, is not the duke of Berry of age to marry? What signifies to me which of my grand-children succeeds me?" He then added, "Now I shall be no longer restrained in my journeys, and in all I have a mind to do, by the representations of physicians, and the reasonings of matrons: I shall go and come at my pleasure, and they will let me be quiet." Yet this duchess of Burgundy was his particular favourite, and he loved her (says the duke) as well as he was capable of loving any thing. He sought, however, to provide against a defect of lineal heirs, by legitimating and calling to the succession two of his natural children, and no opposition was made to enregistering his edict for this purpose; but, in the following reign, this unusual act of arbitrary power was revoked.

The latter years of Lewis were further disquieted by religious quarrels. The spirit of devotion, which grew upon him in proportion to his increased age and infirmities, threw him into the power of his confessors. One of these, father le Tellier, a Jesuit, of a fiery and intolerant character, urged him to violent measures against the Jansenists, and caused him to procure from Rome a formal condemnation of their doctrine in a famous bull known by the title of Unigenitus. The reception of this was forced upon the Gallican church, but not without opposition from some of its most respectable members, who thereby incurred the king's severe displeasure. In the midst of these disputes, his health rapidly declined. He surveyed the approach of death with calmness and resolution, and gave some excellent advice to the young dauphin, his great-grandson, in which he freely confessed the principal faults of his reign. He expired in September 1715, at the age of seventy-seven, after having worn the crown for the very uncommon term of seventy-two years. He had the misfortune to outlive his popularity, and an indecent joy was manifested by the people at his funeral.

The age of Lewis XIV. will always be a memorable period in history; and his personal character, as greatly influencing its events, will continue to be an interesting object of speculation. Yet he had none of the commanding qualities which create a nation or an æra, and would not have been distinguished from common princes under common circumstances. His natural good sense and sedateness would have made him respectable, though not brilliant, in an inferior situation; and it may be said, in alleviation of his faults, that never was any man more exposed to moral perversion by a bad education, and the extravagant flattery of a whole people, who indulged their own vanity in deifying their monarch. He was perpetually told that he was the greatest of all mortals, and he believed it; he saw every thing bowing at his feet, and he thought that his will ought to be the sole law on earth. That he was not an insupportable tyrant, could only be owing to something radically good in his disposition. His nation made great advances in his reign, for which, however, it was no further obliged to him, than as he was a general encourager of every thing which could contribute to his own glory. One of his ablest panegyrists has summed up his character by saying, that if he was not a great king, he was at least a great actor of royalty. *Siecle de Louis XIV. Millot Elemens. Mod. Univers. Hist. Mem. de Duc de St. Simon.*—A.

LEWIS XV. king of France, son of the duke of Burgundy (grandson of Lewis XIV.) and of Mary Adelaide of Savoy, was born at Versailles in 1710. He succeeded to the crown on the death of his great grandfather in 1715; soon after which event, the sole regency was claimed by Philip duke of Orleans, whose right was recognised by the parliament, notwithstanding the testament of the deceased king, which had appointed a council of regency. The young king was placed under the tutelage of Fleury bishop of Frejus (afterwards cardinal), who, by his gentle and insinuating manners, acquired his affection and confidence. An understanding of the common order, moderate good sense without any thing brilliant, coldness, timidity, and reserve, with a propensity to indolence and sensuality, marked the opening character of the monarch, and foreboded a reign of mistresses and favourites. He was crowned in 1722, and declared major the following year; but the regent retained the chief power as prime-minister till his death in 1723. His successor in the ministry, the duke of Bourbon, negociated a marriage between the king and Maria Leczinski, daughter of Stanislaus king of Poland, which took place in 1725. Not long after, Fleury became prime-minister; which post, notwithstanding his great age, he held till his death in 1743, with uncontrouled power. The spirit of his government was economical and pacific (see his article); and a war with the empire in

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1733 was the principal foreign occurrence. It was successful to France, and terminated in the annexation of the duchies of Lorraine and Bar to the crown of that kingdom.

Lewis, for some years, lived in conjugal fidelity with his queen, by whom he had one son and several daughters. At length he was captivated by the allurements of some court ladies, and received the favours of three sisters at the same time, one of whom was installed in the office of mistress with all the distinction attending it at the French court. From this period he was never without one or more female favourites, and indulged his propensities for the sex without moderation or delicacy. The death of the emperor Charles VI., in 1740, brought on a new continental war. France joined with Prussia and Poland in raising to the empire the elector of Bavaria, in opposition to the interests of the house of Austria, whose cause was maintained by England, Holland, and Sardinia. In 1744 Lewis took the field in person, and was present at the reduction of several places. At Metz he was attacked with a dangerous illness, which spread consternation through all France. His recovery was celebrated with all those transports of joy which could proceed from the awakened sensibility of a nation, then remarkable for affectionate attachment to its sovereigns. The surname of *the Well-beloved* was given to the king on this occasion. He displayed the feelings of a good heart upon the demonstrations of his people's affection, and exclaimed, "How sweet it is to be thus loved! and what have I done to deserve it?" In the next year he viewed, at a safe distance, the bloody battle of Fontenoy, gained by marshal Saxe. It does not appear that even adulation ever greatly extolled the military prowess of this prince. The French took most of the strong towns in the Austrian and Dutch Netherlands, but were unsuccessful in Italy; and their marine, which had been neglected by Fleury, was totally ruined by the English. The treat of Aix-la-Chapelle in 1748 restored peace to Europe, leaving the imperial crown in possession of the house of Austria, and restoring other things to nearly their former state. As far as the exhausted finances of France would allow, useful plans of domestic improvement were executed; and the most splendid establishment of the reign, the Royal Military School, was instituted in 1751. Disputes between the clergy and the magistracy about this time occasioned considerable agitation; and the court, instead of making a firm decision between the parties upon principles of justice and true policy, interfered in a despotic way, by alternately banishing both. It was in consequence of the ferment produced by these quarrels, that a fanatic, named Damien, was induced in 1757 to attempt to kill the king at Versailles in the midst of his guards. He received a stab, which was not dangerous; and the assassin, though evidently insane, and without accomplices, was put to the most diabolical tortures, to the disgrace of the government and nation.

Before this time, the unsettled state in which affairs were left in America and the East Indies had occasioned a renewal of the war between the French and English, attended with a continental war, in which France became allied with her old rival the house of Austria, and England with Prussia. Although the events were at first favourable to the French arms, yet the scale was so completely turned, that never was a war in the result more glorious to the English, and more ruinous and disgraceful to France. The accession of Spain to her cause, in virtue of the family-compact, only added to the laurels and acquisitions of Great Britain. Lewis's unbounded attachment to a selfish and imperious mistress, madame de Pompadour, who was suffered to appoint ministers and commanders at her pleasure, and sacrificed every thing to her avarice and ambition, was greatly instrumental in producing these disasters. The treaty of Paris, in 1763, gave the nation the repose of which it stood so much in need, but with a considerable loss of territory. The society of Jesuits, which had become obnoxious to all the catholic princes, and was peculiarly unpopular in France, was finally abolished in that country by a royal edict in 1764.

The death of madame de Pompadour did not free from female influence a king who had now all the habits of a confirmed debauchee. He fell under the dominion of madame de Barré, who, by her dissolute arts, provoked his languishing desires; and his latter years were disgraced by the grossest sensuality. At the same time his government became more severe and arbitrary. Great disorders arose in Britany, through the tyrannical conduct of the duke d'Aiguillon, which involved him with the parliament of that province. He was accused before the parliament of Paris, but was snatched from punishment by the royal interposition. All the parliaments made a common cause; the ordinary course of justice was suspended; and in conclusion, the king, in 1771, overthrew the whole system of juridical administration in

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France, and established a new one. The exhausted state of the finances suggested new and burthensome imposts, which augmented the public discontents. In the midst of them, Lewis, attacked with the small-pox, died unlamented, May 1774, in the sixty-fifth year of his age, and sixtieth of his reign. He had lost his only son, the dauphin, in 1765, and left the crown to his grandson. During this reign the arts and sciences made a great progress in France, which was aided by the munificence of the court, as long as other demands did not anticipate the funds for this purpose. The voyages of the French mathematicians to the equatorial and polar regions, in order to measure a degree of the meridian, were equally honourable to the government and the persons employed. The king himself possessed much more information than his predecessor, and was well versed in historical and geographical studies. He was polite, affable, naturally mild and humane; but want of strength of character, and fondness for sensual indulgences, degraded him both as a sovereign and as a man. *Millot. Nouv. Dict. Hist. Vie Privée de Louis XV.*—A.

LEWIS XVI. king of France, grandson of the preceding, and son of the dauphin Lewis and of Maria Josepha of Saxony, was born in August 1754. His father, a prince of great virtue, carefully superintended the education of his three sons, and placed them under preceptors who were particularly attentive to their morals. Their cares perfectly succeeded with respect to Lewis, then duke of Berry, who was naturally modest, timid, and docile. Without any brilliancy of parts, he was well calculated for the acquisition of knowledge. He had a memory retentive of the minutest facts, a sound judgment, great patience and application. He was humane, averse to flattery, simple in his tastes, and fond of retirement. Unstained by the vices of a dissolute court, he married, in 1770, Maria-Antonietta of Austria, daughter of the empress-queen Maria Theresa, and sister of the emperor Joseph. The nuptials were performed with unusual magnificence; but a shocking loss of lives, owing to mismanagement in the exhibition of some fireworks, seemed to the public an augury of future misfortunes, while it painfully exercised the sensibility of the young married pair.

Lewis ascended the throne in May 1774, being then in his twentieth year. His first prime-minister was M. de Maurepas, who had long occupied that station in the late reign, but was at length exiled from court. By his influence was effected the restoration of the ancient parliaments, a popular measure, which predicted a government conducted upon principles very different from those of the preceding administration. He is, however, charged with a systematic purpose of keeping the king ignorant of public affairs, and reducing him to a cypher; and the effect was, that to an impatience of contradiction, and a rough abruptness of manner, which sometimes broke out in the young monarch, there succeeded a passive diffidence, which always prevented him from declaring his own opinion in deliberation, and made him adhere in silence to the majority. This sense of his own want of firmness had, however, the effect which it ordinarily produces upon weak characters; that of rendering him jealous and suspicious of the designs of all about him. For the present, finding himself of no consequence, he indulged to excess a passion for the chace, which was the only pleasure that he ever pursued beyond the bounds of moderation.

It was the fortune of Lewis XVI., as it was that of Charles I., to come to the crown at a period when a great change in public opinion had long been preparing, and was now arrived at a point which announced a speedy crisis in the political system. The despotism of the two last reigns had exasperated men's minds, and rendered them alive to the evils of arbitrary power; while the weakness and gross debauchery of the late monarch had accustomed the nation to regard the crown with contempt. The profligacy of the nobles, the rapacity of the courtiers, the disputes and vices of the clergy, had sapped the foundations of social order; and, in the mean time, a set of able and eloquent writers had arisen, who, by the united powers of argument and ridicule, aggravated all the faults of ancient establishments, and endeavoured to subvert the whole fabric of public opinion. The finances were in a state of great derangement; and though the king himself was extremely moderate in his expences, his economical plans were thwarted by the thoughtless profusion of the queen, and the extravagance of the princes of the blood. To the other causes of discontent was added suspicion of the queen's political bias in favour of the interest of her family; while the mixture of haughtiness and levity in her character, and her imprudences of conduct (to give them no harsher appellation) deprived her both of the esteem and the affection of the nation in general.

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No step so much contributed to bring on a revolution in France as the part taken by that nation in the quarrel between England and its revolted colonies in America. Notwithstanding the danger of the example, the temptation of seizing the opportunity to humble a triumphant rival was too great to be resisted. The minister, M. de Vergennes, supported by the queen's party, prevailed, against the king's opinion, to cause a decided partiality to be shewn to the Americans; and some young men of rank were suffered to go over and serve in their armies, though their zeal was excited by principles avowedly republican. The complaints of the English ministry on this head being disregarded, open war between the nations broke out in 1778. Although, after a great variety of fortune, France and her allies succeeded in detaching America from the British crown, yet the expence of such widely-extended operations left the French finances in a state of aggravated disorder, while the event powerfully aided the progress of antimonarchical principles. In the mean time successive ministries had adopted various and contradictory systems with regard to external and internal policy; and several projects of reform had taken their turn, with no other effect than to accustom the nation to discuss with freedom all public topics, and open its eyes to existing abuses. Of the ministers, several were distinguished for enlarged and philosophical views, but which were little accommodated to the circumstances and ancient constitution of the country. It was a remarkable proof of the prevalence of new maxims, that one of those to whom the administration of the finances was at a critical period committed was M. Necker, a protestant banker of Geneva.

It is not intended in this article to give even an abridged history of so complicated and eventful a business as the French revolution, in which the unfortunate Lewis was rather a victim than a distinguished actor. It will be sufficient for the purposes of biography to touch upon those parts of it which are most personal to the monarch, and were most affected by the peculiarities of his character.

After Necker had been dismissed in 1781 from the superintendency of the finances, in which department his economical plans, though approved by the king, had procured him the enmity of the queen and courtiers, that branch of administration fell into various hands, and at length into those of M. Calonne. By some specious operations he restored an apparent prosperity, and gave free course to the profusion of the court, till at length the derangement in the revenue became so obvious and alarming, that it was necessary to lay the state of affairs before a national assembly. The states-general of the kingdom, as a body formidable to monarchical authority, had never been convoked since the year 1614; and it was now determined first to have recourse to an inferior kind of assembly, termed the Notables, selected by the king's nomination from the different orders of the state. Their first meeting, in February 1787, disclosed an enormous *deficit* which had hitherto been kept concealed. Great taxes were proposed to make good the deficiency, which the parliament of Paris refused to register, and was in consequence banished. The duke of Orleans, a man who disguised the most criminal ambition under the mask of patriotism, and who, from this time, was perpetually engaged in intrigues to ruin the king and subvert the constitution, having entered a protest in favour of the parliament, partook in its punishment. Various measures, some harsh, some conciliatory, succeeded; all displaying the embarrassment of the court, and the progress of the public discontents. The ministry was changed, Necker was recalled, and at length, after a third convocation of the notables to no good effect, it was resolved to adopt the dreaded expedient of calling an assembly of the states-general. During this delay, the popular cause had still been gaining ground in the public mind, by meetings held in the capital and provinces, at which the utmost freedom of discussing political points was indulged, and men of the inferior classes were habituated to act in concert, and become familiar with their own strength.

In May 1789 the states-general assembled. The king had been persuaded by Necker to agree to the proposal of making the number of representatives of the third estate, or commons, equal to that of the two others, the nobles and clergy, united. It remained for the popular party to carry the measure of the votes being taken, not by orders in three distinct houses, but by poll in one house. As this would infallibly throw the whole power into the hands of the third estate, it was vigorously opposed by the royalist and aristocratical parties. At length the commons, thinking themselves sufficiently supported by the voice of the people, declared themselves the *national assembly*, and assumed the whole legislative authority. During those violent and momentous contentions, the king fluctuated between opposite councils. His chief desire appeared to be to preserve

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tranquillity and prevent the effusion of blood, and he was prepared on his own part to submit to any sacrifices for this purpose that might be required of him. At length, however, the obvious tendency of the popular measures to the subversion of all monarchical power, together with the urgent remonstrances of the queen and princes of the blood, induced him to give orders for the assembling of troops round the capital, and to venture upon the step of dismissing Necker, and commanding him instantly to quit the kingdom. Paris burst into a flame upon this event; commotions took place, in which the soldiers refused to employ their arms against their fellow-citizens; a vast body of national militia was organised, and forcibly supplied themselves with arms from the arsenal of the invalids; and on July 14, hostilities against the royal authority openly commenced by the storming of the Bastille. Resistance to the popular torrent was now vain; the king recalled Necker, who returned amid the acclamations of the whole nation, and resumed the reins. Schemes for a new constitution and new measures of finance were discussed with tolerable composure; till a scarcity of provisions, joining with other causes of public agitation, inspired the populace with uncontroulable fury. On October 5, a dreadful insurrection took place, in which a numerous armed mob marched to Versailles, broke into the palace, massacred some of the guards, and compelled the king, with the queen and family, to accompany them to Paris. In these alarming scenes Lewis preserved a remarkable composure of mind, and though he complied with what was required of him for the sake of preventing bloodshed, gave no tokens of personal fear.

The triumph of the popular party was followed by the emigration of some of the most zealous friends to royalty, who carried into foreign countries a desire of exciting those hostile interferences on the part of the neighbouring powers in the affairs of France, which, in the end, proved destructive to the king and his family. The national assembly meantime proceeded steadily in their plans for the formation of a new constitution on the basis of limited monarchy; and the king appeared so well satisfied with their labours, that he voluntarily repaired to the assembly, and made a solemn declaration of his resolution to adhere to and defend the new constitution to the last moment of his life. The difficulties of his situation, however, daily increased. The nobles and clergy who were most attached to royalty were almost universally disaffected to the innovations that were taking place. Emigration became more and more frequent, and comprehended the king's aunts and most of the princes of the blood; while troops were collected and openly formed into an army on the frontiers. The public suspicions were naturally kept awake by these circumstances, and popular ferments occasionally broke out in the capital and provinces. In April 1791 the king and his family, preparing to go to St. Cloud in order to spend the Easter holidays, were forcibly stopt by the populace, who apprehended that he meant to quit the capital. He complained with dignity of this affront, and on the next day proceeded on his journey; but he endeavoured to remove all suspicions by formally announcing to foreign courts his acceptance of the constitution, and dismissing obnoxious persons from attendance about him. His sincerity, however, received an indelible stain from an unfortunate step which he was induced to take not long afterwards. At the latter end of June, the king and royal family secretly withdrew from the Tuilleries, and under feigned names proceeded towards the frontiers, with the intention, it is said, of reaching Montmedy. The alleged reason for this departure was the danger and insult to which the king, and especially the queen, were exposed from the licentious violence of the Parisian mob; but it was undoubtedly connected with the plans of the emperor Leopold and the emigrants, who were prepared by force of arms to effect a counter-revolution. The royal travellers were discovered and stopt near the frontiers, whence they were brought back under a strong escort as prisoners. The king's eldest brother, with his consort, who took a different road, made their escape.

The national assembly proceeded calmly to complete their labours, and, in September, presented to the king the constitutional act, which he solemnly accepted, and swore to maintain inviolate. They soon after dissolved themselves, and were succeeded by a legislative assembly appointed by a national election. It was soon evident that France would have a foreign war to sustain with the powers coalesced for the restoration of the ancient monarchy, with the further purpose of making conquests upon the French territories. In proportion to the national danger, the suspicions of the people increased, and their lost confidence in the king could never be recalled. Their jealousies were enforced by the interposition of the royal veto, allowed by the new

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constitution, against two decrees of the assembly, one levelled at the emigrants, the other at the nonjuring priests. In both of these he deserves the praise of having ventured openly to oppose what appeared to him measures dictated by violence and injustice; and the frankness of his conduct on this occasion seemed to warrant his sincerity in other acts. Yet the party which aimed at the entire abolition of monarchy derived great advantages from this opposition to the public will.

War was declared by the assembly against the emperor in April, and armies marched to the frontiers. A decree passed the assembly for forming a camp of 20,000 men near Paris; which the king, conceiving it a measure designed to overawe the more moderate party, and strengthen that of the Jacobins, which was now become formidable, refused to sanction; as he likewise did, a severe decree against the refractory clergy. He also dismissed some of the popular ministers who had been forced upon him. The discontents excited by this conduct burst out into a furious insurrection on the twentieth of June, in which an armed mob made their way into the Tuilleries, and treated the king with gross personal insults. During this trying scene he displayed great fortitude, and to repeated threats against his life, replied in a pathetic tone, "Alas! if my life could secure the good of my country, how willingly would I offer it as a sacrifice!" A deceitful calm succeeded, in which the king and the national assembly appeared cordially to join in measures for the defence of the country; but in the mean time dangers were accumulating, and the approach of the duke of Brunswick with the Prussian army, preceded by a menacing manifesto, in which the king's accession to the new constitution was represented as only an involuntary compliance, stimulated the people to a degree of madness. Bands of ferocious recruits from the south were daily arriving at Paris, and the Jacobins used every art to inflame the minds of the public against the court. At length, Pethion, the mayor of Paris, appeared at the head of the sections at the bar of the national assembly to demand the deposition of the king. The determination of this point was fixed for the tenth of August. On that fatal day a numerous body of insurgents attacked the Tuilleries, which was defended by the Swiss guards and some gentlemen attached to the royal cause. A very bloody engagement ensued, which terminated in the massacre of the greatest part of the Swiss and several others. The king and his family had previously taken shelter in the hall of the national assembly. That body immediately proceeded to declare the suspension of the regal authority in the person of Lewis XVI., and to decree the convocation of a national convention for the ensuing month. The king and his family were sent for confinement to the Temple. Various massacres and other enormities succeeded, which were all surpassed by the most horrid murder of upwards of 1000 state prisoners at Paris on the second and third of September, among whom was the beautiful princess of Lamballe, whose bleeding head, stuck upon a pike, was shewn to the queen, whose intimate and favourite she had been.

Under the prevalence of such a spirit, the final catastrophe of the unhappy monarch could not be distant. After royalty had been abolished by acclamation in the new convention, an intention was soon avowed of bringing the king to a trial. In vain did the inviolability of his person, declared by the constitution he had accepted, stand directly in the way of this purpose: it was overruled by the violent party in the convention, and, on December 11, Lewis was brought to the bar to answer to the heads of accusation drawn up against him, for the crime of tyranny and treason towards the nation. He defended himself with judgment and presence of mind, and received the assistance of three eminent advocates, who generously took upon themselves the hazard of such an unpopular act. He was, however, found guilty, and by a small majority the punishment of death was decreed against him. He employed the short interval in the preparations for death enjoined by his religion, to which he was sincerely devoted; and, on January 21, 1793, was led to the scaffold. His behaviour there partook of the calm fortitude which distinguished him through all his scenes of suffering. He declared his innocence to the surrounding crowd, but was rudely prevented from finishing his speech by the sound of drums and the hand of the executioner. His body was thrown into a pit filled with lime, and no vestige was left of the place of interment. Lewis XVI. died in the thirty-ninth year of his age, and nineteenth of his reign. He left two children, a son and a daughter, of whom the son died miserably in 1795. His queen was brought to the scaffold in 1793, and his sister, the year after. Such were the tragedies of which this royal house was the subject. Lewis XVI. will undoubtedly be reckoned by posterity among the best

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and most virtuous of the French kings. He was far from the lowest in point of understanding, and possessed acquired knowledge to a degree uncommon upon the throne. He wrote well, and excelled in clearness of expression and methodical arrangement. Of these talents, together with great extent of scientific information, no other proof need be required, than the instructions to the eminent navigator La Perouse, which were certainly drawn up by his hand, though supposed to have been the work of the Academy. In vigour of mind and firmness of resolution he was unhappily deficient; but there have perhaps been few princes who would have been capable of extricating themselves with safety and honour from the peculiar difficulties with which it was his lot to struggle. *Hist. of the Revolution in France. Private Memoirs by Bertrand de Moleville. Memoirs of Lewis XVI. by Soulavie.*—A.

LEWIS, JOHN, a learned English divine, historian, and antiquary, who flourished in the eighteenth century, was born at Bristol, in the year 1675. He was educated in grammar-learning at the free-school of Winbourn, in Dorsetshire; and was sent from thence to the university of Oxford, where he was admitted a scholar in Exeter-college. After having taken one degree, he was ordained by the bishop of London, and officiated for some time as curate of St. John's, in Wapping. In the year 1699, lord-chancellor Sommers presented him to the rectory of Acris, in Kent; and in 1705, he was appointed minister of Margate, in the isle of Thanet. He resigned Acris in 1706, upon his being collated by archbishop Tennison to the rectory of Saltwood in Kent, with the chapel of Hythe annexed. In the same year his grace also presented him to the rectory of Eastbridge, in the same county. By the same munificent patron he was collated, in 1708, to the vicarage of Minstre, in the isle of Thanet, when he resigned Saltwood and Hythe; and in 1719, archbishop Wake constituted him master of Eastbridge-hospital, in the city of Canterbury. He resided at Margate from the time of his being appointed minister of that place till his death, in January 1746-7, when he was in the seventy-second year of his age. He was the author of various publications, which reflect credit on his industry and learning. His earliest productions were, "A Companion for the Afflicted," 1706, 8vo.; "An Apology for the Clergy of the Church of England," 1711, 8vo.; "The Church Catechism explained, by way of Question and Answer, and confirmed by Scripture Proofs," 1712, 12mo., extracted chiefly from bishop Williams's "Exposition of the Church Catechism;" and "Two Letters in Defence of the English Liturgy and Reformation," 1717, 8vo. In the year 1720, he sent out into the world a work which had cost him much labour and time, entitled, "The History of the Life and Sufferings of the rev. and learned John Wickliffe, D.D. Warden of Canterbury-Hall, and Public Professor of Divinity in Oxford, &c. together with a Collection of Papers relating to the said History, never before printed," &c. 8vo. In 1731, he published "The New Testament of our Lord and Saviour Jesus Christ, translated out of the Latin Vulgate, by John Wickliffe, S.T.P. &c.; to which is prefixed, a History of the several Translations of the Holy Bible, and New Testament, &c. into English, both in MS. and Print, and of the most remarkable Editions of them, since the Invention of Printing," in folio. Some time afterwards he revised and enlarged the curious preface, and published it by itself, under the title of "A complete History of the several Translations of the Holy Bible, and New Testament, into English," 1739, 8vo. In the year 1731, he also published a new edition of "The Life and Death of Sir Thomas More, Knight, by William Roper, Esq." of which T. Hearne had printed an edition in 1716, in many places quite unintelligible; but which Mr. Lewis was enabled to correct, by means of a MS. written in the hand commonly used in the reigns of king Henry VIII. and queen Elizabeth, and to illustrate with notes, and several letters of sir Thomas More and others. He was also the author of the following works: "The History and Antiquities of the Isle of Thanet, or Tenet," &c. first printed in 1723, and afterwards in 1736, 4to.; "The History of the Abbey and Church of Faversham," &c. 1727, 4to.; "The Lyfe of Mayster Wyllyam Caxton of the Weald of Kent, the first Printer in England," &c. 1737, 8vo.; "History of the Rise and Progress of Anabaptism in England," 1738, 8vo.; "A Dissertation on the Use and Antiquity of Seals in England," 1740, 8vo.; "A Defence of the Communion Office and Catechism of the Church of England, from the false and groundless Charge of their favouring the Doctrine of Transubstantiation, brought against them by two of the present Popish Missionaries," &c. 1742, 8vo.; "The Life of Dr. Reynold Pecock, Lord Bishop of St. Asaph and Chichester, in the Reign of King Henry VI., being a Sequel to the Life of Wickliffe," 1744, 8vo.; "A brief Discovery of some of the Arts of the Popish Protestant Missioners

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in England," 1750, 8vo.; and he left behind him several pieces in MS. the subjects of which may be seen in the *Biog. Brit.*—M.

LEYDECKER, MELCHIOR, a celebrated Dutch Calvinist divine in the seventeenth and beginning of the eighteenth century, was born at Middleburg, in Zealand, in the year 1652. For some time he officiated as pastor of a church in his native place; and in the year 1678, was appointed professor of divinity at Utrecht. Some time afterwards he received the degree of doctor in that faculty. He was profoundly skilled in divinity, ecclesiastical history, and rabbinical learning; but he had no taste for polite literature, or criticism, and was surprized that any person could receive delight from such labours as those of Drusius. He was also prejudiced in the extreme against writers who did not come up to his standard of orthodoxy, and could persuade himself into a belief, that Spencer's excellent work "de Legibus Heoræorum," was written in favour of Socinianism. The union of the Calvinists and Lutherans was an object which he had much at heart, and he made some ineffectual efforts to promote it. He died in 1721, about the age of sixty-nine. He was the author of "Fax Veritatis," 1667, 8vo.; "Synopsis Controversiarum de Fœdere;" a "Commentary on the Catechism of Heidelberg;" "The History of the Church of Africa," 4to. abounding in curious research; "An Analysis of Scripture, with Rules for Preaching;" "A Continuation of the Ecclesiastical History of Hornius, with Notes;" "A History of Jansenism," 1695, 8vo., which was attacked by father Quesnel, on account of what the author has advanced in it concerning the sovereignty of kings; and a large "Treatise on the Republic of the Hebrews," in two vols. folio, 1714 and 1717, which is replete with erudition and interesting matter. The author left behind him a third volume in MS. bringing down the history of the Jews from the birth of Christ to his own time; but we do not learn that it has been sent to the press. All Dr. Leydecker's works are written in Latin, without any pretensions to elegance or purity of style. *Moreri. Nouv. Dict. Hist.*—M.

LEYDEN, LUCAS VAN, a Dutch painter of eminence, born at Leyden in 1494, was the son of Hugo Jacobs, a painter of moderate talents, who was his first instructor. At a very early age Lucas began to exercise himself in his art; and being sent to the school of Cornelius Engelbrecht, he made a rapid progress. With astonishing industry he practised in the several branches of painting in oil, water-colours, and on glass, and in engraving; and before the age of fifteen he produced his picture of St. Hubert, by which he acquired a great reputation. His taste and manner were those of his country and age; the former without elegance, the latter stiff and dry: but he coloured well, designed with tolerable correctness, and gave strong expression. His paintings and engravings are finished with great labour and exactness. An emulation prevailed between him and Albert Durer, but of a liberal kind. The latter took a journey to Leyden on purpose to visit Lucas; they exchanged portraits, and sent each other copies of all their engravings. Lucas married young, and lived in an expensive style. When in the height of his fame, he equipped a vessel at his own expence, with which he visited the capital towns of the Low-countries, giving entertainments to all the principal painters in each. John Mabuse of Middleburg made him so hospitable a return, that his health was much injured by his convivial tour, and he even fancied that he had been poisoned. He took to his bed on his return; and though he did not cease from occasionally exercising the brush and graver, yet he remained in the state of an invalid till his death in 1533, at the age of thirty-nine. He left a great number of engravings on copper and wood, some of which are much valued by connoisseurs. His portraits and other paintings are found in various collections. A picture representing the Last Judgment, containing a vast number of figures, well painted, but in a strange extravagant style, is kept in the town-hall of Leyden as a relic of great value. *D'Argenville Vie des Peintures. Pilkington's Dict.*—A.

LEZANA, JOHN-BAPTIST DE, a learned Spanish Carmelite monk, was born at Madrid, in the year 1586. He taught philosophy, and afterwards theology, with great reputation at Toledo, Alcala, and Rome, and in the city last mentioned resided in the character of solicitor-general to his order. By popes Urban VIII. Innocent X. and Alexander VII. he was held in much esteem, and employed in various affairs of consequence. He died at Rome in 1659, when he was about seventy-three years of age. Among other works he published "Annales Sacri Prophetici et Eliani Ordinis Beat. Virg. Mar. de Monte Carmelo," in four volumes folio, 1645--1656, abounding in absurd fables relating to the origin of the order, as well as visions and miracles; "De Regularium Reformatione, ex variis Patrum Sententiis," 1672, 4to.; "Summa Questionum Regularium, seu de Casibus Conscientiæ," 1634, and

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enlarged in numerous subsequent editions, till in 1655 it extended to four vols. folio; "Consulta varia Theologica, Juridica, et Regularia," 1651, folio; "Summa Theologiæ Sacræ," in two vols. folio, of the same date; and a third volume of the work last mentioned in 1658, folio. *Antonii Bibliotheca Hispana. Moreri. Nouv. Dict. Hist.*—M.

LHWYD, or LLHWYD, EDWARD, an eminent antiquary, born in Wales about 1670, was admitted of Jesus-college, Oxford, in 1687. Having applied himself to the study of natural history, and especially of fossils, under Dr. Plot, he was appointed, on the resignation of that learned man, to be his successor as keeper of the Ashmolean museum. One great object of his studies was the elucidation of the languages, manners, and history of the original inhabitants of this island; and for this purpose, besides a diligent perusal of all the records and documents of public libraries, he made several journeys into Wales, and extended his travels into Cornwall, Scotland, Ireland, and the province of Britany in France. He had amassed a great treasure of materials, and raised a high reputation by his publications, when he was cut off by an untimely death in 1709.

Mr. Lhwyd distinguished himself both as a naturalist and antiquary; and although his principal attachment was to the studies of the latter, yet he did not fail in his journeys to attend to every thing remarkable in the departments of natural knowledge. To the Royal Society he made several communications, chiefly of this kind, which have been published in their Transactions, from vol. XIV. to vol. XXVIII. They are generally replete with new and curious information. He also published, in 1699, a work entitled "Lithophylacii Britannici Ichnographia," 8vo. which is a methodical catalogue of the figured fossils in the Ashmolean museum, printed at the expence of sir Hans Sloane, sir Isaac Newton, and a few other learned friends. A new edition of this work was published in 1760 by Mr. Huddesford, with the addition of several letters from Lhwyd to his philosophical friends. In Ray's correspondence are thirteen letters written by Lhwyd to that great naturalist, chiefly upon the subject of fossils. He also brought to light several of the rare plants of Wales.

His greatest work as an antiquary was his "Archeologia Britannica, vol. I. Glossography," folio, *Oxford*, 1707. This contains ten sections, relating to the etymology, grammar, vocabulary, &c. of the Welsh, Armoric, Irish, and Scotch dialects of the Celtic, and was highly esteemed by persons conversant in those subjects. His large materials for the continuance of this work were left in an undigested state; but he communicated to bishop Gibson, for his edition of Camden's Britannica, many valuable additions concerning Wales. At the end of William Baxter's Latin Glossary of British Antiquities, are inserted our author's observations on the names of the rivers, mountains, towns, &c. of Britain. He also drew up a Latin catalogue of the manuscripts and curiosities contained in the Ashmolean museum. *Biogr. Brit. Pultney's Sketches of Botany in England. Nicolson's Hist. Libr.*—A.

LHWYD, HUMPHREY, a learned antiquary, was a native of Denbigh. Nothing is known of him till his name occurs as a commoner of Brazen-nose college, Oxford, in 1547. He studied physic, took the degree of M. A. in 1551, and returning to his native place, practised in his profession, residing within the walls of Denbigh castle. He died about 1570. Humphrey Lhwyd was regarded as an accomplished scholar, and an able antiquary, in which capacity he was highly esteemed by Camden. He was intimately acquainted with the geographer Ortelius, to whom he communicated maps of England and Wales for his Ancient Geography. As he disagreed with some former writers in his opinion concerning the positions of several ancient towns, castles, &c. he accompanied his present with a work entitled "Commentarioli Britannicæ Descriptionis Fragmentum." He wrote a letter addressed to Ortelius, "De Monâ Druidum insulâ, Antiquitati suæ restitutâ:" this, with a tract of his "De Armamentario Romano," is annexed to sir John Price's "Historiæ Britannicæ Defensio." Lhwyd translated "The History of Cambria, now called Wales, from Caradoc of Lancarvan," afterwards edited by Dr. David Powel, 1584, 4to. He also translated some medical pieces. *Biogr. Britan. Nicolson's Hist. Libr.*—A.

LIBANIUS, a celebrated Greek sophist or rhetorician, was born of an ancient family at Antioch, about the year 314. From his youth he devoted himself to literature; and he pursued his studies at Athens, which city still maintained its ancient superiority in eloquence and philosophy, though vitiated by the bad taste of the age. After he had finished his education, he collected disciples, and made himself known by various rhetorical compositions. His reputation was high both at Constantinople and Nicomedia; at which latter city, Julian, then prince, though forbidden to attend upon his

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lectures, yet became acquainted with his writings, and imitated his style and manner. The jealousy of his rivals pursued him from place to place, and he finally returned to Antioch, where he spent the remainder of his days. About the year 360 he was preceptor to two persons who afterwards became celebrated in the Christian church, Basil and John Chrysostom. He himself, however, was zealously attached to the ancient religion; and, upon the accession of Julian, he was one of the first whom that emperor invited to be near his person. Libanius, with a truly philosophic spirit, declined the dignities which were offered him, and remaining in his own city, rather shrunk from the advances of imperial favour than courted them. He was, however, warmly attached to a prince who patronized his studies and supported the same religious cause: he loved him while living, and panegyrised him after death. On various occasions he employed his influence with Julian to soften his resentments. When, in consequence of a tumult at Antioch, the emperor had given orders to put all the magistrates in prison, Libanius pleaded for them with a boldness which drew a menacing remark from a servile courtier present; but the orator indignantly retorted, and persisting in his plea, obtained a revocation of the order. Julian admitted him to the equality of a literary friend, and is thought to have had his assistance in some of his compositions; though, in fact, the emperor had a better taste in writing than the rhetorician. His death was a severe stroke upon Libanius, who had flattered himself with the triumphant restoration of the heathen religion and philosophy. He survived to an advanced age, sometimes endangered by supposed disaffection to the succeeding emperors, and complaining of various injuries from rivals. The time of his death is not known, but he mentions the seventy-sixth year of his age, A. D. 390. He was never married, but is said to have had a concubine; to which is imputed his interference with the emperor Valens, in order to obtain the confirmation of a law admitting illegitimate children to a share of the paternal inheritance.

The writings of Libanius were very numerous, and a great quantity of them have come down to our times, consisting of orations and declamations upon real and fictitious occasions, dissertations and epistles. They are characterised by Gibbon as "for the most part the vain and idle compositions of an orator who cultivated the science of words; the productions of a recluse student, whose mind, regardless of his contemporaries, was incessantly fixed on the Trojan war and the Athenian commonwealth." He was thought to excel in epistolary writing, yet even in this he is affected and pedantical. Yet liberal sentiments frequently occur; and many anecdotes respecting the history of the times cannot but appear in a collection of nearly two thousand letters written to his correspondents. Of the works of Libanius, two vols. folio, Gr. and Lat. were published at Paris, 1606, 1627. These contain his declamations, orations, and dissertations, with his life, a prolix and vain narrative written by himself. The best collection of his epistles is that of Wolf, *Amsterd.* folio, 1738. A volume containing seventeen of his harangues, from the library of St. Mark, was printed at Venice in 1755, folio. Many of his epistles and orations yet remain in MS. in different libraries. *Moreri. Gibbon.*—A.

LIBANIUS, George, one of the most able professors of the college of Cracow in Poland, who flourished in the sixteenth century, was descended from a respectable family at Lignitz, of which place he was a native. After pursuing his studies for several years in the most celebrated German universities, he came to Cracow, where his talents and manners secured him the esteem of the most eminent characters in that city, who were distinguished by their love of literature. He was appointed one of the professors in the first college at Cracow, and acquitted himself in that post with great reputation. He is considered as the first person who introduced there the study of the Greek tongue, and excited a taste for it in the Polish nation. He was the author of "Œconomicorum Aristotelis Libri, Græcis et Latinis Annotationibus illustrati," 1537, 4to.; "Carmina Sibyllæ Erithreæ, in quibus Resurrectio Corporum, Mutatio Sæculorum, Dei adventus ad Judicium, Præmia et Supplicia Hominum describuntur, Scholiis quæ ad Grammaticam attinent additis," 1545, 8vo. "Paraclesis, id est adhortatio ad Græcarum Literarum Studiosos, habita Cracoviæ," of the same date; and "De Musicæ Laudibus Oratio, seu adhortatio quædam ad Musicæ Studiosos; cui annexa est, quæ in Scalis et Musica tractantur, multorum Vocabulorum Græcorum Interpretatio," 1540, 8vo., all published at Cracow. He also compiled an "Anthology," dated in 1528, which still remains in MS. and consists of choice selections from the works of St. Basil, St. Gregory Nazianzen, and St. John Chrysostom. *Moreri.*—M.

LIBAVIUS, Andrew, a physician and chemist, was a native of Hall, in Saxony. In 1588 he was professor of history and poetry at

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Jena. Thence he removed in 1591 to Rothenburg, on the Tauber; which he quitted in 1605 for Coburg in Franconia, where he was appointed principal of the college of Casimir. He died in that city in 1616. Libavius was greatly attached to the study of chemistry, and was one of the first who pursued it upon true principles; although he was not free from the delusions of alchemy. He made use of many chemical preparations in medicine, but with more sobriety than Paracelsus, whose doctrines he frequently refutes. He was the author of a great number of works in medicine and chemistry, which contain some valuable observations, though now obsolete. His last work, entitled "Examen Philosophiæ Novæ, quæ veteri abrogandæ opponitur," folio, 1615, is remarkable for the first mention of the transfusion of blood from one animal to another, of the salutary effects of which he speaks with great confidence. It was not, however, till beyond the middle of the same century that it was experimentally tried. A chemical preparation called the smoking liquor of Libavius, or spirit of Libavius, has long been known in laboratories: it is a highly concentrated muriatic acid much impregnated with tin. *Halleri Bibl. Med. Dict. Hist. de la Medecine, par Eloy.*—A.

LIBERATUS, a deacon of the church of Carthage, and a strenuous defender of the *three chapters*, flourished about the middle of the sixth century. In the year 534, or 535, he was sent to Rome, by a council of African bishops held at Carthage, for the purpose of consulting with pope John about some dubious points; and he was frequently employed in other affairs of importance. Several journeys were undertaken by him in the cause of the three chapters; and he drew up an historical memorial of the contests which arose about the opinions of Nestorius and Eutyches, entitled "Breviarium de Causa Nestorii et Eutychetis, Capitibus 24 comprehensum." The author informs us that his materials were collected from the relations of various credible persons, the history of the church translated out of Greek into Latin, authentic acts of councils, and the letters of different bishops. This work commences with the ordination of Nestorius, and ends at the fifth council, in 553; and it contains a variety of useful particulars relative to a period of nearly 125 years, which are no where else to be found. The style in which it is written is mean and very unequal. In 1675, father Garner published an edition of it at Paris, in 8vo., with dissertations and notes; and it is inserted in the fifth volume of the "Collec. Concil." An appendix to this "Breviarium" is given by father Crabbe, in the second volume of his edition of the Councils, which is not to be met with in the later collections. *Cave's Hist. Lit. vol. I. sub sæc. Eutych. Dupin. Moreri.*—M.

LIBERIUS, pope, was a native of Rome, who, having discharged the duties of different ecclesiastical offices with reputation, was chosen bishop of that see on the death of Julius, in the year 352. According to a letter in the fragments of St. Hilary, this pope wrote immediately after his election to Athanasius, summoning him to appear at Rome, and clear himself from the accusations preferred against him by the eastern bishops; threatening to cut him off from his communion upon his refusal. It also states that his summons not having been obeyed, Liberius informed those bishops that he would communicate with them; but that, as to Athanasius, he was no longer in communion with him, or the Roman church. The genuineness of this fragment, however, is disputed by Baronius, Dupin, the Benedictine editors of the works of Hilary and Athanasius, and others, Protestants as well as Catholics: and the arguments against it are not to be easily answered. But if it contains an accurate account of the proceedings of Liberius immediately after his election, his behaviour towards Athanasius soon underwent a total change. For he not only admitted him to his own communion, but with great zeal undertook his defence. For this purpose he sent legates to a council which the emperor Constantine had summoned to meet at Arles, in 353; but had the mortification to hear that they betrayed the cause entrusted to them. Finding that the object of the emperor in calling this council, was to obtain a solemn condemnation of Athanasius; and that when they refused their consent, he proceeded to extort it, by an edict sentencing all those to exile who would not conform to his wishes; the papal legates shewed themselves either too cowardly or too unprincipled to run the hazard of such a fate, and subscribed to the condemnation of the Alexandrian prelate. When Liberius was informed of the conduct of his legates, he was filled with the deepest resentment and affliction, and disavowed it in the strongest terms, both in his declarations and correspondence. In a letter to his friend Osius, bishop of Corduba, he even expressed his wish for an opportunity of losing his life in so good a cause, and washing out with his blood the stain which the scandalous behaviour of his representatives had brought upon

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his character. He was now persuaded by Lucifer, bishop of Cagliari in Sardinia, to request the emperor to assemble a new council, for the purpose of entering into an unbiassed examination of the matters in dispute between Athanasius and his opponents, and of restoring peace and tranquillity to the catholic church. This request was conveyed in a letter to the emperor, justifying his own conduct in the support of Athanasius, and animadverting on the arts and views of the adverse party. To the proposal for a new council, the Arians made no objection, well knowing what the result would prove, supported as they were by the prejudices and arbitrary authority of the emperor. Accordingly, a council was appointed to meet at Milan, in the year 355, which was attended by three hundred western bishops, but by very few from the East. No sooner had these prelates assembled, than it was immediately seen that their determinations were to be governed by the power of the sword, and not by discussion and enquiry. For the emperor absolutely insisted that, as a preliminary measure to their further proceedings, they should give their signatures to the condemnation of Athanasius, and also to an edict containing the chief tenets of Arius, which had been published in his name. This arbitrary interference was vigorously opposed by Dionysius, bishop of Milan, Eusebius of Vercelli, and by Lucifer of Cagliari, together with Pancratius and Hilary, who with Lucifer attended in the character of legates from Liberius. The emperor was so provoked at their resistance, that, at first, he was upon the point of condemning them to be executed as rebels; but, upon second thoughts, he contented himself with sending them into banishment.

By such acts of terror Constantius succeeded in obtaining the signatures of by far the greater part of the western bishops to the condemnation of Athanasius. But Liberius still declared openly in his favour, and exerted himself, by all the means in his power, to gain others to his party. To deprive him of this protector, the emperor determined to spare neither pains, nor expence, nor labour. With this view he dispatched to Rome his great chamberlain the eunuch Eusebius, with rich presents in one hand, and a threatening letter in the other; but Liberius withstood both, and the eunuch returned to court, baffled and disappointed. Enraged at the opposition which his despotism met with from the bishop of Rome, Constantius immediately dispatched an order to Leoncius, prefect of that city, enjoining him to apprehend Liberius, and to send him under a strong guard to court. This order was executed in the night-time, lest the people, by whom Liberius was greatly beloved, should attempt his rescue; and the pope was conveyed to Milan. Soon after his arrival he was brought before the emperor, where, with great freedom and eloquence, he vindicated Athanasius, and claimed the unshackled liberty of councils. Constantius's reply was, that they must either sign the condemnation of Athanasius, or be sent into exile; and that he allowed him three days to deliberate on the subject. Liberius answered, with great intrepidity, that he had already deliberated, and determined what part to take; that in three days he should not change his resolution; and that, therefore, the emperor might without delay send him to what place soever he pleased. When, at the expiration of the three days, the emperor found the pope persisting in his resolution, he ordered him to be conveyed immediately to Beræa in Thrace. Before he had left the palace, the emperor and empress sent him large sums of money to defray his expences; but he declined the acceptance of them, not choosing to owe any obligation to his persecutors, and then set out for the place of his exile. No sooner was the fate of Liberius known at Rome, than the clergy, assembling the people, bound themselves by a solemn oath, in their presence, not to acknowledge any other for their bishop so long as he lived. Under the article FELIX II., however, we have seen that great numbers of them soon forgot their oath, and became reconciled to that rival who was placed and supported in the papal chair by the imperial power. Under the same article we have seen what success attended the applications made by the Romans to the emperor, for the recall of Liberius. That pontiff had not been banished quite two years, before his constancy and courage forsook him; and he could not contrast the ease and plenty in which he had lived at Rome, with the inconveniencies and hardships which he felt at Beræa without an impatience to be reinstated in his see. Besides, from the menaces thrown out against him by the emperor's officers, he began to be apprehensive that his life was in danger. These apprehensions increased his impatience, and disposed him to yield to conditions, which at one time he would have rejected with the utmost indignation. For he not only subscribed to the condemnation of Athanasius, but received as catholic the Arian confession or symbol of Sirmium; and took care immediately to acquaint the emperor with the steps which he had taken. He also wrote in the most submis-

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sive style to the eastern bishops, and to some of the most inveterate enemies of the orthodox at court, informing them that he renounced the communion of Athanasius and communicated with them, and entreating that they would employ their interest with the emperor on his behalf.

At length Constantius was prevailed upon to recall Liberius from the place of his exile to Sirmium, where the court then was. Upon his arrival there, Constantius, who had lately embraced the doctrine of the Semi-Arians, taking advantage of his weakness, and his eager desire to return to Rome, obliged him to subscribe to that doctrine; so that by turns this infallible head of the church avowed himself an Athanasian, an Arian, and a Semi-Arian! In consequence of his ready compliance with the will of the emperor, he was permitted to return to Rome; but on condition that he was to govern the church jointly with Felix. Letters conveying this information, were accordingly dispatched both to Felix and the Roman clergy. Liberius arrived at Rome in August 358, and entered the city in a kind of triumph, being met and received by the whole people with loud acclamations of joy; while at the same time Felix was expelled by them, with the utmost detestation, as we have already related in his life. Some catholic writers maintain, that as soon as Liberius saw himself in the peaceable possession of his see, he repented of his conduct at Berœa and Sirmium, made profession of the Nicene creed, and reconciled himself to Athanasius; and that he wrote a letter to all the bishops in the world, in the year 362, in which he would have those bishops pardoned who through surprize had approved of the error of the Arians, but absolutely anathematized the heads of their party, and all who would not renounce their heresy. The documents, however, on which these statements are founded, are not supported by the testimony of antiquity, and are considered by the greater number of judicious critics to be suppositious. We learn nothing further concerning Liberius till the year 366, when he admitted to his communion the deputies of the Macedonians, a sect so called from Macedonius, the lately deposed bishop of Constantinople. They were of the Semi-Arian party, who had separated from the communion of the pure Arians, and, being persecuted with great cruelty by the emperor Valens, who reigned in the East, applied to Liberius, requesting his interest with the emperor Valentinian, for their protection. At the same time they assured him that they sincerely renounced the errors which they had hitherto held, and embraced the catholic faith, as explained and defined by the council of Nice. At first Liberius would not communicate with them, till they delivered to him a confession of faith, under their hands, and in the name of their whole party, in which they condemned the heresy of Arius, and all other heresies, and received the definitions of the council of Nice, particularly those that related to *consubstantiality*. Satisfied with these proofs of their orthodoxy, he admitted them to his communion, and wrote in their favour to the western churches, as well as to the bishops of the East. Liberius died in the month of September 366, after he had presided over the Roman see fourteen years, and about four months; and, notwithstanding his repeated change of avowed opinions, is honoured both by the Latin and Greek churches as a saint. Among the pieces which have been ascribed to Liberius, and have reached our times, are "a Dialogue with the Emperor Constantius," held at Milan, and twelve "Letters," inserted in the second volume of the "Collect. Concil.;" some of which are generally allowed to be genuine, and others as generally pronounced spurious, at least by the most respectable critics. *Platina. Cave's Hist. Lit. vol. I. sub sæc. Arian. Dupin. Moreri. Bower.*—M.

LICETO, Fortunio, a physician and philosopher, was born in 1577 at Rapallo, in the state of Genoa, where his father was a physician. He studied at Bologna, and was during nine years professor of philosophy at Pisa. The great reputation he acquired caused him in 1609 to be invited to the chair of philosophy at Padua, which he occupied till 1636. He then removed to Bologna, where he was professor till 1645. In that year he returned to Padua, to the first chair of the theory of physic, which he held, at an advanced salary, till his death in 1657. He was an extremely voluminous writer, and a list is given of fifty-four of his publications, upon medical, philosophical, moral, antiquarian, and historical topics, very few of which are now remembered. In philosophy he was a most zealous Aristotelian; and in all points was more distinguished by erudition than by original research or sagacity. In a work "De Lucernis Antiquarum Reconditis," he strongly argues in favour of the supposed secret of inconsumable lamps possessed by the ancients, and relates many pretended discoveries of sepulchral lamps of this kind. As a physician he is best known for his work on monsters, entitled "De Monstrorum Causis, Natura, et Differentiis," of which the best edition is that of Blasius, *Amst.* 1665, 4to. In this piece he classi-

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fies monstrous productions, and assigns causes to each, according to the principles of his philosophy, but without anatomical descriptions, or experiments of his own. *Tiraboschi. Halleri Bibl. Anatom.*—A.

LICINIUS, Roman emperor, was a native of Dacia, of an obscure origin, and accustomed from his infancy to the toils and hardships of a rural life. He entered into the Roman army as a private soldier, and rose through all the gradations of the service, esteemed as a rigid disciplinarian, but harsh, ignorant, and debauched. The emperor Galerius, who had contracted an intimacy with him while serving together, and had received great assistance from him in the war against Narses king of Persia, raised him to the rank of Augustus in the year 307, at which period he was of a mature age. There were at this time six sharers in the administration of the Roman world, of whom Constantine and Maxentius particularly depended upon Maximian, while Licinius and Maximin regarded Galerius as their patron. To the care of Licinius were committed the provinces of Pannonia and Rhætia. Galerius on his death-bed recommended his wife and natural son to the protection of Licinius, and after his decease in 311, the latter prince added to his dominion the European provinces which Galerius had held, which were Illyrium, Thrace, Macedonia, and Greece. When the civil war broke out between Constantine and Maxentius, the former secured the friendship of Licinius by promising him in marriage his sister Constantia; which alliance took place in 313, when the two emperors had an interview at Milan. They also joined in an edict in favour of the Christians. In the same year, Maximin invaded the territories of Licinius, and took Byzantium and Heraclea. Licinius advanced to meet him with a much inferior but brave army, and by his military skill obtained a complete victory. Maximin died some months afterwards, and Licinius without opposition succeeded to his authority over the provinces of the East. It was not in the character of the conqueror to use his success with generosity and humanity. He put to death the young son and daughter and the widow of Maximin, and added the basest ingratitude to his cruelty by the execution of Candidianus, the son of his benefactor Galerius, who had been betrothed to the daughter of Maximin. Valeria, the widow of Galerius and daughter of Diocletian, who had taken refuge at the court of Licinius from the tyranny of Maximin, terrified at these instances of his inhumanity, took flight, and, with her aged mother Prisca, wandered long in disguise through the provinces. Being at length discovered, they were both beheaded, and their bodies were thrown into the sea.

After these tragedies, the two remaining emperors, Constantius and Licinius, did not long live in concord. The cause of their quarrel is not distinctly related, but there was in the character of each enough to render agreement with a partner and rival very precarious. A civil war broke out between them, in which the first battle was fought in 315, at Cibalis in Pannonia. Licinius was vanquished, and made a hasty retreat to Sirmium, where he crossed the Save, breaking down the bridge behind him. A second battle at Mardia in Thrace was indecisive, though upon the whole unfavourable to Licinius. It was followed by a treaty of peace, in which Licinius gave up, and even put to death, Valens, whom he had created Cæsar, and resigned all his European provinces to Constantine. He created his own son Cæsar in 317; and the peace between the two rivals lasted eight years.

Licinius, probably suspicious of his Christian subjects as more attached to his rival, now of their religion, began to banish them from about his person and palace, and to prohibit bishops from visiting each other, and from holding councils and assemblies. He harassed them by various restrictive regulations, and excited, or at least permitted, rigorous proceedings against them in some of the provinces; and it is said that he was upon the point of issuing a severe decree of direct persecution, when a second civil war took place between him and Constantine in 323. Writers have in general represented the latter prince as the aggressor in this instance; and have supposed him to have been incited by an ambitious purpose of getting rid of a partner in the empire, whom, on account of his age and unpopularity, he regarded as an easy conquest. But Licinius was not wanting in spirit and diligence to confront the approaching danger. He raised a very numerous army and a powerful fleet, consulted priests and oracles, and endeavoured to rouse the zeal of his heathen subjects by representing the war as a religious one. The rivals met near Adrianople, and after some time spent in skirmishes and manœuvres, a general engagement was brought on, in which the superior skill of Constantine and valour of his European troops obtained a complete victory over the more numerous but less warlike host of Licinius. The vanquished chief shut himself up within the walls of Byzantium, while his fleet was destroyed in the Hellespont by Crispus the son of Constantine. Licinius escaped to Chalcedon, and collecting a new army, again engaged

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his foe at Chrysopolis, the modern Scutari. Being again defeated, he renounced all ideas of further resistance; and retiring to Nicomedia, employed his wife to intercede with her brother for his clemency. His life was granted upon condition of resigning all his pretensions to imperial authority: and after an interview with Constantine in which he termed him "his lord and master," he was sent to Thessalonica. Licinius was not long suffered to enjoy the inglorious safety he had purchased. Upon a vague charge of holding a treasonable correspondence with the barbarians, he was put to death in that or the following year, 324, and his memory was declared infamous. His son, young Licinius, at the age of fifteen, was, without any charge against him, sacrificed to imperial jealousy in 326, and the name and family were extinguished. *Crevier. Gibbon.*—A.

LIEBERKUHN, J. NATHANIEL, an eminent anatomist, was born at Berlin in 1711. He was probably educated at Leyden, where he took the degree of doctor of physic. He became a member of the College of Physicians in his native city, where he pursued the study of anatomy with great assiduity and success. Endowed by nature with a very piercing sight, which is said to have been so acute as to enable him to see Jupiter's satellites with the naked eye, he assisted it with microscopes, in the fabrication of which he greatly excelled. He was extremely dextrous in dissection, and surpassed all his cotemporaries in the art of injection. Of that kind of preparation which consists of vessels filled with a melted metallic compound, and afterwards corroded by an acid, he was the inventor. He published two dissertations, "De Valvula Coli et Usu Processus Vermicularis," 1739, 4to. and "De Fabrica et Actione Villorum Intestinorum tenuium," 1745, 4to.; both which are esteemed as curious and accurate pieces. He also communicated some papers to the Berlin Academy of Sciences, printed in their memoirs. He was a member of the Royal Societies of London and Berlin, and that of the Naturæ Curiosorum. Lieberkuhn died in 1756, leaving a very valuable anatomical cabinet, of which the catalogue was printed. *Halleri Bibl. Anatom. Eloy Dict. Hist. de la Medecine.*—A.

LIEUTAUD, or LIETAUD, JOSEPH, an eminent physician and anatomist, was born in 1703 at Aix in Provence. He was a professor of anatomy in his native city, and had made himself known by several publications, when, in 1749 he was called to Versailles to occupy the post of physician to the royal infirmary. He was admitted into the Academy of Sciences in 1752; and in 1755 was nominated physician to the royal family. In 1775 he obtained the place of first physician to the king, Lewis XVI. He died at Versailles in 1780. Lieutaud was a man of industry and observation, much practised in dissections, as well as in the treatment of diseases. He began in 1735 to communicate papers to the Academy of Sciences, of which several relative to anatomy and physiology are printed in their memoirs. His "Essais Anatomiques, contenans l'Histoire exacte de toutes les Parties qui composent le Corps Humain," first printed in 1742, 8vo. and reprinted in 1766 and 1772 with enlargements, is a valuable work, founded on his own observation. It was succeeded by "Elementa Physiologiæ," 1749, 8vo. drawn up for the use of his class at Aix. In 1759 he gave the first edition of his "Precis de la Medecine Pratique," several times reprinted, and translated by himself into Latin with the title of "Synopsis universæ Praxeos Medicæ," two vols. 4to. 1765. The second volume of this edition appeared separately in French, under the title of "Precis de la Matiere Medicale," 1766: these volumes afford a complete view of French practice as it then existed. His "Historia Anatomico-medica, sistens numerosissima Cadaverum Humanorum Extispicia," two vols. 4to. 1767, is the result of his laborious morbid dissections, and contains much important pathological matter. Lieutaud also made collections for a natural history of Provence, in the animal and mineral departments. *Halleri Bibl. Anatom. Eloy Dict. Hist. de la Medecine.*—A.

LIEUTAUD, JAMES, a French mathematician, who flourished in the former part of the eighteenth century, was the son of a gunsmith at Arles, and died at Paris in the year 1733. He particularly attached himself to the study of astronomy, and from the proficiency which he made in it, recommended himself to a seat in the French Academy of Sciences. He published twenty-seven volumes of the "Connoissance des Temps," from the year 1703 to 1739: but, for some reason not communicated to the public, had no eulogium bestowed upon him by Fontenelle. *Nouv. Dict. Hist.*—M.

LIGHTFOOT, JOHN, a very learned English divine, in the seventeenth century, was the son of a clergyman, and born in the rectory-house of Stoke upon Trent in Staffordshire, in the year 1602. He was instructed in grammar-learning at Moreton-green, near Congleton in Cheshire, and at fifteen years of age was entered of Christ's-college in the university of Cambridge, where he was placed under the tuition of Mr. William Chapel, then

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a celebrated tutor there, and afterwards bishop of Cork, and Ross. In this seminary he applied himself with the closest diligence to his studies, particularly to classical learning and eloquence, in which he made so great proficiency, that, in the judgment of his tutor, he was the best orator among all the under-graduates of the university. His taste for the oriental languages was not yet excited, and he even lost some knowledge of the Hebrew which he acquired at school; and as for logic, the study of it, as managed at that time in the universities, was too quarrelsome and fierce for his disposition, which was remarkably mild and meek. No sooner had he taken the degree of B. A. when he was only nineteen years of age, than he quitted Cambridge, and engaged in the capacity of assistant to his former master, who had removed from Cheshire to the school at Repton in Derbyshire. After having continued in this situation about two years, he was admitted into orders, and obtained the curacy of Norton-under-Hales in Shropshire. Here he was introduced to the acquaintance of sir Rowland Cotton, of Bellaport, who made him his chaplain, and took him into his family. This gentleman, being a perfect master of the Hebrew language, engaged Mr. Lightfoot in the study of it; who, in his conversations with his patron, soon became sensible of the absolute necessity of an acquaintance with that tongue to those who would thoroughly understand the sacred writings. He, therefore, applied himself to it with extraordinary vigour, and, under the able instructions of sir Rowland, in a little time made very considerable progress. Soon after this, his patron having removed with his family to reside in London, Mr. Lightfoot followed him to that capital; where it was not long before he formed a design to travel abroad for improvement. With this intention he went down into Staffordshire, to take leave of his parents, and in the course of his journey paid a visit to Stone, a town in the same county. As the place of minister of that parish was now vacant, he was prevailed upon by the importunity of his friends, to relinquish his scheme of foreign travel, and to accept of that cure. During his residence at Bellaport, he had conceived an attachment to a young gentlewoman, whom, being now in possession of a living, he married in 1628. But, notwithstanding this settlement, his very eager desire of improving in rabbinical learning, soon induced him to resign the living of Stone, and to remove with his family to Hornsey, near London. This situation he chose, on account of its being within a convenient distance from Sion-college library, which he knew to be well furnished with books in rabbinical and oriental literature. In the year 1629, Mr. Lightfoot presented to the public a favourable specimen of his advancement in these studies, entitled, "Erubhim; or, Miscellanies Christian and Judaical, and others penned for Recreation at vacant Hours." He was now only twenty-seven years of age, and appears from this book to have been intimately conversant in the Latin and Greek fathers, as well as Plutarch, Plato, and Homer; and also not unacquainted with modern languages.

In the year 1630, our author removed again into the country, where he was presented by sir Rowland Cotton to the rectory of Ashly in Staffordshire. At this place he took up a settled residence, and built a study in his garden, to be removed from the noise of the house, in which he applied for twelve years, with indefatigable diligence, in searching the scriptures; but yet without neglecting any of the duties of his ministerial function, which he discharged in the most punctual and conscientious manner. In these employments he spent his days very agreeably, and continued retired and unmolested, till the great change which took place in public affairs by the means of the long parliament, when he was nominated a member of the assembly of divines at Westminster. This appointment was occasioned by his extraordinary merit; and he accepted it solely with the view of serving his country, as far as his abilities would permit. He now appears to have thought it his duty to resign his rectory, since he could no longer reside among his parishioners; and he obtained the presentation for a younger brother. But he had an additional motive for being satisfied with his removal to the capital. By this time he had collected the principal materials, and had formed the plan of his "Harmony;" and his new situation would furnish him with the opportunity of superintending it at the press, as soon as it should be ready to be submitted to the public. He arrived at London in June 1642; and he had not been long there, before he was chosen minister at St. Bartholomew's, behind the Royal Exchange. The assembly of divines having met in June 1643, Mr. Lightfoot diligently attended their sessions, and distinguished himself remarkably in several of their debates. He greatly approved of the form of church government by classes and presbyteries; yet in many points, both of doctrine and disci-

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pline, he differed much from the general opinion of the assembly, particularly with respect to their notions of lay elders, the people's election of their ministers, and the use of forms of prayer, on which his arguments proved unavailing. In some particulars, of lesser moment, he brought them over to his opinion. Among other instances of this it is mentioned, that when a motion had been made, and was even ready to pass, that if any member went out while they were sitting, he should make his obeisance; Mr. Lightfoot opposed it, desiring, "that it might not be left upon their records to posterity, that this assembly had need to take order for common reverence and civility;" upon which the motion was rejected. Sometimes he was called upon to preach before the house of commons; and in one of his sermons on such occasions, which was printed, he warmly pressed the speedy settlement of the church in the presbyterian form, which, he said, "he verily and cordially believed was according to the pattern in the mount." From some passages in the same discourse it appears, that Mr. Lightfoot was not so good a friend to the toleration of persons differing in sentiment from the commonly received opinions, as might have been expected from his learning, judgment, and candour.

When, in the year 1643, the parliamentary visitors had ejected Dr. William Spurstow from the mastership of Catharine-hall in Cambridge, they consulted the interests of learning by appointing Mr. Lightfoot in his room; and before the end of the year, he was also presented to the living of Much-munden in Hertfordshire. In the year 1644, our author published the first part of his "Harmony," with a plan of his whole design; and continued afterwards to send out into the world various branches of the same work, at different periods, and under great difficulties and discouragements arising from the circumstances of the times. Hence this grand plan, which contains excellent specimens of the subserviency of learning to the interests of religion, was never methodised and perfected according to the author's wishes; and all that ever saw the light, has no more than the face of a kind of confused harmony. In the second of our subjoined authorities, the reader may find an analysis of the author's scheme, as well as the titles and dates of the different pieces which he published. In the year 1652, our author took the degree of doctor of divinity, and went through all the regular exercises on that occasion with great applause. In 1755, he was chosen vice-chancellor of the university of Cambridge; the duties of which office he discharged with exemplary diligence and fidelity. During the following year he buried his first wife, and some time afterwards entered into a second marriage. Upon the restoration of king Charles II., Dr. Lightfoot offered to resign the mastership of Catharine-hall to Dr. Spurstow; but, upon his declining the acceptance of it, our author obtained a confirmation from the crown, both of that place, and also of his living, notwithstanding that a grant of the latter had been previously made out in favour of some fellow of a college at Cambridge. For these marks of royal favour he was chiefly indebted to the kindness of archbishop Sheldon, who, out of respect to his great learning and excellent character, though he was personally unknown to him, readily and heartily undertook to serve him. Upon the doctor's return to Catharine-hall after this confirmation, he was met at some miles distance from Cambridge by the fellows of that society, who with great joy congratulated him on the occasion. Dr. Lightfoot also met with another friendly patron in the lord-keeper Bridgman, who collated him to a prebend in the cathedral church of Ely. In the beginning of the year 1661, our author was appointed one of the assistants at the famous conference at the Savoy on the subject of the liturgy; but he attended only once or twice, being disgusted, as it is supposed, at the heat and acrimony with which it was conducted. From such scenes he joyfully withdrew to his studies, which he prosecuted with unabated vigour to the last, continuing his publications, notwithstanding the difficulties which he met with. He would have sent more of his writings into the world, had he not been discouraged by the expence of printing them, of which he greatly complained. When some of his friends were urgent that they might be favoured with more of his commentaries, and one of them in particular recommended the Epistle to the Hebrews to him, as peculiarly suitable to the design of his "Harmony;" he answered, "A few years since I prepared a little commentary upon the first Epistle to the Corinthians, in the same style and manner as I had done that on Matthew, but it laid by me two years and more; nor can I now publish it but at my own charge, and to my great disadvantage, which I felt enough, and too much, in the edition of my book upon St. Mark." He also declared, in a letter to Buxtorf, that he could scarcely find any booksellers in England that would venture to

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print his works, and that he was obliged to print some of them at his own expence; and Frederic Miege in a letter informed him, that there was not a bookseller in Germany who would freely undertake the impression of his commentary on the first Epistle to the Corinthians.

The difficulties which, as we have seen, Dr. Lightfoot met with in getting his works published, gave him great concern, and more than once determined him to desist from proceeding with the plan which he had undertaken; but his unquenchable ardour for these studies soon forced him to break such resolutions. His heart, he observes, "took him to task, and called him fool," when, notwithstanding the discouragements which he had encountered, he first set pen to paper to draw up the description of the Temple; "and it so far prevailed with me," says he, "that it put me upon a resolution not only to lay by that work that I had newly taken in hand that morning, but also to be wiser in my occasions for the time to come, than to neglect and sink my own estate as I had done. And yet within a little time after, I know not how, I was fallen to the same studies and design again, had got my laid-by task again into my hands before I was aware, and was come to a determination to go on in that work; because I had my notes and collections ready by me as materials for it; and when that was done, then to think of the advice that my heart had given me, and to look at mine own business." Not long before his death, however, he must have been gratified by a request which some booksellers made to him, to collect and methodise his works in order to their being printed; with which he promised to comply. But while he was travelling from Munden to Ely, to perform the residence there which his prebend required, he caught a cold, which brought on a fever, to which he fell a sacrifice December 6, 1675, in the seventy-fourth year of his age. Dr. Lightfoot's person was agreeable, as his portrait sufficiently proves, and his pleasing countenance was expressive of the great mildness of his disposition. His constitution was vigorous, and he contributed to its preservation, notwithstanding his close application to his studies, by the strictest temperance in his manner of living. He resided chiefly among his parishioners at Munden, with whom he lived in great harmony and affection, being easy of access, affable, communicative, hospitable, and charitable. He never left them any longer than to reside during the necessary periods at Cambridge and Ely, and while he was absent from them would frequently say, that "he longed to be with his russet coats." He constantly read prayers, and preached, every Sunday morning and afternoon; and as the parish was large, and the parsonage-house a mile from the church, he frequently continued all day in the church, without taking any refreshment till after the evening service. He was one of the most ingenious, as well as learned of our English commentators, and has furnished his successors in that line with very valuable materials. As to his rabbinical literature, he was excelled by no one, and had few equals. So high was his reputation in this respect abroad, that several foreigners, who came to England for assistance in their rabbinical studies, addressed themselves to him, as one of the most eminent scholars in that branch of learning. Among these were Frederic Miege and Christopher Haak, who were particularly recommended also to Dr. Pococke, with whom our author kept up a correspondence, as he did likewise with the celebrated Buxtorf. His works were collected together, and published in 1684, in two volumes folio; the first under the care of Dr. George Bright, and the second under that of Mr. John Strype. The second edition was printed in Holland, in 1686, in two volumes folio; containing all his Latin writings, with a Latin translation of those which he wrote in English. At the end of both these editions, is a list of such pieces as the author had left unfinished; the principal of which, in Latin, makes up a third volume, which was added to the former two in a third edition of Dr. Lightfoot's works, published at Utrecht in 1699, by John Leusden, in folio. These pieces were communicated by Mr. Strype, who, in 1700, published them under the title of "Some genuine Remains of the late pious and learned Dr. John Lightfoot." Our author also contributed his assistance in completing the English Polyglot Bible, by drawing up the chorographical table prefixed to it, and by superintending the Samaritan version, the sheets of which he revised as they were in the press. It ought also to be recorded, to his honour, that he was a great encourager of Dr. Castell's Heptaglot Lexicon, and kindly assisted that worthy author with his purse, when the learned world in general beheld unmoved his ruined circumstances, occasioned by his exertions in their service. Mr. Pool, likewise, declared, that he undertook the "Synopsis Criticorum"

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chiefly by Dr. Lightfoot's encouragement. *Life prefixed to the author's works. Biog. Brit. Brit. Biog.*—M.

LIGNAC, Joseph-Adrian le Large de, a learned French abbé in the eighteenth century, was descended from a noble family, and born at Poitiers, but in what year we are not informed. He entered among the Jesuits, with whom he continued some time, and then quitted the society to become a member of the congregation of the oratory. In this community he was chosen to fill different confidential posts, the duties of which he discharged with ability and general satisfaction. During a visit which he had occasion to pay to Rome, pope Benedict XIV. and cardinal Passionei honoured him with that familiar intercourse, to which it was their custom to admit men of learning. He died in Paris, in 1762, after having dissolved his connexion with the oratory. He was the author of "Memoirs illustrative of the History of Aquatic Spiders," 1748, 12mo; "A Letter to an American, concerning the Natural History of M. de Buffon," in two volumes 12mo. 1751, which is said to abound in sensible observations, not unmixed with such as are futile and trifling; "Elements of Metaphysics, deduced from Experience, 1753, 12mo.; "The Possibility of Man's corporeal Presence in different Places at the same Time," 1754, 12mo.; in which he attempts to prove, in opposition to M. Bouiller, that the doctrine of transubstantiation contains nothing in it incongruous with the principles of sound philosophy; "An Examination, serious and comic, of the Treatise *de l'Esprit*" of Helvetius, 1759, in two volumes 12mo.; and, "The Testimony of internal Sense and Experience, opposed to the profane and ridiculous Creed of modern Fatalists," 1760, in three volumes 12mo. At the time of his death, he was employed in composing a treatise "On the Evidences of Religion," formed on the plan suggested by M. Pascal. Both his genius, and his style of writing, were certainly inferior to those of that celebrated character; but he is represented to have been a profound thinker, particularly on metaphysical subjects. *Nouv. Dict. Hist.*—M.

LIGORIO, Pirro, an artist and antiquary of the sixteenth century, was descended from a noble family of Naples. He was by profession a painter and architect; but he had a particular passion for antiquities, and spent a great part of his life in researches of that nature, as well in the kingdom of Naples, as in other parts of Italy. As he drew with great facility, he every where copied what he saw, ancient monuments, medals, and inscriptions, &c. with the intention of making a complete collection of the kind for the illustration of the history and writings of antiquity. His reputation caused him to be invited to the court of Alphonso II. duke of Ferrara, who gave him the title of his antiquary in 1568, with an ample stipend. It is extraordinary that a man who was so far from learned, that he scarcely understood Latin, should have interested himself so much in these matters. This defect has occasioned many errors in his compilations with regard to inscriptions; yet antiquaries have acknowledged that his labours were highly useful and meritorious. His MS. works filled thirty volumes, which are said to be now deposited in the archives of the court of Turin, having been purchased for 18,000 ducats by Charles Emanuel I. duke of Savoy. Some separate parts of this collection have been committed to the press; as a treatise "On the Antiquities of Rome," printed in 1553, a tract "De Vehiculis" translated from the original into Latin; and a "Fragment of the History of Ferrrra," 1676. As an artist, Ligorio deserted painting, and attached himself solely to architecture. He was employed in this capacity by the popes Paul III. and IV. and Pius IV.; and after the death of Michael Angelo was appointed with Vignola to superintend the building of St. Peter's, with directions to follow the plan of Michael Angelo. Proposing to deviate from it, his employment was taken away by Pius V. It was after this period that he went to Ferrara, where he died in 1583. *Moreri. Tiraboschi.*—A.

LILBURNE, John, a remarkable character in the republican party during the time of Charles I. and Cromwell, was born in 1618 of an ancient family in the county of Durham. Being a younger son, he was sent at an early age, and with very little education, to an apprenticeship with an eminent wholesale clothier in London. He appears to have imbibed from his family those principles of opposition to what were thought illegal exertions of power in church and state, which then began to prevail; and he also inherited a bold, unquiet, and forward temper, which involved him in that perpetual series of contention and suffering by which his life was distinguished. He gave an early specimen of his disposition by a complaint before the city-chamberlain against his master for ill-usage; and having carried

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his point, he was enabled to indulge his propensity for reading, which was turned to the religious systems and controversies at that time so much studied by the puritanical party. The Book of Martyrs in particular inspired him with an enthusiastic passion for encountering all dangers and sufferings in the cause of truth. He soon began to be taken notice of by those of similar sentiments; and was introduced by his pastor, in 1636, to Dr. Bastwick, then a star-chamber prisoner, on account of sedition. Contracting an intimacy with this person, he was entrusted to carry over to Holland one of his anti-episcopal writings, in order to get it printed. On his return, he employed himself in similar occupations, till, being betrayed by an associate, he was apprehended, and found guilty in the star-chamber court of printing and publishing libels and seditious books. At his examinations he refused to answer interrogatories, and stood up so firmly for the legal privileges of an Englishman, that he acquired the appellation of *Freeborn John*. His sentence was to receive 500 lashes at the cart's-tail, and then be set in the pillory, which was executed in April, 1638, with great severity; but his spirit was so far from being subdued by this treatment, that upon the pillory he uttered many invectives against the bishops, and threw pamphlets from his pockets among the crowd. For this contumacy he was remanded to prison, and kept double-ironed in one of the worst wards; yet here he contrived to get another libel printed and published. Such was the opinion of his desperate resolution, that a fire having taken place near his cell, he was thought to have caused it for his deliverance, and the other prisoners and neighbours joined in an application for his removal to a more airy situation.

On the meeting of the long parliament in 1640, an order was made, in consequence of his petition to the house of commons, that he should have the liberties of the Fleet and a better apartment. In consequence of this indulgence, he was enabled to appear as one of the ringleaders of an armed mob which assembled at Westminster, and cried out for justice against the earl of Strafford; for which he was brought to the bar of the house of lords on a charge of treason, but dismissed. In May, 1641, a vote passed the house of commons, "That the sentence of the star-chamber against Mr. Lilburne was illegal, barbarous, bloody, and tyrannical, and that reparations ought to be given him for his imprisonment, sufferings, and losses." When an army was raised by the parliament, Lilburne entered into it as a volunteer, and, at the battle of Edge-hill, acted as a captain of infantry. He behaved with distinguished bravery at the affair at Brentford, where he was made prisoner, and carried to Oxford. He was there arraigned of high treason, but was saved by a declaration of parliament, threatening reprisals; and soon after was exchanged. He was received with triumph by his party, and rewarded with a purse of three hundred pounds. When his general, the earl of Essex, began to urge the Scotch covenant in the army, Lilburne, who was attached to the principles of the independents, left him, and obtained the commission of major of foot in the forces raised by the earl of Manchester. The regiment in which he served was sent to garrison Boston in Lincolnshire, and he was diligent in putting the place in a good state of defence. Having quarrelled here with his colonel, the earl of Manchester made him lieutenant-colonel to his own regiment of dragoons, in which situation he behaved with great gallantry at the battle of Marston-moor in 1644. Cromwell and Fairfax would willingly have given him a good post in the army, as new modelled in 1645; but Lilburne's dislike to presbyterian church government would not permit him to serve the party then in power, and he laid down his sword. This, however, was only to take up his other weapon, the pen, which he employed against Prynne, Lenthal, and other persons. He was in consequence committed to Newgate, on a charge of seditious practices; but no bill being found against him, he was discharged without trial.

It would be a waste of the reader's time to enter into all the events of this man's turbulent life, which are detailed with extraordinary minuteness in the Biographia Britannica. A few incidents most important to his character, and that of the times, will suffice for the remainder of the article. Having thrown out some reflexions against the earl of Manchester, for which he was brought before the house of lords, he treated the jurisdiction of that house with so much contempt, that he was committed first to Newgate, and then to the Tower. So much was he regarded by the people as the champion of liberty, that a remonstrance, signed by many thousand names, was presented to the house of commons in his behalf. This failing of effect, he continued to publish pamphlets, in which he displayed his grievances in such bold and virulent language, that he rendered the leading men of all parties

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his enemies. Finding himself abandoned by the parliament, he endeavoured to engage the army in his favour; and, as he conceived that his wishes were thwarted by Cromwell, he did not scruple to charge that powerful man with a design of usurping the sovereignty. He even brought a charge of high treason against Cromwell and Ireton, on account of which he was ordered to be tried for seditious and scandalous practices against the state. In conclusion, however, so active and numerous were his friends among the people, that the house of commons, in 1648, thought fit to discharge him from imprisonment, and make an order for giving him satisfaction for his sufferings. At the time of the king's death, Lilburne was extremely busy in plans for settling a new model of government. Finding the army leaders resolved to keep the power in their own hands, he opposed them with his usual intrepidity, and boldly maintained the right of the people to form a constitution for themselves. So dangerous did he appear to Cromwell and his council, that he was again committed to the Tower, and was brought to his trial for high treason before a special commission; but was fully acquitted by the jury, to the great joy of the populace. On this occasion a medal was struck of his head, with the following inscription:—"John Lilburne, saved by the power of the Lord, and the integrity of his jury, who are judges of law as well as of fact." The names of the jurymen are on the reverse. A new offence which he gave to the parliament caused that body to pass a sentence of heavy fine and punishment against him, upon which he retired to Holland. Here he remained till the dissolution of the long parliament, when he used all his interest to obtain a passport for his return to England; and not succeeding, he ventured in June, 1653, to return without one. Being apprehended and committed to Newgate, he defended himself on the plea of illegality in his sentence of banishment; and this served him so well at his trial at the Old Bailey, that he was again acquitted by the jury. He was, however, ordered to be re-transported; but giving security for his future quiet behaviour, he was suffered to remain. He now settled at Eltham, in Kent; and having apparently spent the contentious fire of his disposition, but retained his enthusiasm, he joined the Quakers, and preached at their meetings in Woolwich and other adjacent places, till his death in 1657, at the early age of thirty-nine. He had a wife, who seems to have possessed the undaunted spirit of her husband, and was his faithful and affectionate help-mate in all his sufferings.

John Lilburne was certainly, according to Anthony Wood's expression, "a great trouble-world in all the variety of governments." This may partly be ascribed to his natural disposition, which was such, that it was said, "if there were none living but him, John would be against Lilburne, and Lilburne against John." Yet it would be unjust not to grant him a pure and disinterested zeal for what he conceived to be justice and the public good, which he pursued against all parties, with an invincible spirit, through a life of prosecution. As a writer he was extremely vulgar and virulent, but not without acuteness and a show of reason. He was a firm supporter of the laws of his country, which, in return, often supported him, and proved effectual barriers against arbitrary violence. *Biog. Britan.*—A.

LILLO, GEORGE, a dramatic writer, born in London in 1693, was the son of a Dutch jeweller, who married an English woman. He was brought up to his father's trade, and in the religious principles of the protestant dissenters. What was the occasion of his becoming a writer for the stage we are not informed; but he appears not to have forsaken his mercantile occupation, and to have maintained the character of an amiable, worthy, and virtuous man. His first production was "Sylvia, a ballad-opera," which is said to have possessed merit. It was, however, by tragedy that he acquired his fame; and the particular walk that he pursued was that of domestic distress in common life, exhibited for a moral purpose. By the choice and judicious management of his stories, he succeeded in rendering them eminently pathetic, and he displayed no inconsiderable knowledge of the human heart. To the higher qualities of dramatic writing he has, indeed, no pretension: he has neither fancy nor elevation; and when he attempts to raise his style, he produces only frigid bombast. The composition by which he is most known is "George Barnwell; or, the London Apprentice," founded on a popular ballad. A murder and an execution are the incidents employed for tragic effect. That they succeed is not surprising; but the author is much to be commended for the moral use he has made of the story, which has consigned the work to an annual holiday-performance for the edification of youth in the same class with the hero. His play of "Fatal Curiosity," which had disappeared from the stage, was recommended to public notice with extraordinary praises in

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the "Philological Inquiries" of the late James Harris, esq., who instanced it as an example of the gradual unfolding of a scene of horror, not less perfect than that which has been so much admired in the Œdipus of Sophocles. Its horrors, however, are so little alleviated by any beauties of sentiment or description, that the attempted revival of it by Mr. Colman had only a short-lived success. "Arden of Feversham" is another piece of Lillo's, of a similar class, which did not appear on the stage till long after his death. His other performances are entirely sunk in obscurity.

Lillo died in 1739. He seems to have moved in a narrow circle in private life, but was by no means in indigent circumstances, as the editor of one of his posthumous tragedies represented. Henry Fielding, in his periodical paper of "The Champion," gave a handsome attestation to the worth of his character. His works were edited in two vols. 12mo. 1775, by Mr. Davies, with a short account of his life, from which the information in this article is borrowed.—A.

LILLY, William, a noted English astrologer in the seventeenth century. We were at first doubtful whether we should admit into our biographical list the memoirs of such an impudent impostor: but, considering that his history, by exhibiting a curious picture of the superstitious turn of thinking which prevailed among persons of all ranks, and all sects in his day, contributes to illustrate the moral features of the times, we were induced to present it to our readers. William Lilly was born in 1602, at Diseworth in Leicestershire, and sent to a school at Ashby de la Zouch, where he continued for some time; but, his father not being in circumstances to support the expence of bestowing on him a liberal education, after he had learned writing and arithmetic, he was obliged to quit the school, that he might be placed in a situation for earning his livelihood. Upon this he resolved to seek his fortune in London; where he arrived in 1620, and entered into the service of a mantua-maker, in the parish of St. Clement-Danes. In 1624, he left that place, and became servant to the master of the salter's company, who lived in the Strand, and, not being able to write, employed him, among other domestic offices, in keeping his accounts. When he had been about three years in this place, his master died; and soon afterwards Lilly paid his addresses to the widow, whom he married, with a fortune of about a thousand pounds. Being now his own master, he spent much time in frequenting sermons and lectures, and became inclined to the puritan party. In 1632, he began to learn judicial astrology, under the instruction of one Evans, a profligate clergyman, who had been obliged to quit a curacy in Leicestershire, where he had been detected in some frauds which he had practised under the pretence of discovering lost and stolen goods. Lilly does not appear to have continued long his pupil, since he informs us, that in seven or eight weeks he perfectly understood how "to set a figure." In the following year he gave to the public the first specimen of his astrological skill, in an intimation, that the king had chosen an unlucky horoscope for his coronation in Scotland. Having buried his wife, during the same year, in 1634 he married a second, with whom he received an addition of five hundred pounds to his fortune. About this time he got possession of the MS. copy of a book entitled "Ars notoria," teaching of the pretended occult sciences, from which he eagerly imbibed the doctrine of the magic circle, and the invocation of spirits, &c. which he practised for some time, using certain prayers prescribed in it, addressed to several angels, whom it represents to be the instructors of men in these grand *arcana*. From this time he treated with great contempt the mystery of recovering stolen goods, &c. and laid claim to a supernatural sight, and the gift of predicting future events; which he well knew how to turn to good advantage. In the winter of the year last-mentioned, he was applied to by David Ramsey, the king's clock-maker, to assist him and one John Scot, who pretended to understand the use of the miner's divining rods, in the discovery of a great treasure reported to be buried in the cloisters of Westminster abbey. This search Ramsey had leave to make from Dr. Williams, bishop of Lincoln, and dean of Westminster, on condition that his church might come in for a share of what should be found. On the night appointed, Lilly, Ramsey, Scot, and about thirty others, went into the cloisters, and confiding in the movements of the rods, which they were persuaded pointed out a particular spot under which the treasure was hidden, they dug to the depth of six feet, and found nothing but a coffin, which was too light to contain what they sought for, and was therefore not opened by them. From the cloisters they proceeded into the abbey, on the same design; where they were alarmed by a sudden storm, which increased to such a degree of violence, that they were apprehensive of being buried in the ruins of the old building, and withdrew, all heartily frightened, to their several apartments. Lilly

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afterwards pretended that he had given directions to dismiss the demons; when the storm subsided, and all was soon quiet. And he had the art to persuade the credulous world, that his failure on this occasion was owing to the too great number and improper conduct of the persons who accompanied him.

From the early part of the year 1636, till September 1641, Lilly lived at Hersham, in the parish of Walton upon Thames, in Surry; where he purchased several curious books, which were found on pulling down the house of another astrologer. With these he returned to London, and there pursued the study of astrology incessantly during the years 1642 and 1643; in the last of which he contracted an intimacy with Bulstrode Whitlocke, esq. who took him under his patronage, and proved a very serviceable friend. In the year 1644, he commenced author by publishing his first ephemeris or almanack, under the title of "Merlinus Anglicus junr." which he continued annually till his death. This work, filled with astrological predictions, delivered in the enigmatic style of the ancient oracles, was suited to the taste of the times, and had a rapid sale. The first impression was sold in a week, though much mangled by the then licencer of mathematical books, John Booker, who was himself an astrologer. Of his mutilations Lilly complained to several members of parliament, to whom he presented the book, and by that means obtained leave to print a second edition, from his own unaltered copy. In the same year, the appearance of three suns in the heavens, which was seen at London on the 29th of May, prince Charles's birth-day, engaging the attention of the public, Lilly pretended to give an interpretation of it, in a treatise entitled, "The Starry Messenger;" to which he added an astrological judgment concerning the effects of a solar eclipse, which was to take place on the 11th of August, 1645. This piece was followed, at different periods, by several astrological productions, and prophecies in ambiguous phrases, which sometimes appeared favourable to the king's party, and sometimes to that of the parliament, but mostly to the latter; by which he successfully imposed on the credulity of the age, and advanced his own fortune. Not long after the appearance of "the Starry Messenger," he was taken into custody by order of Mr. Miles Corbet, who was afterwards one of the king's judges, on a complaint made to the committee of examinations, that the author had introduced into it, as well as into his "Merlinus Anglicus" for the same year, several scandalous passages reflecting on the then commissioners of excise in London; but, after an enquiry into the affair, he was ordered to be discharged out of confinement, without paying his fees. During the contests, in the year 1647, between the presbyterians who ruled in the parliament, and the independent party who governed the army, the head quarters of which were at Windsor; our author says, that he and Booker were carried thither, and had an audience of general Fairfax. His object in sending for them appears to have been, a wish to impress their minds, and, through their representations, the public in general, with a persuasion that the army only laboured to procure the general welfare of the nation, and were resolved to sacrifice their lives and fortunes to obtain that end. The audience ended in a kind of mutual compliments, the general hoping, and they assuring him, that their art was lawful.

In the year 1647, recourse was also had to our astrologer's advice and assistance on behalf of the king. His majesty, who was then in the custody of the army at Hampton-court, having formed a design of escaping from the soldiery, and of lying private in some place at no great distance from London; one Mrs. Whorewood came to Lilly, with the king's consent, as he informs us, to know in what quarter of the nation his majesty might be safely concealed, till he thought proper to discover himself. Our author, having erected a figure, told her, that the king might continue undiscovered, if he retired into some part of Essex, about twenty miles from London; in which county, and about that distance, the lady recollected a house fit for his majesty's reception. Early the next morning she went to Hampton-court, to acquaint the king with the result of her enquiry; but his majesty, in the mean time, after having eluded the vigilance of his guard, unfortunately took an opposite direction, and placed himself in the power of colonel Hammond, in the isle of Wight. But though this project had been rendered abortive by the king's unexpected removal, the same lady applied to Lilly again, in 1648, to consult him about a plan for his majesty's escape from Carisbrook-castle, by sawing through the iron bars of a window to the room to which he was confined; upon which Lilly procured a proper saw to be made by an ingenious locksmith, and a bottle of *aquæ fortis*, which were both conveyed to the king. Of these means his majesty made such use, that he had soon an aperture sufficiently large for his purpose; but he was, by some accident, pre-

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vented from making his escape. Lilly says, that when the king had got out, with his legs foremost, as far as his breast, his heart failed him; but the tradition at Carisbrook was, that he did actually get out, and walked backwards and forwards on a bank under the window for some time, in expectation of persons who were to convey him away; but they not coming, and the moon beginning to rise, he attempted to get in again, when he was discovered by a centinel. Afterwards the same lady came a third time to Lilly, in the king's name, when commissioners had been appointed by parliament to treat with his majesty at Newport. She now inquired about the issue of the propositions which were to be offered to his majesty, and the manner in which he should conduct himself on that occasion. Upon this, our astrologer says, that, after perusing his figure, he informed her of the day when the commissioners would arrive in the island, and chose another day and hour for their reception. He then advised, "as soon as the propositions were read, to sign them, and make haste with all speed to come up with the commissioners to London, the army being then far distant from London, and the city enraged stoutly against them;" insinuating, that if these directions were observed, the issue would prove favourable. He adds, that the king promised to follow them, but was persuaded by lord Say to alter his purpose.

While Lilly was promoting his own interest by being thus serviceable to the king's designs, he did so likewise by rendering himself useful to the parliament party. During the year 1648, while the parliament's army was besieging the royalists at Colchester, he and Booker were sent to the camp, to encourage the soldiers by their predictions of a speedy surrender of the place; which, he says, they accordingly did, and by that means quieted the soldiers, who had begun to discover symptoms of a mutinous spirit. In the same year, the council of state presented him with fifty pounds in cash, and an order for a pension of one hundred pounds per annum, for furnishing them "with perfect knowledge of the chiefest concernments of France." This he obtained by means of a secular priest, with whom he had been formerly acquainted, and who was now confessor to one of the French secretaries. Lilly retained his pension two years, and then threw it up, in disgust, owing to an affront which he received from a principal minister in the council of state, and other causes. In the year 1651, he published a treatise, entitled, "Several Observations upon the Life and Death of Charles, late King of England;" which, if we overlook the astrological nonsense, may be read with as much satisfaction as more celebrated histories, the author being not only very well informed, but discovering great impartiality, for a professed friend to the then republican government. About this time our author read public lectures on astrology for the instruction of young students in that pretended art; and succeeded so well in his impositions on the credulous and superstitious, that in the years 1651 and 1652, he was able to lay out near two thousand pounds in the purchase of fee-farm rents, and a house and lands at Hersham. Having in the year 1650 written publicly that the parliament should not continue, but a new government arise; and having further asserted in his almanack for the year 1653, that the parliamentary government stood but on a ticklish foundation, and was in danger of insurrections both among the people and in the army; he received a summons to attend the committee of plundered ministers. Before the arrival of their messenger, however, he had notice that complaints were lodged against him, and applied to Mr. Speaker Lenthal, who was always his friend, by whom the passages which had given offence were pointed out to him. These he immediately altered, and by the assistance of a printer of the cavalier party, was enabled to attend the committee on the following morning with six copies printed differently from the first impression, and which alone he acknowledged to be his. The others he maintained to be spurious, and published by some malignant enemies, in order to ruin him. By this trick and falsehood he came off with only being detained thirteen days in the custody of the serjeant at arms. In the same year he made a scurrilous attack upon the rev. Thomas Gataker, for exposing the vanity and absurdity of the pretended science of judicial astrology, which led to a controversy already noticed by us in the life of that learned man.

In 1655, Lilly had a bill of indictment preferred against him at Hicks's-hall, for giving his opinion in a case of stolen goods; but upon trial, he was acquitted. Four years afterwards he received, from the king of Sweden, a present of a gold chain and medal, worth more than fifty pounds, on account of his having mentioned that monarch with great respect in his almanack for 1657. Soon after the restoration of King Charles II. in 1660, it being well known that he had maintained an intimacy with some of the most obnoxious of the repub-

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lican party, and being supposed to be master of their secrets, he was taken into custody by order of the parliament, and examined by a committee concerning the person who had actually cut off the head of the late king; when he declared, that he had been informed by Mr. Robert Spavin, secretary at the time to lieutenant-general Cromwell, who dined with him soon after the fact, that it was lieutenant-colonel Joyce who performed the part of the executioner. Soon after this examination, Lilly sued out his pardon, under the great seal; and in 1665, when the plague raged in London, he removed to Hersham. Here he applied himself to the study of physic, and obtained a licence to practise it from archbishop Sheldon, through the intervention of his friend Elias Ashmole, esq. At the same time he continued to practise his astrological impositions: and Dr. Halley frequently related, that, after the restoration, he applied to the ministry to employ him as their prophet, as those who possessed authority just before them had done; but, to his mortification, met with a refusal. In the committee appointed by parliament to examine into the cause of the great fire of London in 1666, some of the members, suspecting that, from the hieroglyphical decorations of one of his tracts, published before that event, he might have it in his power to throw light on their enquiries, moved that he should be sent for, and examined. Accordingly he was called before them, and took that opportunity of insinuating his pretensions to predictive skill, by asserting, that he certainly had foreseen that London would be afflicted with such a calamity, but without ascertaining, or endeavouring to ascertain the time when it should happen. He added, that with respect to the cause, "though he had taken much pains in the search, he could not give himself the least satisfaction therein;" concluding, "it was only the finger of God; but what instruments he used thereunto, I am ignorant." The committee, being satisfied with this answer, very civilly dismissed him. After this occurrence, we have little information concerning him, excepting that a short time before his death, he adopted for his son, by the name of *Merlin junior*, one Henry Coley, a tailor by trade; and at the same time gave him the impression of his almanack, which had then been printed six and thirty years successively. This Coley was afterwards famous as an astrologer, and published in his own name, almanacks and astrological treatises. Lilly died of a paralytic attack in 1681, when about seventy-nine years of age. All his magical instruments became the property of the famous Dr. Case, his successor, who used frequently to expose them to his friends, in great derision; particularly, a dark chamber and pictures, by means of which Mr. Lilly used to impose on people, pretending to shew them persons who were absent. For a list of his astrological publications, we refer to the *Biog. Brit.* or *Hutton's Math. Dict.*—M.

LILYE, or LILY, WILLIAM, one of the earliest English grammarians, was born about the year 1466, at Odiham, in Hampshire. He studied in Magdalen-college, Oxford, and upon quitting the university, undertook a religious pilgrimage to Jerusalem. On his return he pursued his studies for a time at Rhodes, which island, after the capture of Constantinople, was the residence of several learned men under the protection of the knights, its possessors. For his further improvement in the Latin and Greek languages, he visited Rome, and attended the lectures of Johan. Sulpitius and Pompanius Sabinus. With this stock of literature, drawn from the purest sources of the age, he returned to his own country, and set up a school in London for grammar (or the languages), rhetoric, and poetry, which he was the first Englishman who taught upon classical principles. Such was his reputation, that when dean Collet founded St. Paul's school, in 1510, he appointed Lily the first master. This station he occupied during twelve years to the great advantage of literature, reckoning among his scholars some who proved eminent proficients in learning and patrons of it. He died of the plague in 1523. Lily was much esteemed by his cotemporaries, as well for his moral character as for his literary abilities. Richard Pace calls him "Honestissimus simul et peritissimus vir," and gives him the merit of having banished the ancient barbarism from the English schools, and introduced true classical Latinity. Erasmus styles him "Utriusque literaturæ haud vulgariter peritus, et recte instituendæ pubis artifex." He published several Latin poems and tracts, but is best known for the grammar that goes under his name, and is still used in our public schools. This, however, was the joint composition of several persons; and Lily's own share in it was confined to the English syntax, the rules for the genders of nouns beginning with "Propria quæ maribus," and the rules for preter-perfects and supines, beginning with "As in præsenti." He had two sons, both in the church and men of learning; and one daughter, married to John

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Rightwise, his usher and successor in the school. *Biog. Britan.*—A.

LIMBORCH, PHILIP A, a celebrated Dutch professor of divinity among the remonstrants in the seventeenth and the early part of the eighteenth century, was descended from a respectable family, which had been transplanted from Maestricht to Amsterdam, where he was born in the year 1633. Having attended the inferior schools in his native city till he was fourteen years of age, he then entered on his academical studies, and had for tutors men of no little celebrity in the learned world. He was pupil to Jasper Barlæus in ethics; to John Gerard Vossius in sacred and profane history; and to Arnold Senguerd in philosophy. Having completed the usual courses in those departments of learning, he studied divinity under Stephen Curcellæus, the successor of Episcopius in the professorship of that faculty among the remonstrants at Amsterdam. Afterwards he went to Utrecht, where he attended the lectures of Gilbert Voetius, and other learned divines. In the year 1654, he returned to Amsterdam, where he delivered his first probationary sermon, in the month of October. In the following year, he passed through his examination in divinity, and, having been admitted a public preacher, commenced his appearance in that capacity at Haerlem. During the same year, he received an invitation to become pastor of the church of the remonstrants at Alkmaer; the acceptance of which he modestly declined, from a desire of further study and improvement, before he undertook the office of a stated minister. While he was increasing his stock of learning, and stock of sermons, he published a course of sermons on Matthew v. by Episcopius, his maternal great uncle, in 1657; and in the same year he accepted of an invitation to become pastor of the remonstrant church at Gouda. In this connexion he continued, discharging the functions of his ministerial office with great acceptance, and highly esteemed and respected in his personal character, till he removed to Amsterdam. Among the papers of Episcopius which came into Limborch's hands, was a great number of letters relating to the ecclesiastical affairs of the remonstrants, which had never been laid before the public. From these letters, in conjunction with Christian Hartsoeker, a learned remonstrant minister at Rotterdam, he arranged that excellent collection of the correspondence of learned and celebrated men, which he published in 1660, under the title of "Epistolæ præstantium et eruditorum Virorum," in 8vo. This collection having been favourably received by the public, Limborch procured several more letters, and published a new edition of it in 1684, corrected and considerably enlarged, in folio. After this, he added an appendix, containing twenty additional letters, to a third edition, printed in 1704, in folio. In this collection, almost the entire history of the affairs of the remonstrants may be traced, from the time of Arminius down to the synod of Dort. But, to return to the particulars of Limborch's life: in 1660, he entered into the marriage state; but became a widower within a very few years. In 1661, he published, in the Dutch language, a treatise in defence of religious toleration, written in the dialogue form; which reflected great credit on his learning and argumentative powers, and was well received by the friends of liberty, moderation, and peace. As Stephen Curcellæus had published, in 1650, the first volume of "The Works of Episcopius," from materials furnished by Francis Limborch, our author's father, Philip superintended the publication of the second volume in 1661, with an excellent preface of his own, annexed to that of Poelemburgh; in which he has nobly defended the reputation of Episcopius and the remonstrants, and satisfactorily vindicated them from the slanderous aspersions of their enemies.

Limborch had now acquired a high reputation among the followers of Arminius; and, in the year 1667, upon the death of the learned Poelemburgh, who was succeeded in the divinity chair by Pontanus, he accepted of an invitation to remove to Amsterdam, where he supplied the place of the latter in the ministerial office. As the talents of Pontanus, however, were chiefly adapted to the pulpit, for which he was wonderfully qualified, he soon resumed his functions of preacher; upon which Limborch was at first appointed his representative for a year in the professorship of divinity, and, in 1668, had the chair entirely resigned to him. From this time he wholly devoted his studies to the enquiries particularly connected with his new office, and acquired very high reputation by the manner in which he performed its duties; not only among the remonstrants in the United Provinces, but with foreigners also, who could not but admire his learning, candour, and modesty. Two years afterwards, he published several sermons of Episcopius, from the MSS. in his possession. In 1674, Limborch married a second wife, by whom he had two children; and in the following year, he introduced into the world an edition of all the works of his tutor Curcel-

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læus, most of which had not before appeared. By carefully editing these remains of that learned professor, he conferred a great obligation on all the lovers of moderate theology. But, since neither Episcopius nor Curcellæus could find leisure to draw up a complete system of divinity, upon the principles of the remonstrants, which was much wished for by that party; Limborch determined to undertake the task, and about this time sketched the outlines of his design, which he proceeded to fill up with the greatest care and diligence. He was so frequently interrupted, however, by sickness, and his other avocations, that he was not able to complete his MS. till about the year 1683; and the same causes, together with the operation of its going through the press, prevented him from publishing it before the year 1686, when it appeared under the title of "Theologia Christiana ad Praxim Pietatis ac Promotionem Pacis Christianæ unice directa," 4to. By the remonstrants it was received with the highest satisfaction, and was carried through four editions; the last of which was printed in folio, in 1715, with the addition of "Relatio historica de Origine et Progressu Controversiarum in Fœderato Belgio de Prædestinatione, Tractatus Posthumus." This posthumous piece was printed separately, during the same year, in Dutch, with a long preface, in defence of the remonstrants, against a treatise, entitled, "Combats of Sion, by James Fruitier." On this work Le Clerc has pronounced a warm eulogium, of which, without being supposed to approve entirely of the author's opinions, we may venture to say, that, as far as systems of divinity are entitled to praise, it is not undeserving: "I am not afraid," says he, "of the imputation of being too far biassed by friendship, or even by prejudice, if I say, that there never before appeared an institution of theology, in which truth, brevity, perspicuity, and good method were more conspicuous, or in which the opinions of opponents were contested with greater impartiality and moderation, or the science of divinity more fully explained. It insists upon no doctrine to be necessary to salvation, which is not acknowledged by other Christians; in which particular I know of no other body of Christians who can justly glory, unless some may have in this respect, imitated the remonstrants. And who will deny that to be true, and necessary to be believed, which has been clearly laid down by Christ and his apostles, and admitted by Christians without scruple, in all places and times? So that what our author proposes as a necessary article, is embraced by all; and the points concerning which they differ, are what he considers to be of less importance, mistaken notions of which men may entertain without any hazard of their salvation, provided they obey our Saviour's precepts in their lives, and maintain a sincere faith in his promises. And it should be added, that, according to the remonstrants, we are wholly to abstain from violence in matters of religion, and only to make use of argument and persuasion: which doctrine, though truly Christian, yet, alas! is not received by all who would be known by that name, or, at least, they are not governed by it in their practice. And, what is often unhappily neglected in such treatises, we are here presented with a complete body of Christian morals; which are the principal end of divinity, and, therefore, should never be omitted, since without them theoretical questions are of no use."

In the 1686, likewise, Limborch maintained a debate on the subject of the Christian doctrine with Orobio, a learned Spanish Jew, who had escaped from the prison of the inquisition, and then practised physic at Amsterdam; and in the following year he published the substance of it, in a treatise, entitled, "Collatio Amica de Veritate Religionis Christianæ, cum erudito Judæo" 4to. This excellent treatise displays, to great advantage, the learning and judgment of the author, and satisfactorily repels the objections which any consistent believer in the Old Testament can advance against the New. To this is added, a concise refutation of the arguments against all revealed religion, in a book, entitled, "Exemplar humanæ Vitæ," written by Uriel Acosta, a Portuguese Jew of deistical principles. Soon after this, Limborch edited a small tract by Episcopius, in the Dutch language, containing an account of his dispute with William Bome, a Romish priest; in which he proves, that the Roman church is neither exempt from error, nor the supreme judge of controversies. In the year 1692, one of his friends having obtained possession of "The Book of Sentences of the Inquisition of Tholouse, from 1307 to 1313," and communicated it to our author, he determined to publish it; and to prefix to it a history of that horrible and bloody tribunal, drawn from the writings of the inquisitors themselves. The title of it is, "Historia Inquisitionis: cui subjungitur Liber Sententiarum Inquisitionis Tholosanæ, ab Anno 1307, ad 1313," 4to. This history he executed with such ability, that Mr. Locke, that incomparable judge of men and books, pronounced it to be a work in its kind absolutely perfect;

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And in a letter to Mr. Limborch himself, he told him, that he had so fully exposed the inquisitors' secret arts of wickedness and cruelty, that, if they had any remains of humanity in them, they must be ashamed of that horrid tribunal, in which every thing that was just and righteous was so monstrously perverted; and that it ought to be translated into the vulgar language of every nation, that the meanest persons might understand the antichristian practices of that execrable court. In the year 1731, Mr., afterwards Dr., Samuel Chandler translated it into English, in two volumes 4to.; and enlarged his version from some manuscripts of Limborch, communicated to him by the ingenious Antony Collins, and transcripts from additions and corrections made by the author in the copy which he kept by him, furnished by one of his relations. He also prefixed to it a long introduction, concerning the rise and progress of persecution, as well as the real and pretended causes of it. In 1693, Limborch published a second edition of Episcopius's sermons, collected together in a large folio volume; to which he added, not only a preface, but also a long life of Episcopius, which was afterwards translated into Latin, and published separately in 1701, in 8vo. In 1694, Limborch was called upon to exercise his argumentative talents, in order to bring back again to the Christian faith a young gentlewoman of Amsterdam, of twenty-two years of age, who, having taken a fancy to learn Hebrew of a Jew, was gradually persuaded by him to renounce the Christian for the Jewish religion. In vain did several divines attempt to recover her from her apostacy, by endeavouring to prove Christianity *a priori*, omitting generally the authority of the New Testament. To the quotations which they alleged from the Old Testament, she returned the common answers of the Jews, without receiving such a reply as gave her any satisfaction. In these circumstances her mother applied to Limborch, who had several conferences with her, in which he followed the method adopted by him in his dispute with Orobio, and happily succeeded in removing all her objections, and in making her again a Christian. A summary of these conferences was sent by him in a letter to Mr. Locke. In 1698, John Vander Waeyen, professor of divinity at Franeker, having written a treatise against Le Clerc, concerning the λογος in St. John's Gospel, preferred in it an accusation against Limborch, as a slanderer, because he had said in his system of divinity, that Francis Burman, a divine at Leyden, had, in one of his controversial pieces, merely transcribed Spinoza without any judgment. But Limborch, by producing passages from both, proved that he had asserted nothing which was not strictly true; and he refuted other notions of Waeyen, in the same piece, which he inserted in the third edition of his system. In 1700, our author published in Dutch a practical treatise concerning the proper methods of affording consolation to sick persons, and of preparing them for death; and at the same time undertook his valuable "Commentarius in Acta Apostolorum et in Epistolas ad Romanos, et ad Hebræos," which was published in 1711, in folio.

We have thus brought our account of the life and writings of Limborch down to the date of his last publication, which he did not survive. His manner of living had been regular and temperate; owing to which, notwithstanding occasional sicknesses, he had preserved the vigour of his mind and health of his body to a late period. But in the autumn of 1711, he was attacked by the disorder called St. Anthony's fire, which became so violent during the succeeding winter, that his strength was exhausted for want of rest, and he died in the month of April 1712, in the seventy-ninth year of his age. In drawing his character Le Clerc observes, that "though he never made the knowledge of languages the prime object of his studies, yet he had read many of the ancient and modern writers, and would have excelled in this branch of literature, if he had not preferred that which was more important: for he had an admirable genius, and a very tenacious memory. Had he applied to the mathematics, it may be fairly concluded that he would have been a successful cultivator of that department of science, since he was an absolute master of arithmetic. He was so perfectly acquainted with the history of his own country, especially for a century and a half, that he even retained the minutest circumstances, and the dates of every action; so that scarcely any one could deceive him in these particulars. He was grave without sullenness; courteous without dissimulation; and gay and facetious as the occasion and subject permitted, without vulgarity or malignant sarcasm. He had many friends among the learned, both in his own country and in foreign parts, as appears by the letters which he sent and received; a few of which were published with Mr. Locke's, in 1708. All the qualifications suitable to the character of a divine, were eminently possessed by him. He was, above all things, animated

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with the love of truth, and was indefatigable in searching for it, day and night, in the sacred scriptures and the best expositors; and whenever he found it, he adhered to it inflexibly. His piety was ardent and pure, untinctured by superstition, or any notions dishonourable to the benevolence of the Deity. As a preacher, he was methodical, argumentative, and solid, rather than eloquent; and so invariably was he governed by candour, moderation, and prudence, that he never gave offence to any one. In his instructions, from his professional chair, he was distinguished by the greatest perspicuity, and the most exact order; to which his memory, which retained whatever he had written, almost to a word, no doubt greatly contributed. Though a long course of teaching had given him an authority with those about him, and his great age had inspired them with reverence for him, yet he was never displeased with others for differing from him, and would oppose them, or suffer them to oppose him, without being peevish or dogmatical. In his general conduct towards his pupils, he observed a happy medium between severity and indulgence. His behaviour towards his neighbours, and towards all who had the happiness of being acquainted with him, was so affable, kind, and conciliating, that they always saw him with delight, and regretted when they could no longer enjoy his conversation. *Le Clerc's funeral Oration for Limborch. Chandler's Preface to the History of the Inquisition. Moreri.*—M.

LIMNÆUS, John, an eminent German jurist, was born in 1592 at Jena, where his father was professor of mathematics. He studied at Weimar, and afterwards at the university of his native place, whence, on the death of his father in 1614, he removed to Altdorf. Being engaged in 1618 as travelling tutor to two young gentlemen of Nuremberg, he accompanied them to France, England, and Holland. He was afterwards preceptor to different persons of rank, the last of whom was Albert Margrave of Brandenburg. This prince gave him the post of chamberlain and member of his privy-council, which offices he exercised till his death in 1663. His works are "Tractatus de Academiis," 4to. 1621: "Notitiæ Regni Galliæ," two volumes 4to. 1655: "De Jure Imperii Romano-Germanici," five volumes 4to. 1629 and seq.: "Observationes in Bullam Auream Caroli IV. 4to. 1662: "Capitulationes Imperatorum et Regum Romano-German. a Carolo V. ad Ferdinandum III. edit. Germanice cum J. Limnæi Annotamentis," 4to. 1654: Dan. Ottonis Dissertatio de Jure Publico Imperii Romani, cum notis J. Limnæi." 8vo. 1632. The works of this writer are valued for their erudition, but he is reckoned deficient in judgment respecting the choice of his authorities. *Moreri. Nouv. Dict. Hist.*—A.

LINACRE, Thomas, a physician and philologist, was born at Canterbury, about 1460, of a family originally of Derbyshire. He received his school-education at Canterbury, and thence removed to Oxford, where he became a fellow of All Soul's-college in 1484. For the sake of further improvement, he accompanied William de Selling, his schoolmaster, on a mission to the court of Rome, and was left by him at Bologna, with strong recommendations to Angelo Poliziano. At Florence he was courteously received by Lorenzo de' Medici, who permitted him to attend upon the preceptors of his own sons; and he had the advantage of perfecting himself in Greek under Demetrius Chalcondylas. At Rome he studied medicine and philosophy under Hermolaus Barbarus. On his return to England he took the degree of M. D. at Oxford, and read lectures in physic and also taught the Greek language in that university. His reputation caused him to be called to court by Henry VII., who entrusted him both with the health and education of his son Arthur. He was physician to that king, and to Henry VIII., and appears in the latter reign to have stood at the head of his profession. His attachment to this profession, and to the public good, was shown by his foundations of two lectureships in physic in Oxford and one at Cambridge, and by the part he took in the institution of the Royal College of Physicians in London. The practice of medicine in England was at that time chiefly engrossed by empirics and monks, who easily obtained licences from the bishops in their several dioceses, to whom was committed the authority of examining practitioners in an art of which they could not be competent judges. Linacre, through his interest with cardinal Wolsey, obtained, in 1518, letters patent from Henry VIII. constituting a corporate body of regularly bred physicians in London, in whom was vested the sole right of admitting persons to practise within the city and seven miles round it, together with authority to examine prescriptions and drugs in apothecaries' shops. Linacre was the first president of the new college, which held its meetings at his house in Knight-rider street. He was continued in the office during his life, and bequeathed his house to the college at his death.

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There is no doubt that this institution greatly contributed to the credit and dignity of the medical profession in the English metropolis, and many justly celebrated names are enrolled among its members. In process of time, however, its foundation became narrowed, and it fell into the usual monopolizing policy of a corporation, whilst its powers to controul the audacity of empirical impostors have sunk into total disuse.

Our physician further benefited his profession by translating from the Greek several of the most valuable pieces of Galen. These were the treatises "De Sanitate tuenda," "De Morbis curandis," "De Temperamentis, et De Inequali Temperie," "De Naturalibus Facultatibus," "De Pulsuum Usu," "De Morborum Symptomatibus." His style in these versions is singularly pure and elegant; laboured, indeed, with that solicitude of correctness, which bespoke a Latinist formed in the Italian school of that age. His friend Erasmus describes him as "Vir non exacti tantum, sed severi judicii;" and Huet, in his learned treatise "De Claris Interpretatoribus," gives him the praise of extraordinary elegance and chasteness of style, but intimates that sometimes, though rarely, he sacrifices fidelity to these qualities. It was, indeed, on his reputation as a philologist, that he seems chiefly to have valued himself. One of his earliest writings was a translation of "Proclus on the Sphere," dedicated to his pupil, prince Arthur. For the use of the princess Mary he drew up "Rudiments of the Latin Grammar," written in English. This was preparatory to a larger work of the grammatical kind, entitled, "De emendata structura Latini Sermonis, Libri sex," which appears to have been the serious employment of many years of his life. Erasmus, in his "Moriæ Encomium," bestows some good-natured raillery upon him, as having tortured himself for twenty years by the subtleties of grammar, and forsaken other objects in order to establish certain rules for distinguishing the eight parts of speech. The work above-mentioned considers the subject in its full extent, with numerous divisions and subdivisions deduced from metaphysical philosophy. It is, therefore, not adapted to common use, but was received with much applause by men of erudition, and passed through several editions. It was not printed till after his death, when it appeared with a recommendatory letter from the learned Melanchthon.

Towards the latter part of his life, in 1519, Linacre entered into holy orders, probably with a view of enjoying studious leisure and retirement. It is mentioned by Cheke, that not long before his death, he began for the first time to read the New Testament; and having proceeded as far as the fifth, sixth, and seventh chapters of St. Matthew, he threw the book from him with violence, exclaiming, "Either this is not the gospel, or we are not Christians!" He died, after great sufferings from the stone, in 1524, at the age of sixty-four, and was buried in St. Paul's cathedral, where a monument to his memory was afterwards erected by Dr. Caius. His moral character appears to have been very amiable, and he enjoyed the esteem and friendship of several of the most eminent persons of his time. Erasmus frequently mentions him in terms of affection, and confided much in his medical skill. *Biog. Britan. Aikin's Biog. Mem. of Medicine.*—A.

LINDANUS, William, one of the most celebrated catholic prelates and learned controversial writers in the sixteenth century, was descended from one of the most considerable families at Dort, in Holland, where he was born in the year 1525. He pursued his academical studies at Louvain; and afterwards went to France, to perfect himself in the Greek and Hebrew languages, under Mercer and Turnebius. Having returned to Louvain, he was ordained priest, and admitted a licentiate in divinity in the year 1552. During the following year, he was invited to be lecturer on the sacred scriptures at Dillingen; which post he filled for three years, with very high reputation, and then came back to Louvain, where he took the degree of doctor in 1556. Afterwards he was appointed dean of the Hague; counsellor to the king; vicar to the bishop of Utrecht in Holland and Frizeland; and inquisitor of the faith within the same ecclesiastical jurisdiction. The great severities which his zeal prompted him to exercise in the office last mentioned, towards persons accused or suspected of heresy, recommended him to the favour of his superstitious and bigoted master Philip II. king of Spain, who, in 1562, nominated him bishop of Ruremond; but the troubles in which the country was involved, prevented him from taking possession of his see till seven years afterwards. In 1568, he paid a visit to Rome, where he was received by the pope Gregory XIII. and the cardinals with singular marks of esteem. On his return to his flock, he found them reduced to a miserable state by the ravages of famine and the pestilence; on which occasion he exercised the func-

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tions of a Christian bishop in a very honourable manner, applying the revenues of his see to the relief of the indigent, and visiting every part of his diocese, for the purpose of personally comforting, instructing, and assisting the distressed. In 1584, he took a second journey to Rome; and after his return was translated, in 1588, to the bishopric of Ghent. He survived this promotion, however, only three months, and died towards the close of the year last mentioned, about the age of sixty-three. Lindanus was well versed in the fathers, and councils, and ecclesiastical antiquities. He was also a good Greek and Hebrew scholar; well read in divinity; possessed a vigorous intellect; and was an acute and able reasoner. His writings are distinguished by energy and purity of style, though sometimes too much inflated; and the author is esteemed by the Catholics as one of their first-rate controversialists. His most valued publication is entitled, "Panoplia Evangelica," which was published at Cologne in 1563, in folio, and in the following year at Paris, in 12mo. It is boasted of as containing a masterly and unanswerable defence of the doctrine and discipline of the church of Rome, against the objections of Protestants. Lindanus also was the author of a great number of polemical treatises, of which Dupin has given a catalogue; "A Paraphrase on the 119th Psalm;" "Paraphrases upon the first thirty Psalms;" another "Paraphrase upon the seven penitential Psalms;" "A synodical Discourse and Constitutions;" "A sacerdotal Mirror;" "Catechisms;" "Sermons;" several moral and devotional Treatises; and a corrected edition of "The Psalter, illustrated with the Greek and Hebrew Texts," 1567. *Dupin. Moreri.*—M.

LINDEN, John Antonides Vander, a learned physician, was born at Enchuysen in North Holland, in 1609. His father, Antony Antonides, practised physic both at Enchuysen and in Amsterdam, and wrote several professional works. John Antonides took his degree of doctor of physic at Franeker in 1630, and was appointed to the medical chair in that university in 1639; which office he held till 1651, when he accepted the same professorship at Leyden. He died there in 1664. Vander-Linden, who was at first a staunch follower of Hippocrates, became at length attached to the chemical sect, and is said by Guy Patin to have lost his life by taking antimony and refusing to be blooded in a pleurisy. He wrote several works, of which the best known is his book "De Scriptis Medicis," first published in 1637, and several times re-edited. It is a dry catalogue of medical authors and their works, but highly useful to those engaged in similar enquiries; and Haller confesses, that he should not have been able to make his own Bibliotheca Medica tolerably perfect without the aid of Linden. It was continued and much augmented by G. A. Mercklin, under the title of "Lindenius renovatus." *Norimb.* 1686. Vander-Linden published an edition of "Celsus de Re Medica," *Leid.* 1657. He employed much labour in preparing an edition of the works of "Hippocrates," which was published after his death by his son, in two volumes 8vo. Gr. and Lat. *Leid.* 1665; reprinted at Naples, 1754, and Venice, 1757. He adopts the version of Cornarius, and divides the text commodiously into heads; so that his edition is reckoned one of the best for use, though it has incurred the censure of critics. He illustrated this author in his "Selecta Medica et ad ea Exercitationes," 1656, consisting of dissertations relative to various places in Hippocrates, and likewise in other ancient authors; and he gave a system of Hippocratic doctrine in his Meletemata Medicinæ Hippocraticæ," 1660. *Linden. Renovat. Halleri Bibl. Med. Lettres de Patin.*—A.

LINDENBRUCH, Frederic, (Lat. *Lindenbrogius,*) a learned philologist of the seventeenth century, was a native of Flanders, and died about 1638. He wrote annotations on Terence, on the fragments of certain Latin poets, and on Ammianus Marcellinus. He also published a curious work entitled, "Codex Legum Antiquarum, seu Leges Wisigothorum, Burgundionum, Longobardorum," &c. *Francof.* fol. 1613. *Moreri.*—A.

LINGELBACH, John, a painter of merit, was born in 1625, at Frankfort on the Maine. He studied his art first in Holland; and having, by a residence of two years in Paris, acquired a little money, he went to Rome for further improvement, and continued there till he was twenty-five years of age. In that city he exercised himself assiduously in drawing from nature all the objects that struck him, such as remains of antiquity, pieces of architecture, groups of characteristic figures at fairs, mountebank's stages, and the like, which he expressed with wonderful taste and facility. He returned to Amsterdam, where he became much admired as a painter of landscapes, sea-ports, naval engagements, and subjects of common life. He had a light and elegant touch, a fine tone of colouring, a thorough knowledge of aerial perspective, great skill in designing and grouping, and much fertility of invention. No painter seems better to have succeeded in those parts

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of the art at which he aimed, and his pieces abound in entertainment. He engraved a few landscapes. He died in 1687. *D'Argenville. Pilkington.*—A.

LINGENDES, Claude de, a French Jesuit, and commended as one of the most admirable preachers of the seventeenth century, was born at Moulins, in the year 1591. He entered into the order at Lyons, in 1607, and, after completing his academical studies, taught rhetoric and polite literature for some time in different seminaries. As, however, his genius particularly qualified him for the pulpit, he devoted himself to preaching, and for six and thirty years attracted crowded audiences by the excellence of his compositions and his elocution. He was excelled by none, and scarcely equalled by any of the pulpit orators of his day. And it is not a little remarkable, that his eloquent discourses, in which argument and pathos are finally blended, were composed by him in Latin, but delivered in French. While he thus distinguished himself as a preacher, he presided eleven years over the college at Moulins; and afterwards filled the post of provincial of the order in France. Three times he went to Rome, either in the character of elector or provincial; and he died superior of the Jesuits seminary at Paris, in 1660, at the age of sixty-nine. He was the author of Latin sermons, which were collected together, and published in the year after that of his death, under the title of "Concionum quadragesimalium Argumenta," in three volumes 4to., and afterwards in 8vo.; and of a volume printed separately in 1663, entitled, "Conciones decem de sanctissimo Sacramento," in 8vo. In 1666, two volumes of these sermons, and afterwards a third, were translated into French, and the version, before publication, was compared with the transcripts of different copyists, who had written down many of them at the time of their delivery. These volumes, both in the original Latin, and in the French translation, were received in a very favourable manner by the public. Lingendes was also the author of "Advice for the right Conduct of Life," written in Latin, and entitled, "Monita quædam ad Vitam bene Ordinandam," which has been often printed, in different places; and "Votivum Monumentum ab Urbe Molinensi, Delphino oblatum," 4to. 1639. *Sotwelli. Bibl. Scrip. Soc. Jes. Nouv. Dict. Hist.*—M.

LINNÆUS, Charles, (Carl von Linné.) the most eminent naturalist of his age, and the founder of modern botany, was born in 1707 at Råshult, in the province of Smaland, in Sweden, where his father resided as assistant minister of the parish of Stenbrohult. The father, *Nils*, who was the son of a peasant named Bengtsson, had, on going into orders, assumed the name of *Linnæus*, which was therefore the proper name of young Charles. Nils was attached to the culture of his garden, which he had stocked with some of the rarer plants in that climate; and it was to the delight with which this spot inspired Charles from his earliest childhood, that he himself ascribes his botanical passion. A remarkable quickness of sight, a hardy constitution, and a retentive memory, gave him the corporeal and mental requisites for indulging this disposition; and thus he was marked out for a naturalist almost from his cradle. His father, intending him for his own profession, sent him to the grammar school of Wexio at the age of ten, whence he was removed in his seventeenth year to the higher seminary called the gymnasium. In neither of these situations was he distinguished for proficiency in the ordinary studies of a literary education; but he made a rapid progress in the knowledge of plants, which he ardently pursued both by frequent excursions in the fields, and by the unwearied perusal of such books on the subject as he was able to procure. When his father, in 1726, came to Wexio for the purpose of enquiring into his improvement, he was much mortified to find his son declared utterly unfit for a learned profession by his tutors, who advised that he should be put to some handicraft trade. In this perplexity he applied to the physician Rothman, who was also lecturer in natural philosophy, the only branch of academic study for which young Linnæus had shown an inclination. This person discovered in him talents which, though not fitted to make him a theologian, were not ill adapted to another profession, and he proposed that of physic. As the father's circumstances were very narrow, Rothman offered to take the youth gratuitously into his own house during the year that remained to finish his course in the gymnasium. He also gave him private instructions in physiology, and put him into a systematic method of studying botany according to Tournefort's arrangement, which was then looked upon as the most scientific.

In 1727, Linnæus was entered at the university of Lund. He lodged in the house of Stobæus, a physician, who possessed a good library and museum of natural history. He appears here to have paid for his entertainment by various little services, such as that of forming a

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hortus siccus and acting as an amanuensis. It was, however, only by accident that his host came to know the extent of his studious ardour. The mother of Stobæus having observed that the candle in his chamber was burning at unseasonable hours, was induced, through fear of fire, to complain of it to her son. Stobæus thereupon entered his room at a late hour, and found him diligently occupied in reading. Struck with this proof of his thirst after improvement, he gave Linnæus the free use of his library, and admission to his table. The advice of Rothman, however, caused the young student in 1728 to quit Lund, and remove to Upsal for the sake of the superior advantages it afforded. His father advanced him the sum of about eight pounds sterling, which, he was informed, was all the paternal assistance he was to expect. Thus he was turned out upon the world, while yet only a learner in the profession by which he was to get his bread. His little patrimony was soon exhausted, and he was reduced to depend upon chance for a meal. Unable to pay even for the mending of his shoes, he was obliged to patch them himself with folded paper; and notwithstanding his sanguine temper, he could not forbear repenting that he had left his comfortable situation at Lund.

At length, in the autumn of 1729, as he was intently examining some plants in the university-garden, he was accosted by Dr. Olof Celsius, professor of divinity, and an eminent naturalist, who was then engaged in preparing a work on the plants mentioned in scripture. A little conversation soon apprized him of the extraordinary botanical acquisitions of the student; and perceiving his necessitous circumstances, he took him to live in his own house. Linnæus made himself useful to the venerable pastor, who admitted him to his intimacy, and brought him into notice. He obtained some private pupils, whose remunerations enabled him to make a more decent appearance in point of dress. About this time he contracted a friendship with Artedi, an ingenious medical student much attached to natural history. They took different departments in the kingdoms of nature, but mutually communicated their discoveries, and excited each other's industry. Linnæus, in addition to his botanical researches, undertook the arrangement of birds and insects. It was in this year, that an account in the Leipsic Commentaries of Vaillant's treatise on the sexes of plants engaged him in an accurate examination of the stamina and pistils of flowers; and finding a great variety of structure in them, he conceived the idea of a new systematic arrangement founded on the sexual parts. He drew up a treatise on this principle, which was shown to Celsius, and by him to the botanical professor, Rudbeck, who had the liberality to bestow upon it his warmest approbation. As the professor's advanced age made him desirous of a deputy in the office of lecturing, Linnæus, in 1730, was appointed to this office, and was also taken by Rudbeck into his house as tutor to his sons. He likewise had a number of private pupils in botany, with whom he made frequent excursions into the country. All his leisure time was occupied in meditating his great botanical reforms, and he made a commencement of several of the works which were fundamental to this purpose.

The court of Sweden having issued an order that the Academy of Sciences at Upsal should send a proper person to travel through Lapland, Linnæus, who had a strong inclination to visit that country, was chosen for the office. He set out in May 1732, very slenderly provided as a scientific traveller, all his baggage, with himself, being carried on a single horse. Indeed, nothing in the history of his life appears more prominent than the poverty of the country in which his lot was cast; and to have surmounted the difficulties that circumstance opposed to his progress is a great addition to his merits. He proceeded with much toil and hardship, mostly on foot, as far as the borders of the North sea in Norwegian Lapland, whence he returned to Tornea, and had designed to visit the mountains of that district, but was prevented by the early setting-in of winter. He therefore followed the eastern shore of the Bothnian gulf to Abo in Finland, whence he came back to Upsal by sea about the close of October. In this journey he travelled through ten degrees of latitude, and was rewarded by the Academy with the payment of his expences, amounting to ten pounds sterling! This tour would have been much more interesting to science, had it been taken when he was further advanced in his studies, and better equipped for making observations. Its chief fruits were a Flora Lapponica and some curious medical and economical facts.

Having learned the art of assaying metals at the mines of Calix, he gave lectures on that subject, and mineralogy in general, after his return. He improved himself in this branch of knowledge by a visit to the mining district round Fahlun, at the end of 1733. But while he was rising in reputation at Upsal, he excited the envy of the young professor Rosen, who not only foiled him in his attempt to obtain the

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post of adjunctus or assistant in the medical class, but put in force against him an academical statute forbidding private lectures, to the prejudice of the adjunctus. This act of hostility is said to have inflamed the spirit of Linnæus to such a degree that he drew his sword upon Rosen, and was only prevented by the interposition of the bystanders from running him through the body. He alleviated his chagrin for the present, by accepting an invitation from the governor of Dalarne or Dalecarlia to undertake at his expence a naturalist-tour through that province. Accompanied by seven of his disciples, to each of whom separate branches of observation were assigned, he explored, in 1734, this interesting country, as far as the Roraks copper-mine in Norway. After his journey was finished, he remained at Fahlun, giving lectures, and practising physic with considerable success. He found, however, that a doctor's degree would be necessary to his future advancement, and in order to obtain this, money was requisite. For this purpose he was advised by a friend to turn his thoughts to a matrimonial connexion with some lady of fortune; and having an introduction to the family of Moræus, the town-physician of Fahlun, he ventured to make his addresses to his eldest daughter, Elizabeth, and was favourably received. His indigent circumstances gave him little hopes of obtaining the father's consent; but to his surprise, he only required a delay till his exertions should open a path to a comfortable settlement. Linnæus, therefore, resolved to travel in quest of fortune and a degree; and having accumulated his little savings, to which were joined those of his kind and faithful Elizabeth, he set out for Holland in the spring of 1735.

At Harderwyck, as the cheapest university, he took the degree of doctor of physic, maintaining for his thesis "Nova Hypothesis Febrium Intermittentium." In Holland at this time wealth had brought with it a taste for science; and botany was particularly flourishing from the numerous vegetable treasures transmitted by means of commercial intercourse, from the most distant parts of the world. Linnæus therefore might expect not only improvement, but encouragement from persons addicted to similar pursuits. He visited Amsterdam and Leyden, and was particularly noticed by Dr. John Frederic Gronovius, who, upon being shown in manuscript the first sketch of the "Systema Naturæ," requested it might be printed at his own expence. This was accordingly done at Leyden in 1735, in a tabular form, occupying twelve folio pages. By the advice of Gronovius, he waited on Boerhaave, who, on conversing with him, became sensible of his singular attainments in botany, and advised him to remain in Holland. Munificence was not among that great man's excellencies; and a verbal message by way of introduction to Burmann at Amsterdam was the principal favour that Linnæus received from him. That eminent botanist, who was there engaged in his work on the plants of Ceylon, took the Swede into his house, and treated him with great liberality. His library and collections were of much use to Linnæus, who there published his excellent work, the "Fundamenta Botanica," the basis of his system. While he was in this situation, Mr. Clifford, an opulent merchant of Amsterdam, who had a fine garden of exotics, having heard of the merits of Linnæus from Boerhaave, prevailed upon Burmann to part with him, and took him to his country-house at Hartecamp, near Haerlem. This was a perfect paradise to one of his disposition. Besides the advantages of a handsome lodging and table, servants and a carriage at his command, and a liberal stipend, he had under his inspection one of the finest gardens in Europe, with an unlimited order to purchase additions for it and the library. Clifford's purse was likewise of service to him on various occasions, particularly in redeeming the ichthyological papers of his friend Artedi, who was unfortunately drowned in a canal at Amsterdam. (See his article.)

In 1736, Linnæus, at Mr. Clifford's expence, paid a visit to England. There were, at that time, few distinguished botanists in this country, and Dillenius was the person whom he was most desirous of seeing. Linnæus went to him at Oxford, and at first met with a cool reception, the old botanist having been offended with some of his innovations. After a little conversation, however, he liked him so well, that he detained him a month, and strongly urged him to take up his abode at Oxford, and share his salary as professor. Dr. Shaw the traveller, Martyn, Miller, and Collinson, also showed him much civility; but sir Hans Sloane did not pay the attention to him which might have been expected from such a votary of natural history. Linnæus returned to Holland enriched with many new plants for Clifford's garden, the description of which, under the title of "Hortus Cliffortianus," appeared in a splendid publication in 1737, drawn up by him, and arranged according to his new system. He had already in the same year presented to the botanical world the essence of

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that system in the first edition of his "Genera Plantarum."

Notwithstanding the advantages he enjoyed at Mr. Clifford's, he became impatient to leave a country which did not agree with his health; and besides, may be supposed to have felt longings of a tender kind towards Sweden. He therefore took leave of his generous patron, and proceeded to Leyden on his way to Paris. But professor Van Royen of that university held out such temptations to him, particularly that of establishing his own botanical principles in such a distinguished seat of learning, that he consented to stay with him some months. This time was employed in a totally new arrangement of the botanic garden, and in assisting Gronovius with his "Flora Virginica," which, with Van Royen's "Hortus Leydensis," adopted the nomenclature and arrangement of Linnæus. It was happy for science that he refused the proposal of Boerhaave to go as physician to the Dutch settlement at Surinam; since that climate would probably have proved as fatal to him, as it did to a friend and disciple whom he recommended to the place in his stead.

In the year 1738, having received intelligence that he was in danger of being rivalled in his pretensions to his mistress by the influence another had obtained with her father, he thought it necessary no longer to delay his return. As soon, therefore, as he was able after recovery from a severe illness, he took his way through the Low-countries to Paris. At that capital he had recommendations to the Jussieus, who received him with great kindness, made him known to Reaumur and other eminent naturalists, and showed him all the curiosities of the place. At a visit to the Academy of Sciences, it was announced to him that he was elected a corresponding member. The attachment of the French to the method of their eminent countryman, Tournefort, was unfavourable to the reception of the Linnæan system among them, but he had reason to be satisfied with the personal attention which he experienced. At Rouen he embarked for Sweden, where, on his arrival, he immediately proceeded to Fahlun, and was formally betrothed to the object of his affections. In the month of September he went to Stockholm, in order to try his fortune as a physician; but he found that his fame as a botanist had either not reached thither, or was of no service to him as a practitioner. At length, however, he obtained the confidence of some young men of rank, who gave him considerable employment. A private meeting of men of science, in the capital being formed, Linnæus was made an associate, and had the precedency for the first three months: this institution was the parent of the Royal Academy of Stockholm. His reputation made him known to count Tessin, marshal of the diet; by whose influence a salary was conferred upon him, with the condition of giving public lectures on botany in the summer, and mineralogy in winter. That nobleman also procured for him the post of physician to the navy, and gave him a general invitation to his table. His affairs now wore so prosperous an aspect, that he would no longer delay his union with his betrothed Anna Elizabeth Moræa, and they were married in June 1739.

The death of Rudbeck, professor of botany, at Upsal, in 1740, opened to Linnæus a prospect of that literary station, which had always been the object of his wishes, in which he might devote himself entirely to the improvement of natural history, uninterrupted by the cares of medical practice. He had, however, a competitor, Rosen, his ancient rival and antagonist, whose superior academical claims obtained the preference. But the resignation of Roberg, the medical professor, having made another vacancy, that chair was given to Linnæus, with the condition that he and Rosen should divide the business of the two professorships between them; and to the former were allotted the departments of the botanic garden, materia medica, semiology, diætetics, and natural history in general. Before his removal to Upsal, he was engaged by the states of the kingdom to travel through the southern provinces of Sweden, for the purpose of collecting such information as might tend to the improvement of agriculture and manufactures. In this tour he was accompanied by six pupils, and he performed the task to the satisfaction of the states: its result was printed. He entered upon his professorship in the autumn of 1741, on which occasion he pronounced a Latin oration "on the necessity of travelling in one's own country." His own past exertions in this respect rendered it a very entertaining and interesting composition. In the same year he made the tour of the islands of Oeland and Gothland, by order of the states; and in subsequent years he travelled on the same requisition through West Gothland and Scania. Exclusive of these excursions, his abode was henceforth fixed at Upsal; and the remaining history of his life is only that of his literary and scientific labours, and of the honours and distinctions that were accumulated upon him.

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One of his first cares was to improve and new-model the academical garden. He procured the erection of several new buildings, arranged the plants according to his own system, and founded a museum of natural history in a part of the green-house. In 1745 he published the first edition of his "Flora Suecica," an admirable specimen of a local catalogue, and the pattern of all those which have since been made upon the Linnæan system. In the next year appeared his "Fauna Suecica," or catalogue of the animal kingdom in Sweden, arranged also according to his own method. In the numerous and difficult class of insects, he adopted an entirely new mode of arrangement, which has been followed by most later entomologists. His merits, indeed, with respect to this class of natural productions, stand next to those with respect to the vegetable creation. The same accurate inspection was requisite in both; and, from the immense number of subjects in each, it was equally necessary in both to search out for minute diversities whereon to found an artificial classification. The credit he was now acquiring in his own country appeared in his election to the post of secretary to the Academy of Sciences at Upsal; in a medal of him struck at the expence of some noblemen, in 1746; and in his nomination by the king to the rank and title of archiater, in 1747. He now also began to exert his influence in procuring the mission of his young disciples to different parts of the globe, in order to make discoveries in natural history and economy; a circumstance by which he is distinguished above all other naturalists, and which has redounded equally to his own glory and to the public advantage. The travels of Kalm, of Osbeck, of Hasselquist, of Löfling, were the fruits of his zeal in this point. To Linnæus also may be ascribed that curious and valuable collection of treatises which, under the name of "Amœnitates Academicæ," began to be published in 1749, and were continued to a number of volumes. They are academical theses, held under Linnæus in his professorial capacity, and may be regarded as containing his own doctrines and opinions on most of the points discussed.

A command which he received from the queen of Sweden to describe her museum of natural history, at Drottningholm, was the occasion of his making a new scientific arrangement of shells. The king and queen conversed with him while engaged in this work with great familiarity; and, as he says, he was obliged to be a courtier, contrary to his inclination. About this time, 1751, he published his "Philosophia Botanica," a comment on, or amplification of, his own "Fundamenta," and essential to the full comprehension of his system.

The work of Linnæus, which Haller terms his "Maximum Opus et Æternum," appeared in 1753. It was the "Species Plantarum," in two volumes 8vo., containing a description of every known plant, arranged according to the sexual system. The description, however, is independent of any system, as being founded on the essential character of each species, with a further reference to the generic description given in the "Genera Plantarum." In this publication Linnæus first introduced his admirable invention of trivial names, or epithets taken from the most prominent specific mark of the subject, or from some other characteristic circumstance. The specific descriptions are given in the concise form of a definition, with a great variety of terms of his own invention, simple and compound, forming, as it were, a new botanical language. If in these terms he has not aimed at a classical purity, scarcely attainable in so modern a science, he has in general formed them upon a correct analogy, and it cannot be denied that they are excellently adapted to their purpose. In the same year he was created by the king a knight of the Polar Star, an honour which had never before been conferred on a literary character. His elevation to the rank of nobility by the king's sign manual took place eight years after, in 1761 (but antedated 1757), and from that time he wrote his name *C. Von Linné*. In the mean time honours of the literary kind had been accumulating on him from foreign countries. Besides several learned societies of inferior rank, he was aggregated to the Imperial Academy, to the Royal Societies of Berlin and London, to the Academy of Petersburgh, and finally was nominated one of the eight foreign members of the Academy of Sciences at Paris, being the first Swede who had obtained that distinction. The remote city of Upsal was visited by many strangers, attracted by his reputation, which extended throughout Europe; and the number of students in its university was doubled. His correspondence included almost all the eminent cultivators of natural history; and he was continually receiving tributes from all parts, of books, plants, and specimens, which enabled him to complete his vast plan of carrying a new systematic arrangement through every department of nature. This he effected by the completion of his great work, "Systema Naturæ,"

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which had grown in successive editions, from a few tables, to two, and finally to three volumes, and received his finishing hand in 1768. In this performance Linnæus is the methodiser and nomenclator of all the known productions in the three kingdoms of nature. His classifications are all so far artificial, that he constitutes divisions and subdivisions from minute qualities in the subject, which serve very well as external marks, but frequently have little relation to its essential character, and therefore bring together things in their nature very dissimilar. They are framed, however, with wonderful ingenuity, and have undoubtedly produced a more accurate identification in all the branches of natural history than before prevailed. This is the first step to an exact history of every subject; and it is only ignorance which treats it with contempt as mere nomenclature. Athough arrangement was the point which Linnæus peculiarly laboured, yet many of his smaller works prove his great attention to matters of use and curiosity; and no school has contributed so much to a thorough acquaintance with the productions of nature as the Linnæan. With regard to the particular parts of his system, the botanical was the most generally received, and bids the fairest for duration. The entomological, though possessing great excellence, has in some measure been abrogated by the more comprehensive, but more difficult, method of Fabricius. Those in the other branches of zoology are partially in use, but have been improved or rivalled. The mineralogical has been entirely set aside by the great advances of chemical knowledge. Linnæus also carried his methodising plans into the science of medicine, and published a classified "Materia Medica," and a system of nosology under the title of "Genera Morborum." Neither of these, however, are considered as happy efforts; and he can scarcely rank among the improvers of his proper profession, except as having brought into notice some popular remedies, and recorded some curious dietetical observations.

It is a remarkable circumstance, and somewhat mortifying to a lover of science, that the most liberal reward Linnæus ever received was for a supposed discovery of a matter of commercial profit. In the Swedish diet of 1762, it being understood that he possessed the art of making pearls, he was ordered to attend, when he fully disclosed his method, and received a premium equal to 450*l.* sterling. As nothing came of this discovery, it is probable that he was mistaken in his idea of the production of pearls; but it is extraordinary that more satisfactory proof was not required before awarding him the premium.

A moderate degree of opulence (considerable, indeed, relatively to the country in which he lived), attended the honour and reputation which Linnæus enjoyed. He was enabled to purchase an estate and villa at Hammarby near Upsal, which was his chief summer residence during the last fifteen years of his life. Here he had a museum of natural history, on which he gave lectures; and here he occasionally entertained his friends, but with that economy which had grown to be a habit with him, and which the possession of wealth, as is frequently the case, rather straitened than relaxed. His vigour and activity continued to an advanced period, though his memory, overburthened with such an immense load of names, began to fail after his sixtieth year. An attack of apoplexy, in May 1774, obliged him to relinquish the most laborious part of his professorial duties, and to close his literary toils. In 1776 a second seizure rendered him paralytic on the right side, and reduced him to a deplorable state of bodily and mental debility. An ulceration of the bladder was the concluding symptom, which carried him off on January 10th 1778, in the seventy-first year of his age. A general mourning took place at Upsal on his death, and his body was attended to the grave with every token of respect. His memory received distinguished honours, not only in his own country, but from the friends of science in various foreign nations.

Linnæus was below the middle stature, but strong and muscular. His features were agreeable, and his eyes uncommonly animated. His temper was lively, ardent, and irritable, his imagination warm, his industry indefatigable. He had a large share of natural eloquence and a good command of language, though his perpetual study of *things* did not permit him to pay much attention to the ornaments of *words*. In society he was easy and pleasant; in his domestic relations, kind and affectionate; in the ordinary commerce of life, upright and honourable. His views of nature impressed him with the most devout sentiments towards its author; and a glow of unaffected piety is continually breaking forth in his writings. If it be generally true that men of real merit are modest estimators of themselves, he was an exception to the rule; for vanity was his greatest foible, and no panegyrist could surpass what he has written to his own praise in his diary. He was, however, totally free from envy, and bestowed applause

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liberally where it was deserved; nor did his love of fame cause him to descend to personal controversies with his antagonists. He left a son and four daughters. The former was joint-professor of botany with his father, and succeeded to his medical chair: he was well acquainted with botanical science, but had none of his father's genius. The eldest daughter, Elizabeth-Christiana, had a turn for observation, and became known by her discovery of the luminous quality of the flower of the Tropæolum, communicated to the Academy of Stockholm.

Of the numerous writings of Linnæus, and their different editions, particular catalogues are given in the works from which this article is composed. *Stoever's Life of Linnæus. Pulteney's General View of the Writings of Linnæus, 2d edit. by Dr. Maton, with the Diary of Linnæus by himself.*—A.

LINUS, the first bishop of Rome, according to the now generally received opinion, was an Italian by nation, and born at Volterra in Tuscany. Irenæus says, that the apostles Peter and Paul, having founded the church in that city, gave the office of bishop to Linus; and, according to Eusebius and Epiphanius, he retained that office twelve years. Both ancients and moderns, however, differ widely in opinion respecting the duration of his episcopate, as well as the year of its commencement; some placing the latter in 55, others in 63 or 64, and others in 66. Concerning the life and actions of Linus we have no other information, than that he is mentioned by St. Paul in his epistle to Timothy; that he is supposed to have been the son of Claudia, whom the apostle mentions in the same place; and that his life and conversation were much approved of by the people. By the Romish church he is placed in the list of martyrs; but without any authority from antiquity. In the second volume of the "Biblioth. Patr." are preserved two letters which bear the name of this bishop, relating to the sufferings of St. Peter and St. Paul; but they are full of absurd fictions, the inventions, most probably, of some old monk in the barbarous ages, and are now very generally allowed to be supposititious. *Irenæus Cont. Hær. lib. iii. cap.* 3. *Euseb. Hist. Eccl. lib. v. cap.* 6. *Epiphan. Hær. lib. xxvii. cap.* 6. *Cave's Hist. Lit. vol. i. sub sæc. Apost. Dupin. Moreri. Bower.*—M.

LIOTARD, John Francis, an eminent portrait painter, was born at Geneva in 1703. He was designed for a mercantile life, but was permitted to follow the strong inclination he displayed for the art of painting. By very diligent application he rendered himself a master in miniature, crayons, and enamel. Devoid of invention, his great excellence lay in making exact copies of the works of other painters, or in taking portraits with a fidelity that represented even the blemishes that nature presented to his view. "He could not conceive (says Walpole) the absence of any thing that appeared to him. Truth prevailed in all his works, grace in very few or none." He was, however, an excellent colourist, gave a remarkable roundness and relief to his figures, and thoroughly understood the principles of perspective. Liotard studied in Paris, and in 1738 accompanied the marquis de Puisieux to Rome, where he became acquainted with two English noblemen, who took him with them to Constantinople. He remained there three years, and was employed to take portraits of some of the grand seignor's ladies. He assumed the Turkish habit and beard, which he retained at Paris on his return, and by that singularity attracted the public curiosity so as to make his fortune. He painted Lewis XV. and the royal family, and Madame Pompadour, who thought his pencil too faithful. Being invited to England, he appeared in the same costume, and was employed to paint the princess of Wales, and her family, with other persons of distinction. In his passage through Vienna he had taken the portraits of the emperor and empress; and at the Hague he took those of the stadtholder and his sister. Thus, partly from the influence of fashion, and partly from real merit, he rose to high professional eminence. He married a young wife, and (says Walpole) "sacrificed his beard to Hymen." His pictures bore a high price, especially his enamels, which he executed in a larger size than ever before attempted. He made engravings of his Turkish and Greek portraits, his own portrait, and some other works. He lived to an advanced age. This Liotard is called *John Stephen* by Mr. Walpole and in Pilkington's Dictionary, but *John Francis* in the Dict. Nouv. Hist. and in Senebier's Hist. Liter. de Geneva, which latter work mentions *John Stephen Listard* as an engraver. *Walpole's Anecd. of Painting. Nouv. Dict. Hist. Pilkington's Dict.*—A.

LIPENIUS, Martin, a German Lutheran divine, of whose personal history we have seen no other notice, than that he died in 1692, at the age of 62. He was the author of a work "On the Navigation of Solomon's Ships to Ophir," 4to. 1661; a curious treatise "On Christmas Boxes, or New-year's Gifts," 4to. 1670; and he published an immense compila-

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tion, entitled "Bibliothecæ Realis," in six vols. folio, 1675—1685; consisting of a view, but very incorrect, of all the subjects into which the different sciences are branched, with a catalogue of the names and works of the various authors who have treated concerning them. Two of these volumes are occupied by divines; two by philosophers; one by jurists; and one by physicians. A work of this nature, well executed, would be useful to young students. *Moreri. Nouv. Dict. Hist.*—M.

LIPMAN, a German rabbi in the 14th century, who published a treatise in Hebrew against the Christian religion, and the Sadducees, entitled, "Nizachon," or "Victory," 1399; in which the author's efforts very feebly corresponded with his vaunting title. Theodore Hackspan, professor of the Oriental languages at Altdorf, published it at Nuremberg, in 1644, in 4to., accompanied with a treatise of his own, "De Scriptorum Judaicorum in Theologia Usu vario et multiplici." Lipman afterward abridged his piece, and printed it in rabbinical verses. It was published at Altdorf, in 1681, by Christopher Wagenseil, with a long Confutation, in his collection, entitled, "Tela Ignea Satanæ." *Moreri. Nouv. Dict. Hist.* —M.

LIPPE-SHAUMBURG, William count, a very singular character, was the son of Albert Wolfgang count Lippe and Shaumburg, by a daughter of count Oynhausen. He was born in 1724 at London, where his parents then resided in consequence of a misunderstanding which prevailed between his father and grandfather. In 1735 he was sent to Geneva to complete his education, on which very little care had been bestowed; and in that city he studied, under the celebrated Calendrini, such parts of the mathematics as are connected with the military art. In 1740 he returned along with his brother, and, in the following year, they were both sent to the university of Leyden, from which they were removed sometime after, to Montpellier in France. At about the age of eighteen he conceived a strong desire to see England: he accordingly repaired thither, and obtained an ensign's commission in the first regiment of guards. In this situation he learned the manual exercise; and he used often to relate to his friends how he was once ordered under an arrest by the duke of Cumberland, for being absent from his post; a circumstance, he said, which first led him to that strictness of discipline which he afterwards observed. On the death of his elder brother George, in 1742, he returned to Buckebourg, the family residence in Germany; and next year accompanied his father, a lieutenant general in the Dutch service, during the campaign in the Netherlands, and was present as a volunteer at the battle of Dettingen, where he distinguished himself by his bravery and good conduct. In the year 1745 he joined the Austrian army in Italy, in which he served as a volunteer under field marshal Lobkowitz, and count Schulenburg; and on his return to Buckebourg at the end of the campaign, he was promoted, in consequence of his services, to be a colonel in the Austrian army; but this commission he declined. In 1746 he travelled through many of the German provinces; proceeded thence to Italy and Swisserland, and afterwards to England, for which he always retained a strong predilection. Having succeeded to his paternal dominions in 1748, he repaired to Berlin to return to his Prussian majesty the order of the Black Eagle, which had been conferred on his father. Here he formed an acquaintance with some of the most distinguished literary men of that city, and was elected a member of the Academy of Sciences, an honour which was conferred on him in 1764 by the Royal Society of Gottingen. Soon after, he undertook a new tour to Italy through Hungary, where he enlarged his knowledge of antiquities and improved his taste in the fine arts. He returned to Buckebourg in 1751, and next year raised from among his own subjects a regiment of grenadiers, and a corps of artillery, to which he added in 1753 another of carbineers, whose dress was very singular, being black turned up with red. The coats of the officers were also black trimmed with silver, and their vests and breeches yellow satin, which formed a curious contrast with the red lining of the coat. This corps, on account of their dress and accoutrements, were called by the French in the succeeding war, "les hommes de fer." In 1753 he was honoured by the king of Prussia with the order of the Black Eagle, and after this period began to apply with more diligence to military affairs; making a considerable addition to his forces; forming camps of exercise in different places; exhibiting sham fights, and improving his troops in discipline. In 1754 he established at Buckebourg a foundery, where he caused to be cast all those cannon which he afterwards employed in the seven years' war against the French. In the year 1756 he entered into a subsidiary treaty with Great Britain, by which he engaged to assist his Britannic majesty in the defence of his German states against the French; and to furnish for that purpose a regiment of infantry

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of a thousand men, a corps of three hundred artillery, and another of carbineers and chasseurs. Next year the Schaumburg troops joined the Hanoverians at Bielfeld; and the count, as an ally of his Britannic majesty, was appointed adjutant general of the allied army, a situation in which he served with great reputation till the end of the war. When the duke of Cumberland was defeated at Hastenbeck on the 26th of July that year, the count formed a resolution to defend his own territories to the last extremity, and to shut himself up in a fortress with the few troops he had left. This, however, being considered by the duke as of no avail to the common cause, he soon after proceeded to Hamburgh, and thence to a country seat which he had purchased, called Neuensteden, where he resided as long as the French troops were in possession of his territories. When the army opened the campaign in the spring of the year 1758, under the command of prince Ferdinand, he again repaired to his post; and was present at the battle of Minden, and also at that fought on the 10th of October the same year by lieutenant general Oberg at Lutterberg, where the French troops made every exertion to get possession of the count's person. After his troops had remained with the allied army a considerable time, he was ordered by an imperial mandate of the 28th of August 1758 to withdraw them, and to join the Austrian forces against the king of Prussia: but notwithstanding the threat held out of being placed under the ban of the empire, he absolutely refused to comply with this requisition; and though his territories were invaded by the French troops and treated as a conquered country, he continued faithful to the solemn engagements which he had entered into with England. In the year 1759 the count obtained the command of the whole artillery of the allied army, and on this occasion renewed the before-mentioned treaty with his Britannic majesty, engaging to furnish a greater number of troops. He had a considerable share in the battle fought on the 1st of August that year, in the neighbourhood of Todenhausen; and the success of the day was in a great measure owing to the excellent disposition which he made of the batteries, and the manner on which the artillery was served under his inspection. The same year the siege of Marpurg was successfully undertaken under the count's direction: he next accompanied the troops destined for the siege of Munster, which were much weaker than the garrison of the town; yet this attempt was crowned with so complete success under the command of the count, that the town capitulated on the 20th of September. In October 1760 he laid siege to Wesel, but the duke of Brunswick with a corps of the allied army being repulsed by the French, he was obliged to abandon his design: the manner, however, in which the count covered the retreat of the troops did him the greatest honour. A similar event attended his siege of Caffel in the following year. On his return home he formed an artificial island in the Steinheeder lake, which is a mile long and half a mile broad, and being surrounded by moraſſes, is without the reach of cannon. Here he afterwards constructed a fortress, an expensive work, on which he was employed five years, and which was considered by the ablest engineers as impregnable: each bastion is connected with another by means of heavy iron chains to prevent the access of boats, and it contains, besides the usual apartments, a chapel and a library furnished with the best books on engineering, a collection of models, another of natural curiosities, and lodgings for the officers, with a school for engineers, and an observatory. To this fortress the count gave the name of Wilhelmstein, and hither he often retired to inspect the education of the cadets, and to sleep in an apartment directly over the powder magazine. In the year 1761, when war broke out between Spain and Portugal, count Lippe was appointed by his Britannic majesty commander in chief of the British troops, sent to the assistance of the latter. He was afterwards entrusted with the command of both armies, and in the spring of 1762 proceeded by the way of England to Portugal. Soon after his arrival, the king ordered the sum of forty thousand crusadoes to be paid to him for his establishment; but the count, with his usual magnanimity, distributed one half of the money among the soldiers, by which means he gained the esteem of the whole army, and sent back the other half to the king, after deducting as much as was sufficient to pay for his uniform of field marshal. The king even offered him a pension of 3000l. sterling, but this likewise the count declined; and though his majesty repeated this offer after the count's return to Germany, and had actually deposited a part of the sum in the hands of a Dutch banker, he adhered to his first resolution. As soon as he had collected the Portuguese forces, he hastened to the frontiers, to oppose the progress of the Spanish army: at first the Portuguese consisted of no

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more than nine thousand men, which, with six thousand auxiliary troops from England under the command of general Burgoyne, made in all fifteen thousand; while the Spanish army, augmented by a considerable body of French, the whole under the command of count d'Aranda, amounted to 35000. Notwithstanding this disparity, the count conducted his operations with so much judgement and prudence as to save Portugal from the danger with which it was threatened by a powerful and ambitious neighbour. Being so much inferior in number, he did not think it proper to hazard an engagement, but retreated on the northern bank of the Tagus as far as Santarem, a fortress a few miles distant from Lisbon, where the whole of the Portuguese magazines were collected. Behind this town he intrenched himself with his little army, and having suffered the town to capitulate, he by these means preserved the magazines; but as he had still reason to apprehend that the Spaniards meant to surprise him in his camp, he caused bridges to be thrown over the river in the night previous to the meditated attack; ordered the English cavalry under generals Burgoyne and Lee to make a feigned assault on the Spanish camp during the night; and thus carried his troops over the river in perfect safety, in sight of the whole Spanish army. Great alarm was excited at Lisbon in consequence of the count's retreat, but he clearly foresaw that the Spaniards would not only be afraid to advance, but that on account of their magazines, which were situated higher up the Tagus, they would not be able even to maintain their position. This conjecture was soon after verified, as they speedily returned towards their own frontiers closely pursued by the count, who followed them on the other side of the river. In this situation the armies remained till the end of the campaign; and the Spaniards found, after great trouble and expence, that they had in reality effected nothing, while the count, by his skill and ability, had so much exhausted their strength and resources, that he was publicly called the deliverer of Portugal. Time was thus gained to collect new forces, to recruit the army, and to establish it in good order; and the Spaniards now saw with astonishment a body of troops inferior to them in numbers, yet equal if not superior in point of discipline and courage. The king of Portugal, Joseph I., who knew how to appreciate the count's talents, employed him not only in a military but in a civil capacity; and in consequence of his advice introduced many improvements into the political administration of the kingdom, and particularly into the department of the finances, which were in a most deranged condition. The count's principal object, however, was to establish the army on a respectable footing, and to inspire the soldiery with a more delicate sense of honour. By a particular article inserted in the regulations issued for the army, he forbade all service disgraceful to the character of an officer, and made such arrangements that the soldiers should regularly receive their pay, which before had been in arrear for months and years, and which at last had been paid only in part. As a proof into what disrespect the character of an officer had fallen in Portugal, and how necessary such measures were, the following is one of the anecdotes related by one of the count's biographers. Being one day at dinner with a Portuguese general, the count observed behind his chair a person in the uniform of his regiment with a napkin under his arm. This singular appearance having excited the count's curiosity, he rose from table, desired the person to sit down, and on enquiry found, to his great astonishment, that he was a major in the regiment, and at the same time the general's servant. To revive in the minds of the officers that sense of honour which seemed to be entirely lost, the count issued a public order that no stain on the character of an officer could be effaced but by a duel, an order which can be excused only by the plea of urgent necessity. By these and other judicious regulations, and by inviting into the kingdom foreign officers, particularly French and Germans, with the promise of double pay, the count brought about an entire reform in the military system of Portugal, which was attended with the most beneficial consequences. The war which he carried on with Spain was merely of the defensive kind, but he effected more by it than could be done by a contrary system, as he threw so many obstacles in the way of the enemy that their plans were rendered entirely fruitless. In the year 1763, before he left Portugal, he established a school of artillery, and constructed on a rocky mountain at Elvas, in the province of Alentejo, on the Spanish frontier, a very strong fortress, which in commemoration of his name was called Fort Lippe. When peace was concluded towards the end of that year, the count returned to Germany, honoured with various valuable presents from the kings of Portugal and England, in testimony of their esteem and approbation. On his return to Germany he employed his

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leisure time in the study of the military art, examining its rules and principles, establishing new ones, and planning the best and simplest means of putting them in practice. At the same time he made various experiments with his troops, accustomed them to go through his different manœuvres, and used every effort to bring them to as high a state of discipline as possible. That the result of his experience and observations might be preserved, he wrote a particular treatise on the art of defensive war in six small volumes; the first part of which comprehends a new system of tactics, the second treats of artillery, and the third is devoted to fortification. This work possesses considerable merit, but only ten copies of it were printed. In his defensive system the count recommends slow firing of the infantry as the most effectual, and says, the soldiers should be accustomed to shoot at a target or other fixed object. He also recommends pikes to prevent the ranks from being broken by the cavalry, and he is a strong advocate for light artillery to be carried on horseback; from which it plainly appears that the idea of horse artillery, found to be of so much utility by the French, did not originate with them. The infantry, he says, should be formed very deep; and in consequence of this maxim, he generally drew up his soldiers, if on level ground, when not numerous, and when they had to act against cavalry, in the form of a square. Four of these squares he arranged in such a manner as to represent a cross, and in the centre he placed his cannon. These four squares, which he called the Buckebourg cross, could act either separately or united, and on various occasions this disposition was attended with the best effects. In the year 1765, the count united himself in marriage with Mary Barbara Eleonora, youngest daughter of Frederic Charles Augustus, count Lippe-Bisterfeld, an accomplished and beautiful lady, by whom he had one daughter, who died in 1774. Two years after his marriage he accepted an invitation from the king of Portugal to revisit that country. On his arrival he was received with the most grateful marks of esteem, and he now had the satisfaction of completing the reform which he had begun in the Portuguese army. In the following spring he returned to Germany, and soon after had the honour of a visit from Frederic II. of Prussia at Hagenburg. The remainder of the life of this remarkable man was employed in promoting the prosperity of his states, and the happiness of his subjects. He exerted himself in particular to encourage agriculture, by distributing premiums to those who displayed the greatest industry in the improvement of their land: he endeavoured also by every means in his power to prevent poverty among them; and, to relieve the wants of those who by unavoidable misfortunes might be reduced to a state of indigence, he set apart after the death of his consort a capital of 20,000 rix-dollars. The shock which he received by the death of his lady, who expired in the month of June 1776, in the thirty-second year of her age, deprived him of all taste for society; and he retired to indulge his grief to a country-seat built on the summit of a solitary mountain, which commanded an extensive prospect over the surrounding country. But he did not long survive her. The cares and fatigue of a military life, with the hardships to which he had been exposed during his travels through various parts of Europe, had so much impaired his constitution that he fell into a consumptive disorder, which put a period to his existence in the month of September 1777, in the fifty-fourth year of his age. Count Schaumbourg-Lippe, in whom the family became extinct, was tall, and had something in his appearance which at first sight created disgust, and obscured the brilliant qualities of his mind. Dr. Zimmerman says, that when he commanded the Portuguese army, the Spanish officers, while reconnoitring the enemy through their telescopes, were so struck by the singularity of his person and manners, that they exclaimed, "Are the Portuguese commanded by Don Quixote?" "His heroic countenance," adds he, "his tall meagre figure, and above all the extraordinary length of his visage, might indeed bring back to recollection the knight of La Mancha, for it is certain that at a distance he made a most romantic appearance, but a closer view of him excited a very different idea. The fire and animation of his features announced the elevation, sagacity, penetration, kindness, virtue, and serenity of his soul. Sublime thoughts and heroic sentiments were as familiar and natural to his mind as they were to the noblest characters of Greece and Rome. He was much attached to the English, and seemed fond of contending with them in every thing. He once laid a wager that he would ride a horse from London to Edinburgh backwards, that is, with the horse's head turned towards the latter, and his own face towards the former; and in this manner he actually rode through several counties of England. He not only traversed the greater part of the kingdom on foot, but travelled in company with a German prince through several of the counties in the character of a beggar. Being once informed that a part of

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the current of the Danube above Ratisbon was so strong and rapid that no one had ever dared to swim across it, he made the attempt, and swam so far that it was with difficulty he saved his life. When the count had the command of the artillery in the army of prince Ferdinand against the French, he one day invited several Hanoverian officers to dine with him in his tent. When the officers were in high spirits and full of gaiety, several cannon shot flew about the tent in various directions, one of which having carried away the top of the tent, the officers suddenly rose from their chairs, crying out that the French were certainly making an attack. "No," said the count, "be under no uneasiness; I was desirous to convince you how well I can rely on the officers of my artillery, for I ordered them to fire at the pinnacle of the tent, and you see that they have executed my orders with punctuality." In his retirement the count amused himself with the arts and sciences, but his favourite studies were philosophy and ancient history. He possessed an extensive knowledge in every department of literature, and by his travels in foreign countries had become familiarly acquainted with the French, English, Italian, and Portuguese languages. He was an excellent draftsman, as well as a great connoisseur in painting, and had a valuable collection of pictures by the best masters. He performed in a superior manner on the pianoforte, and sometimes directed the concerts which were given in the evening at his residence. He was remarkably fond of all bodily exercises, such as riding and leaping; he was also an expert fencer, and understood so well the pugilistic art, that he is said to have once given a specimen of his skill this way, in the streets of London. *Leben Des regirenden Grafen Wilhelm Zu Shaumburg-Lippe und Sternberg. Zimmerman on Solitude.*—J.

LIPPI, Filippo, *the Elder*, an early Italian painter, was born at Florence about 1421. He entered young into a convent of Carmelites, where, happening to see Masaccio at work on a picture in the chapel, he was inspired with a passion for that art, and became a disciple of the artist. He adopted the style of his master, and made a great progress, which was interrupted for a time by an accident. This was, his being taken by a Barbary corsair while amusing himself on board of a felucca near the shore, and carried into captivity. He suffered great hardships, till having one day sketched the figure of his master with charcoal on a wall, it pleased him so well, that after making Lippi paint a few portraits for him, he gave him his liberty. Our artist came thence to Naples, where he was employed by king Alphonso. Returning to his native city, he obtained the good graces of the great Cosmo de' Medici, for whom he executed many pieces. Lippi, on leaving his convent, discarded all the austerity of the cloyster, and abandoned himself to a dissolute life. As he frequently left his work in pursuit of amorous adventures, Cosmo once locked him up in an apartment of his palace till he should have finished a particular piece; but the painter, after an imprisonment of two or three days, grew impatient, and cutting his sheets, let himself down from a window at the hazard of his life. Being engaged to paint a picture of the Virgin Mary for the convent of Prato, a beautiful young nun sat to him as a model, which opportunity he used in persuading her to elope with him, and a son was the fruit of this connexion. His death at Spoleto, in 1469, is attributed to poison given him by a jealous husband. Lorenzo de' Medici raised a marble monument over his tomb, with an inscription in verse by Angelo Poliziano. Lippi painted in fresco (oil painting not being then discovered) in a bold and grand style, with broad and varied draperies, and a good tone of colouring; and may be reckoned a considerable improver of his art. He left several distinguished works in the palaces and churches of Florence and other places.

Filippo Lippi, *the Younger*, son of the former, was an able artist, and particularly excelled in painting architectural ornaments. *De Piles. Roscoe's Lorenzo de' Medici.*—A.

LIPPI, Lorenzo, a painter and poet, was born at Florence in 1606. His master in painting was Roselli, and he produced several pieces in history by which he acquired great reputation. He was patronised at the court of Inspruck, where he made portraits of many of the nobility. It is, however, chiefly as a poet that his name has descended to posterity. He was the author of a burlesque poem, entitled "Malmantile Racquistato," first printed at Finaro in 1676, under the author's name anagrammatised into Persone Zipoli. Though much esteemed in Italy, it cannot be read with pleasure by one not acquainted with the proverbial sayings and cant phrases of the Florentines. Several commentators have thought it worthy of their elucidation, of whom the latest were Biscioni and Salvini in the Florence edition of 1730. Lorenzo Lippi died in 1664. *Moreri. Tiraboschi. Pilkington's Dict.*—A.

LIPPOMAN, Lewis, a learned Italian prelate in the sixteenth century, was descended

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from a noble Venetian family, and was born in the capital, but in what year is not known. Being destined to the church, he pursued his studies with such diligence and success, that he was considered to be one of the ablest divines of his time. He was also distinguished by his capacity for business, and was employed in several embassies of importance, to Portugal and other countries. He was one of the divines who attended the council of Trent, where he acquired considerable reputation by the figure which he made in the discussions of that assembly. Upon the interruption of the council, he was sent papal nuncio into Germany in 1548; and two years afterwards was recalled by pope Julius III., who fixed upon him for one of the three presidents of the council of Trent. In 1556, pope Paul IV. sent him nuncio into Poland, and made him his secretary. M. de Thou bestows a high encomium upon him, by observing, that he was equally illustrious for the purity of his principles, and the innocence of his life. By zealous Catholics he might be thought entitled to such a commendation; but his claim to it would have been opposed by the Jews, and the Protestants of Poland, whom he prosecuted with inhuman and unrelenting severity, during his mission in that country. At different periods, the dates of which we have not met with, he was successively promoted to the bishoprics of Modon, Verona, and Bergamo. The various employments in which he was engaged, however, did not prevent him from prosecuting his literary studies, and publishing various learned and laborious treatises. He died in 1559, with the reputation of being well skilled in the learned languages, ecclesiastical history, divinity, and particularly in an acquaintance with the scriptures, and the fathers. He published, "Catenas" of the Greek and Latin fathers, upon "Genesis," "Exodus," and "the ten first Psalms," which appeared in three vols. folio, in 1546, 1550, and 1584. He also made himself famous by a new collection of "the Lives of the Saints," in eight vols. folio, which are laborious and minute, rather than critical and judicious; seven volumes of which were published by himself, from 1551 to 1558, and the eighth after his death in 1560, by his nephew, Jerome Lippoman. For the titles of his other productions we refer to *Dupin. Moreri. Nouv. Dict. Hist.*—M.

LIPSE, (Lipsius,) Justus, a very eminent philologist and critic, was born in 1547 at Isch, a village near Brussels, where his father, one of the principal inhabitants of that city, had a country-house. He gave very early displays of his disposition for literature, which was cultivated to advantage at the Jesuits' school in Cologne, whither he was sent at the age of twelve. Well furnished with classical learning, he went to the university of Louvain, where he engaged in the study of the civil law, still, however, retaining a predilection for the belles lettres. He published the first fruits of his studies in this last department under the title of "Variarum Lectionum Libri Tres," dedicated to the cardinal Granvelle, who patronised him, and received him into his house at Rome, where he arrived in 1567. Lipsius spent two years with the cardinal in quality of his Latin secretary; and employed the opportunity this situation afforded him in collating manuscripts in the Vatican and other libraries, inspecting the antiquities of Rome, and cultivating an acquaintance with the eminent scholars then residing in that metropolis. On his return to Louvain, he passed some time in youthful gaieties; but becoming sensible of the danger of dissipated habits, he resolved to quit the scene, and visit Vienna. He there was well received by Busbequius and some other learned men, and was pressed to take up his residence in that city; but wishing to return to his native country, he proceeded through Germany with that intention. The Low-countries, however, were now the seat of war, and he learned that his own patrimony was laid waste by the troops. He therefore, in 1572, accepted the professorship of history at Jena, though a Lutheran university; nor does he seem to have scrupled, during the greatest part of his life, complying with the established religion of the country in which he resided. Quitting Jena in 1574, he went to Cologne, where he married a widow, by whom he never had any children. At that city he wrote his "Antiquæ Lectiones," consisting chiefly of emendations of Plautus; and began his notes upon Tacitus. After residing for a time at his native seat of Isch, he was driven thence by the civil wars, and took shelter at Louvain, where, in 1576, he was created a doctor of laws, and gave public lectures on the laws of the Decemvirs. The disturbances of the time induced him to make a further retreat, and he accepted the chair of history at Leyden, and thus again changed his external religion from Roman-catholic to Calvinist. The thirteen years which he spent at this university were the prime of his life, and were distinguished by the publication of those works by which he acquired most reputation. These were upon various topics, critical, historical, and philosophical,

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written with much vigour of style and depth of erudition. His commentaries upon Tacitus were particularly applauded by the learned. Two works which he wrote, however, brought a serious imputation upon his principles, and have left an indelible stain on his memory. These were his "Politicorum Libri vi." and his treatise "De una Religione." In them he maintains openly the maxim that no state ought to permit a plurality of religions, but ought to exercise the utmost severity against all who separate from the established church. In the first work he has this sanguinary sentence: "Clementiæ non hic locus; ure, seca, ut membrorum potius aliquod quam totum corpus corrumpatur." When he was afterwards urged with the cruelty of thus recommending fire and sword, he pretended that the words *ure, seca*, were only used metaphorically, in allusion to surgery: they were, however, literally applicable to the practice of persecutors, and he persisted in justifying a very effectual degree of rigour. This doctrine could not but appear highly offensive in a country which had lately undergone the greatest calamities in throwing off the yoke of a persecuting church, and had adopted tolerant principles. He was warmly attacked in controversy; and although the university, proud of possessing so eminent a scholar, gave him more countenance than might have been expected, yet he thought he saw a storm arising, and privately withdrew to Flanders. There he made an abjuration of the protestant religion, and returned to the church in which he had been educated, and to which he affirmed he had always secretly adhered. He settled again at Louvain, where he taught the belles lettres with undiminished reputation. His intolerant maxims were not likely to injure him in the opinion of papists; and he received liberal proposals from various sovereigns and other persons of distinction to reside under their protection. He, however, chose to continue at Louvain, where he wrote many other works of different degrees of merit. It is admitted that in his later writings his style is much deteriorated by the habit or affectation of a sententious brevity, which he contracted from the imitation of Tacitus, and particularly of Seneca, who was his favourite philosopher. Though he did not live to an advanced age, he gave marks of an enfeebled judgment; and especially afforded his enemies a triumph, by the weak superstition he displayed in his two pieces entitled "Diva Virgo Hallensis," and "Diva Sichemiensis, sive Aspricollis." These were relations of the wonders and miracles performed at the shrines of two images of the Virgin Mary, in which the learned devotee adopted every puerile and absurd tale that he found current among the vulgar. If, as is supposed, the Jesuits put him upon writing these legends in order to give proof of the sincerity of his religious profession, they consulted very ill the reputation both of Lipsius and his religion. That the man was really become a weak bigot, appeared further from his dedicating a silver pen to the Virgin of Hall in a copy of verses filled with his own praises, and in his bequest to her of his furred gown. Lipsius died at Louvain, in 1606, in his fifty-ninth year.

Notwithstanding his errors and weaknesses, he left behind him a name much revered in the republic of letters, and his eulogy was made by many of the most eminent writers of his time. His works have been collected in six volumes folio, divided, according to their subjects, into sacred history, Roman and foreign history, political and ethical discussions, apologies, epistles, &c. He is said by Scaliger to have had no more Greek literature than sufficed for his private use. Of Latin authors, he commented upon Plautus, Tacitus, Valerius Maximus, Velleius Paterculus, Seneca the tragedian and the philosopher. He had an extraordinary veneration for every thing Roman, and wrote several pieces to illustrate the history and antiquities of Rome, in which he carries the magnitude of the city beyond all reasonable bounds. He was an admirer of the stoical philosophy, and composed a manual of it. Muretus, Faber, and others, have represented him as a great plagiarist. His personal appearance was mean, and his conversation by no means striking; so that those strangers who were led by his reputation to pay him a visit were generally disappointed. *Moreri. Bayle.* —A.

LISLE, Claude de, a celebrated French historiographer in the seventeenth and early part of the eighteenth century, was born at Vaucouliers, in the diocese of Toul in Lorrain, in the year 1644. He was educated by the Jesuits at Pont-a-Mousson; and at the age of seventeen took his degrees in law, and was admitted an advocate. But soon conceiving a dislike to that profession, he renounced the study of jurisprudence, and devoted himself entirely to that of history and geography. For the sake of enjoying the best advantages for improvement in these branches of learning, he removed to Paris, where he applied to them with the closest assiduity, and regularly at-

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tended the instructions of the most distinguished professors. At length he commenced private lecturer on history and geography, and acquired such high reputation in this profession, that he could boast of having been master to the principal nobility at the French court. Among others, the duke of Orleans, afterwards regent of the kingdom, was several years under his instructions, and always entertained a high regard for him, of which he gave him repeated proofs. De Lisle died at Paris, in 1720, in the seventy-sixth year of his age. He was the author of "An historical Account of the Kingdom of Siam," 1684, 12mo.; "A genealogical and historical Atlas, on engraved Plates," chiefly the labour of the two last years of his life, of which a part was published in 1718; several "Letters" on geographical subjects, printed in the "Journal des Savans," particularly for the year 1700; and "An Abridgement of universal History, from the Creation of the World to 1714," in seven volumes 12mo. compiled from the author's historical lectures to his private pupils, and public lectures, delivered during several years in the parish of St. Sulpice, under the name of "Conferences" on sacred and profane history, particularly on ancient history as connected with the establishment of the Christian religion, for the benefit of young academics. This work was published after the author's death, in 1731, and is represented to be superficial and uninteresting, though in some respects not devoid of merit, which secured to it a temporary celebrity. De Lisle was also the author of "An Introduction to Geography, with a Treatise on the Sphere," published in 1746, in two volumes 12mo. in the name of his eldest son, the subject of the next article. *Moreri. Nouv. Dict. Hist.*—M.

LISLE, WILLIAM DE, a very learned French geographer, was the son of the preceding, and born at Paris, in the year 1675. He discovered his genius for geographical studies when he was only nine years of age, at which early period he began to design maps, and soon made a rapid progress in that art. By his studious enquiries, and scientific skill, he brought it to a degree of perfection which eclipsed the glory of his most famous predecessors, and will hand down his name to posterity with distinguished honour. With laudable pride he would often acknowledge, that if he possessed any merit, he was indebted for it to the instructions, the counsel, and the advice of his father, who took upon himself the direction of his first studies, and shewed how he might learn to excel. Towards the close of the year 1669, he first offered himself a candidate for public favour, by publishing a map of the world, maps of Europe, Asia, Africa, and America, a map of Italy, one of ancient Africa, immediately after the destruction of Carthage, and two globes, one celestial, the other terrestrial. These performances were received with universal applause, and by their vast improvements on the labours of preceding geographers, established his claim to unrivalled excellence. Afterwards he gave a new edition of his maps of the world, and of its four quarters, rendered still more perfect. These were succeeded by various other productions in the same department of science, which have contributed, equally with the former, to perpetuate the author's fame. In the year 1702, a proper tribute of respect was paid to his merits, by giving him a place in the Academy of Sciences. In 1718, he was appointed first geographer to the king, and censor royal, with a pension. He had also the honour of being appointed geographical tutor to the young king Lewis XV., for whose use he drew up several works; and in particular, a general map of the world, and another of the famous retreat of the ten thousand. He also drew up "A Treatise on the Course of all known Rivers," valuable for research, and for correctness. So high was the reputation which De Lisle had now acquired, that scarcely any book of history or travels was published, which the authors were not desirous of embellishing with his maps. And this reputation was not confined to France, but extended throughout Europe. Hence many sovereign princes endeavoured to tempt him to enter into their service; but without success. The czar Peter the Great, when he was at Paris on his travels, took an opportunity of visiting him in a familiar manner, to communicate to him some remarks upon Muscovy; "but more especially," says Fontenelle, "to learn from him, better than he could any where else, the extent and situation of his own dominions." It was De Lisle's design to have published "An Introduction to Geography," in which he meant to explain the reasons of the variations introduced into his maps, from those of preceding geographers; and he was also employed on a map of Malta, for the abbé Vertot's history: but he was prevented from finishing these projected works, by a stroke of apoplexy in 1726, when he was only in the fifty-first year of his age. There

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are several papers by him in the "Memoirs of the Academy of Sciences;" and a list of his productions may be seen in Freret's Eulogium on him in the "Mercure" for the month of March, 1726, of which an extract is inserted in the second volume of father Niceron's "Memoires." *Moreri. Nouv. Dict. Hist.*—M.

LISLE, Lewis de, surnamed *de la Croyere*, the third son of *Claude*, was distinguished by his proficiency in astronomical studies, which recommended him to a seat in the Academy of Sciences. Though he left no works behind him, excepting what he may have contributed to the "Memoires" of the Paris and Petersburgh academies, he deserves to be noticed among those who have rendered service to the interests of science, on account of the hazardous journeys and voyages which he undertook to promote them. In the year 1726, he went to Russia with his brother Joseph-Nicholas, the subject of the next article, who was appointed astronomer to the Academy of Sciences at Petersburgh. From that capital Lewis De Lisle made scientific excursions, beyond the utmost boundaries of the immense Russian empire. He took several journeys to the coasts of the Icy Sea, to Lapland, and the government of Archangel, to determine the situation of the principal places by astronomical observations. For the same purpose, by order of the court of Russia, he afterwards traversed a great part of Siberia, in company with M. M. Muller and Gmelin, professors of the Petersburgh academy. Having quitted his companions in that country, he proceeded alone to Kamtchatka, where, in 1741, he embarked on board the vessel commanded by the Russian captain Alexis Tchirikow, who proceeded with captain Beering, to examine the unknown northern coasts of America, and the seas between them and the Asiatic continent. But he survived this voyage a very short time, dying in the same year, after his return to the port of Avatskha, where he commenced the voyage. *Moreri.*—M.

LISLE, Joseph-Nicholas de, a very able astronomer and geographer, was brother of the preceding, and born at Paris in the year 1688. After having been instructed in grammar-learning by his father, he attended lectures in the Mazarine-college, where he went through his rhetorical exercises in 1706. The total eclipse of the sun which took place on the twelfth of March in that year, having occasioned the discovery of his genius for mathematical pursuits, he was placed under a proper tutor, with whom he studied the elements of geometry, fortification, and mechanics. But while pursuing these subjects of study and curiosity, he felt an irresistible inclination for the science of astronomy. Even before he had seen any astronomical treatise, he had committed to paper his reflexions on the apparent diameters of the sun, the length of which he perceived to vary; on the excentricity of its orbit, which he thought to be the cause of that variation; on the method of measuring eclipses; and on the intersections of horary circles which constitute a dial. He would also have employed himself in drawing up a treatise on gnomonics, had he not been informed that the method, of which he imagined he was the first inventor, was what had been followed by all authors on the subject. This genius for invention, combination, and calculation, inspired our young mathematician with a taste for research, which enabled him to advance rapidly in his acquaintance with astronomical science, and easily to become master of the gnomonics of M. de la Hire, which most beginners find so difficult.

In the year 1707, M. de Lisle was offered the place of an engineer at Martinico. This offer proved the occasion of his learning the art of drawing, the knowledge of which afterwards proved highly useful in his geographical labours, by enabling him to make himself maps designed with as much neatness as correctness. Of this art, likewise, he knew how to avail himself in his astronomical studies, so as to draw figures with the utmost precision, better adapted to abridge calculations and to simplify the working of problems, than any which had before appeared. His master, having been a voyage to the South Sea, drew up an account of it, accompanied with views, drawings of animals, and other natural productions. This account, which he lent to M. de Lisle's father, immediately excited in the son a taste for natural history, and he began to make collections of insects, to observe their metamorphoses, and to sketch their varieties; till, reflecting on the immense collection of Aldrovandus and other naturalists, he became sensible that the pursuit of so extensive a study was irreconcileable with the close attention requisite for the prosecution of his favourite science, and he relinquished it accordingly. In the year 1708, he had already begun to engage in astronomical calcutions with M. Lieutaud, and to frequent the observatory of M. Cassini, the younger, who was then employed on his tables of the sun and moon. These he communicated to M. de

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Lisle, with liberty to take a copy of them, in October 1709. Among the papers of the latter, are letters which M. Cassini and M. Maraldi wrote to him about this time, bearing honourable testimony that, at the early age of twenty-one, he was deemed worthy of the correspondence of some of the first astronomers of Europe. In 1709, he obtained leave to occupy the cupola of the Luxemburg palace facing the street de Tournon; and since he was now in possession of an observatory, he flattered himself with the hope that he should be able to construct the necessary instruments by his own ingenuity. He succeeded so far as to make a wooden quadrant, which he divided with great care, and found to answer his purpose in his early observations. At the same time he calculated, for M. Cassini, a table of the right ascensions and declinations in degrees, minutes, and seconds, adapted to all the degrees of longitude and latitude of the planets, and the obliquity of the ecliptic; which M. Cassini made use of in predicting the occultations of the stars by the moon, in the "Connoissance des Temps."

In the year 1710, M. Cassini having communicated to our young astronomer his method of representing an eclipse of the sun, by the projection of a terrestrial parallel on a plane; M. de Lisle immediately conceived an idea of rendering it applicable to every part of the earth, by means of a globe, mounted and prepared for that purpose. The astronomers, to whom he gave some intimation of his project, considered it to be impracticable; but when his machine was completed, they bestowed high applause on his invention; and M. Cassini, who was then blind, by examining it with his hands, fully comprehended its utility. The model, in relief, was deposited in the royal observatory. The first remarkable observation of M. de Lisle, was that of the moon, on the twenty-third of January 1712; after which his labours were for some time interrupted by ill health. The circumstances of his father's numerous family made it now necessary that he should endeavour to procure for himself the means of support. And in doing so, he found himself obliged to render his astronomical skill subservient to the reveries of judicial astrology. At that time the count de Boulainvilliers was famous at court for his horoscopes and astrological predictions; and he engaged young De Lisle to employ himself on calculations relative to these predictions. For these services our astronomer was remunerated by pecuniary presents from the regent, marshal de Noailles, and other courtiers; and he had also the grant of a pension of six hundred livres, in the year 1715. It was on this occasion that he calculated tables of the moon according to the theory of Newton, before Halley had communicated to him those which he printed in 1719, or Flamsteed had given the tables which M. Lemonnier printed in 1746. In the year 1714, M. de Lisle had the honour of being elected to a seat in the Academy of Sciences, which gave new energy to his exertions; and the memoirs of this body were in a short time enriched with his valuable reflexions and dissertations. Being deprived of his observatory at the Luxemburg during the following year, he continued his observations at the hotel de Taranne, and afterwards at the royal observatory during the absence of the astronomers, who were engaged in prolonging the meridian of Paris towards the north. The necessity that he was under of frequently changing his observatory and his instruments, was no little obstacle to the progress of a young observer; and it was not before the year 1721 that he was able to procure a quadrant of forty-three inches radius, with which he afterwards made a great number of observations. Among the memoirs of the Academy of Sciences for the year 1715, may be found his observations on the atmosphere of the moon, and on the luminous rings visible during eclipses. In the year 1713, he had observed the spots in the sun with great care, and was led to form the idea of a theory to determine their motions, and by that means to calculate the sun's rotation on his axis. In the year 1720, he delivered in a proposal to the academy for ascertaining in France the figure of the earth; and some years afterwards his designs relative to that object were carried into execution. In 1723, he gave in a curious memoir on the transits of Mercury, in which he proposed a new method for calculating them, for observing them, and drawing conclusions from them. He was the first who observed that, in order to calculate the transits of Mercury and Venus over the sun, it is not necessary to have their geocentric longitudes, that is, their longitudes as seen from the earth, but that it is sufficient to calculate their longitudes as seen from the sun. He also proposed the use of the quadrant in observing these transits, which is in various respects better adapted to the purpose than any other instrument; and in this he has been followed by the most able astronomers.

In the year 1724, M. de Lisle paid a visit to

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England, where he was honoured with the acquaintance and esteem of Newton and Halley. The first made him a present of his portrait; and the second gave him a copy of his astronomical tables, which he had printed in the year 1719, but which were not published before the year 1749. In this country, he was admitted a fellow of the Royal Society; and before his death he held a similar connexion with all the great scientific academies in Europe. The year 1726 presents us with one of the most remarkable events in M. de Lisle's life, his transplantation from his native country into Russia. So long ago as the year 1721, he had received a letter from M. Blumentrost, containing an invitation from the czar Peter the Great, to go to Petersburg, and fill the post of astronomer in the Imperial Academy of Sciences. Four years he deliberated on this offer, when the death of that monarch seemed to terminate all negociation for his removal to the north. But the empress Catherine, who succeeded to the throne of Russia after the death of Peter, and was determined to carry on his plans for the civilization of his barbarous countrymen, did not forget that on his dying bed he strongly advised her to invite learned foreigners into the country, and to protect them. Accordingly, she renewed the invitation of that monarch to M. de Lisle, with the promise of a considerable pension. At length he determined to accept of the invitation; and having received the king's licence for himself, his brother Lewis, and M. Vignon, who were to assist him in his labours, he set out with his companions for Petersburg in the year 1726. During the progress of his journey, his zeal for the improvement of science induced him to make a short stay at Rodestein in Thuringia, at Berlin, and at Dorpt in Livonia; at each of which places he made the observations necessary for determining their longitudes and latitudes. On his arrival at Petersburgh in the month of October, he was established in the house of the observatory built by Peter the Great, which he occupied nearly twenty-one years, spent in incessant labours for the improvement of astronomy and geography. This observatory was spacious and commodious; but it was deficient in many necessary instruments for such an institution, which he endeavoured, without success, to obtain. He was obliged, therefore, to enter on his labours under great disadvantages, owing to the imperfection of his apparatus, which he endeavoured to remedy as much as possible by the instruments which he brought from France, and such others as by degrees he was permitted to construct. M. de Lisle's first series of observations were employed in ascertaining the longitude and latitude of Petersburg, and the refractions in that northern region. Afterwards he devoted several years to an assiduous observation of the meridional height of all the planets, and of the fixed stars of the three first magnitudes; calculated to determine the positions of all these stars, with their annual variations, and to establish a variety of points necessary to illustrate the theory of the planets, and particularly that of the moon. To these were added, an immense number of observations out of the meridian; eclipses of the sun and moon; occultations of the planets and of the fixed stars by the moon; and their approximations and conjunctions, which he noticed with the utmost possible exactness. He, likewise, from the astronomical and physical observations made by his brother in his expedition to Siberia, calculated the longitudes of a vast variety of places, which he compared with those of the Jesuits in China, whom he engaged to make observations correspondent to those of his brother. But these observations, so useful to the geography of that part of Asia, remain yet in MS. excepting a few, published in the first volume of the "Memoirs of M. de Lisle," and in the "Memoirs of the Academy of Petersburg."

The celebrated expeditions of the French academicians to determine the figure of the earth, having given to this question a new interest, M. de Lisle made an effort to contribute towards its decision, and to measure a degree of the earth at Petersburg. His design he communicated to the academy, and printed an account of it in the Russian language, in the year 1737. He proceeded so far as to measure a grand base, on the ice, and to form some triangles; but the difficulties which he met with in procuring the necessary instruments and assistants, obliged him to relinquish this undertaking. As in the year 1740 a transit of Mercury over the sun was expected which would not be visible in Europe, the zeal of M. de Lisle in the cause of science determined him to encounter the hardships and dangers attending a visit to distant Asiatic regions, that he might have an opportunity of observing it. With this design he quitted Petersburg in the month of February, and after undergoing immense fatigue, penetrated over the snow and ice into the desarts of Siberia. His first observations in this terrible climate were on the in-

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tenseness of the cold, which was greater than had ever be n pointed out by a thermometer, or than it was conceived possible for human nature to sustain. A memoir of M. de Lisle on this subject is inserted in the volume of the French academy for 1749. But when the time for observing the transit arrived, after all his fatigues and sufferings, his philosophy was put to the severest trial by the cloudiness of the day, which totally frustrated the design of his journey. To indemnify himself as far as was possible for this grievous mortification, he employed his time in making geographical and physical observations, and in drawing up a description of the country, which is inserted in the eighteenth volume of Querlon's "History of Travels," &c. Geography was indeed one of the grand objects of his labours, and was particularly recommended to him by M. de Maurepas, when he consented to his departure from France. Accordingly, during the first months of his settlement at Petersburg, he formed a plan for making a general map of Russia, and procured the establishment of a board of geography. He then obtained particular maps of the provinces of this vast empire, with the names and accompanying observations translated into French; and as he became soon dissatisfied with the slowness of the interpreters assigned him, he learned to read them in the Russian language, and to translate them himself. He particularly required that astronomical observations should be made in the most distant parts of the empire. For this purpose his brother Lewis was commissioned in 1737, to commence such observations in the government of Archangel, and to proceed as far as Kola; on which expedition he spent nearly three years. But in his geographical, as well as astronomical department, M. de Lisle met with numerous obstacles and discouragements which greatly impeded his progress; and he was reduced to no small difficulties, by the delays of the payments of the academy, and the arrears of his pension. Besides the labours of his brother, M. de Lisle was furnished with the communications of thirty young Russians, who were particularly instructed by two able English professors in the art of surveying and drawing maps, and sent to the different provinces of the empire for that purpose. These maps were delivered to M. de Lisle, who personally examined these young Geodesists, as Lalande calls them, on their return to Petersburg, asking from them particulars of the countries which they had respectively surveyed, to the minutest detail, without omitting the smallest village or the smallest stream; that he might thus supply as far as possible what their want of science and proper instruments prevented them from performing, and unite their scattered members in one regular whole. He also obtained an order from the cabinet of the empress Catherine to M. de Kyrilow, first secretary of the senate, to furnish him with all the maps and memoirs which were sent to that body; and he received geographical communications from M. Latischow, the successor of M. Kyrilow, and from several persons connected with the admiralty, the college of war, and the department of engineers. At length, he was able to announce to the academy that he had completed his plan for a Russian atlas, and proposed to publish it; but that undertaking was procrastinated till after his return to France, when the work made its appearance in twenty-one maps, at first in the Russian language, and afterwards in Latin. On a subsequent comparison of these maps with the sketches which he had himself made at Petersburg, M. de Lisle found them to differ so materially from his collections, that he formed a design of engraving them anew at Paris, more correctly, in a better taste, and on a larger scale, accompanied with exact descriptions of the countries, and an account of the authorities on which they were founded. His labours for this purpose form a part of the MSS. which he left behind him, and which were deposited in the king's library.

Intimately connected with astronomy are meteorological observations; and these M. de Lisle regularly made during forty years, with incredible exactness. The thermometers which he used for this purpose, till the year 1731, were those of Reaumur, which are the most perfect of the spirit kind, though not without their inconveniences. Those he at that time corrected, in a considerable degree, by making them of mercury, on the same principle. In his thermometer, the point at which the graduation commences, is that to which the mercury is raised by the heat of boiling water; and, contrary to the common order, the several degrees are marked from this point downwards, the numbers increasing as the heat decreases, and the freezing point being at 150. We have already observed, that while M. de Lisle was discharging the duties of his appointment with the greatest zeal and diligence, he met with many obstacles and discouragements, which, after he had been seven years in Russia, increased rather than diminished. The necessary

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assistants in making his observations were gradually withdrawn; the instruments which had been promised were not procured; the sums requisite for defraying the expences of the observatory were withheld; and the arrears of his pension were suffered to accumulate. These circumstances made him disgusted with his situation, and, in the year 1734, he wrote to M. Blumentrost, and to M. de Keyserling, president of the academy, for permission to return to France, and the payment of his arrears; but he could not obtain either the one or the other. After the revolution in 1742, which placed the empress Elizabeth on the throne, the funds for the observatory were again withheld, and divisions arose in the academy, where a spirit of hostility was displayed against M. de Lisle. By M. Schumakez, the librarian, a formal memorial was presented to the directing senate, accusing M. de Lisle of no longer assisting at the academy, nor communicating his own observations and those of his brother, as he ought to do, while he sent them to foreign countries. It also charged him with raising obstacles to the publication of the general map of Russia. M. de Lisle found no difficulty in justifying himself against these accusations. As to the complaint of his sending his observations abroad, he shewed that by the terms of the contract under which he came to Petersburg, he was empowered to transmit them to the academy of Paris, without the least hindrance. He also offered to produce the originals, properly arranged and ready for publication, as the materials for the map of Russia. Still he continued ineffectually to solicit his discharge. In the year 1745, M. Dallion, the French minister, undertook to negociate on his account with the Russian government, and proposed certain conditions on which M. de Lisle would consent to remain some years longer at Petersburg; but they were not accepted. At length, after almost annually requesting his dismission for thirteeen years, M. de Lisle obtained it in 1747; and taking his leave of Petersburg in the month of May, he arrived at Paris in September of the same year.

Soon after M. de Lisle had returned to his native place, he was appointed professor of mathematics at the college-royal; in which situation he lived to render the greatest service to the interests of science, by training up pupils worthy of such a master, and formed to proceed with ardour and indefatigable perseverance in the same glorious career. In this number were the celebrated M. de la Lande, and M. Messier. But this employment did not prevent M. de Lisle from resuming with new vigour his astronomical labours. At first he made some observations at the royal observatory. Afterwards M. de la Condamine cheerfully resigned to him the Cupola at the Luxemburg, of which he had the use; but from this place our astronomer soon removed to the Hotel de Clugny. His professorship brought him in no more than nine hundred livres a year; but with this income, and the produce of the arrears of his pension which were paid him before his departure from Petersburg, he was content. Indeed, he expended no small part of the latter, in building and furnishing with proper instruments an observatory on the flat top of the Hotel de Clugny. Here he recommenced his observations, and continued them without interruption during twenty years, both night and day, in winter as well as summer, very commonly attended by his illustrious pupil de la Lande. In the year 1748, his pupil M. Monnier took a voyage to Scotland, to observe one of the most interesting eclipses of the sun which had appeared for a long time, it being annular, and furnishing an opportunity for measuring the diameter of the moon, at the time when it should be entirely visible on the sun's disk. On this subject M. de Lisle published a large advertisement, which was a complete treatise on annular eclipses. The observations, which he afterwards received from his correspondents, induced him to enter more fully on the consideration of the theory of eclipses, and he communicated a part of his researches on this subject to the academy in 1749. M. de Lisle also made immense calculations founded on the observations of Greenwich, Berlin, Scotland, Sweden, &c. but he only published the result of the first two, in the Memoirs of the Academy for 1757. One of the most interesting performances which M. de Lisle published relative to geography, was his "New Charts of the Discoveries of Admiral de Fonte, or Fuente, made in 1640, and those of other Navigators, Spanish, Portuguese, English, Dutch, French, and Russians, in the Northern Seas, with Explications, &c." 1750 and 1753, 4to. This work, and Lewis de Lisle's voyage, with captains Tchirikow and Beering on the western coasts of America, served mutually to illustrate and confirm each other, and gave to the charts of M. de Lisle all the authority possible; and they furnished M. Buache, first geographer to the king, with the materials for his "Geographical and Physical Considerations," which he published in 1752, and following years. At the time when astro-

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nomers were impatiently waiting for the transit of Mercury over the sun in 1753, M. de Lisle signalised his zeal for the service of astronomy by publishing a very curious map of the world, in which he represented the effect of the parallaxes of Mercury in different countries, in order to point out the proper places for making such observations on the transit, as should, from the difference of their results, furnish a method of determining the distance of the sun, in a manner similar to that applied by Halley to the transit of Venus. Of this map M. de la Lande has given a particular account, together with an explanation of the method followed in forming it, in his astronomy. The transit of Mercury over the sun in 1756, likewise, fully employed M. de Lisle for a long time. This was the twelfth transit of that planet noticed by astronomers, and was attended with this particular advantage, that the apparent orbit traversed nearly the centre of the sun. This circumstance was made use of by M. de Lisle, in determining the diameter of the sun.

The last work of M. de Lisle inserted in the volumes of the French academy, is a memoir on the comet of 1758, which had been discovered by a peasant in the neighbourhood of Dresden on the 25th of July, and which Messier found on the 15th of August, with the instruments, and by following the method proposed by M. de Lisle in the preceding year, for observing the celebrated comet of Halley. The map of these observations was presented by M. de Lisle and M. Messier to the king; and the former, who was received in the most honourable manner, had the honour of giving a particular explanation of it to his majesty. The comet of 1759, which had been predicted by Mr. Halley forty years before, afforded M. de Lisle abundant scope for the exercise of his scientific skill. In the month of November, 1757, he began to publish, in the "Memoirs de Trevoux," a table of all the places in the heavens which were to be examined for this comet, on the supposition of its being discernible, either thirty-five or twenty-five days before its perihelion, which he marked on a celestial planisphere; and he constructed an instrument, with the necessary divisions and conveniences for easily finding it, and marking its position as soon as it should be discovered. These preparations he confided to M. Messier, an able observer, who was chosen by M. de Lisle, with the consent of the minister, to assist him in his labours. M. Messier searched for the comet during a year and a half, and in that time observed for several months the comet of 1758. At length, on the 21st of January, 1759, he discovered the long sought for comet of Halley, and ascertained its place. M. de Lisle gave an account to the public of these first observations on that comet, in the first volume of the "Mercure" for July 1759; but he reserved the detail of its positions for a treatise which he intended to publish on this comet, after he had himself made all the observations possible, and collected those of others, during the time of its appearance. He also entertained the hope of being able to suggest new considerations on the theory of comets in general, supplementary to what he had delivered in 1745 to the Academy of Petersburg; but these have not been published. One of the greatest services which M. de Lisle rendered to astronomers, was his correction of the double error of Halley, relating to the transit of Venus, expected in 1761; by which means he prevented several men of science from undertaking long voyages for the sake of observing it, whose labours would have proved useless with respect to the principal object in view. It was now high time that the long, laborious, and very useful labours of M. de Lisle should meet with some recompence from the state. There had been for a long time established at Paris a general *depot* for the marines, in which were collected memoirs relating to the colonies, the reports of intendants, the ordinances of the king, and the orders of his ministers respecting the marine, both in the civil and military departments. In this *depot* were numerous designs, plans, and manuscript charts, both of the coasts of France, and of the colonies and establishments in different parts of the world, with memoirs relating to them. The number of these memoirs, plans, and charts, increasing every day, it was judged necessary, in order that they might be consulted with the greater facility, to create for them a particular department, in which they should be separated from the other papers of the marine, which we have mentioned above. It was under the regency of the duke of Orleans, in 1721, that this department was first established, and a naval captain placed at the head of it. In the year 1754, M. Rouillé, minister of the marine, well knowing how valuable the precious collections and the labours of M. de Lisle would prove to that institution, suggested to the king the benefit which the service would receive from giving him an appointment in it. Accordingly, his majesty constituted him, by brevet, astronomical geographer to the marine, attaching to his office the collection of plans

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and journals of naval captains, to arrange them in regular order, and to extract from them whatever might be found beneficial to his service in this department.

As soon as M. de Lisle had entered on his new post, he received directions to draw up memoirs for the minister on the subjects of his appointment; which he prepared with equal celerity, knowledge, and judgment. As the king had now engaged him in his service, his majesty purchased, with a pension for life, his rich astronomical and geographical collections, which were added to the MSS. in the *depot*. These were all arranged in regular order by M. de Lisle, who drew up a detailed and circumstantial inventory of them, making every person connected with his office acquainted with them, and shewing the uses to which they might be applied for the benefit of the service and the advancement of science. For a particular account of these immense collections, amounting to sixty-nine port-folios, or large volumes of memoirs relating to geography, and almost two hundred relating to astronomy, as well as the advantages which have or may be derived from them by astronomers, geographers, and navigators, we must refer to the first of our authorities. M. de Lisle's eye-sight was always excellent, and, like Newton, he was able to read without spectacles, at night as well as in the day-time, when he was eighty years of age. He was more than seventy years old before his strength began sensibly to be impaired in 1758; from which time he devolved the care of his observations wholly on M. Messier, and obtained from the minister the appointment of M. de la Lande for his coadjutor at the college-royal. He now withdrew into quiet retreat at the abbey of saint Genevieve, where he spent much of his time in devotional exercises, and devoted the greatest part of his income to acts of benevolence and charity. In 1767, he removed from the abbey to apartments in the house of a friend who possessed his most intimate confidence, in the street of St. Nicholas du Chardonnet, and adjoining the church of that saint; where his manner of living was much the same. But in his retirement he was not the gloomy religionist, who considered himself dead to the world, and uninterested in its concerns: for he still cherished his old taste for astronomy and geography, corresponded with men of science, read the new works, and partook in the care with which M. Messier continued his observations, collections, and manuscripts; and in the year 1767, during the visit which M. Messier paid to Holland, he requested M. de la Lande to select a temporary substitute for him from among his pupils, that there might not be any *hiatus* in the journal of his observations. He even published several memoirs, and maps of Georgia, Palestine, and Pekin; he communicated his papers on Siberia to M. Querlon, who continued the "History of Travels," and other MSS. to M. Pingré, M. de la Lande, and other persons to whom they were necessary; and he delivered several memoirs to M. de la Lande, to be revised by him, that they might be published in the volumes of the academy. That body, as an extraordinary mark of their respect for his distinguished merits, conferred on him the title of veteran pensionary, which the king confirmed. From the same motive, upon the death of M. le Merre, dean of the college-royal, the royal professors conferred on him the honour and advantages of that post, while they excused him from personally discharging its duties. In the month of July, 1768, M. de Lisle was afflicted with a scorbutic complaint, which his medical friends succeeded in curing; but in the September following he was attacked by a kind of apoplexy, and afterwards by the palsy, to which he fell a sacrifice on the 11th day of that month, in the eighty-first year of his age. Of his extraordinary merits as a man of science, the preceding narrative will enable the reader to form a sufficient judgment. In private life he was distinguished by unaffected piety, pure morals, undeviating integrity, a generous disinterested spirit, and most amiable manners. The only publication of M. de Lisle, not already specified, consisted of "Memoirs illustrative of the History of Astronomy," 1738, in two volumes, 4to. *Eloge de M. de Lisle, par M. de Lande. Nouv. Dict. Hist.*—M.

LISLE DE LA DREVETIERE, Lewis-Francis de, a French dramatic writer, was descended from a noble family of Perigord, and born at Suze-la-Rousse in Dauphiné. He was sent to Paris to finish his education, and studied the law with the intention of being called to the bar; but a dissipated turn prevented him from effecting his purpose. His father not being able to maintain him at Paris, he was reduced to live by his talents, and began to write for the Italian theatre. In 1721 his comedy of "Arlequin Sauvage" was brought on the stage, which was successful, and is still seen with pleasure. His "Timon le Misanthrope" had still greater success. His "Arlequin au Banquet des Sept Sages" was somewhat too philosophical for the taste of the times. It was followed by the "Banquet Ridicule," by

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"Le Faucon, ou les Oies de Boccace," and by a variety of other pieces. He also composed "Danaus," a tragedy; a poem entitled "Essai sur l'Amour Propre;" and several pieces of verse, collected in a single volume. He died in 1756. De Lisle was of a haughty, taciturn, and thoughtful character, and could stoop only to the great, nor to them, without sensibly feeling the indignity of waiting in their antechamber. *Nouv. Dict. Hist.*—A.

LISTER, MARTIN, a physician and naturalist, was born about 1638, of a Yorkshire family settled in the county of Buckingham. He was educated at St. John's college in Cambridge, of which he was made fellow by royal mandate in 1660. Having made choice of the medical profession, he travelled to the continent for improvement, and in 1670 settled in York as a practitioner. To his professional employment he added the diligent pursuit of enquiries in natural history and antiquities, and communicated many papers to the Royal Society, of which body he was elected a fellow. By his various productions, he became well known to the learned in the kingdom; and upon the solicitation of his friends, he removed to the metropolis about the year 1683. He was created doctor of physic by diploma at Oxford in that year, and was elected a fellow of the College of Physicians. In 1698 he attended the earl of Portland in his embassy to the court of France, on which occasion he obtained introductions to the most eminent men of science at Paris, and viewed all the curiosities of that capital. On his return he published an account of this journey, among the particulars of which were some things of a trifling nature, that gave occasion to Dr. William King's burlesque imitation of it, entitled, "A Journey to London." It was not, indeed, difficult at that time to throw ridicule on a man who had written on snails and spiders, and bestowed his attention on the minutest parts of natural knowledge. Dr. Lister was appointed, in 1709, second physician in ordinary to queen Anne, which post he occupied only a short time. He died in February 1711-12.

The properly medical writings of this physician are marked with a propensity to hypothesis, and an attachment to the ancients, but are not void of valuable observations from his own experience. In this class may be enumerated his two works on English medicinal waters, entitled, "De Fontibus Medicatis Angliæ, Exercit. nova et prior," 1682, "altera," 1684: "Exercitationes sex Medicinales," 1694; republished with additions under the title of "Octo Exercitationes Medicinales," 1697: the diseases here treated of are dropsy, diabetes, hydrophobia, lues venerea, scurvy, gout, calculus, and small-pox: "Dissertatio de Humoribus," 1709, the work of his old age, full of hypotheses and refutations of other theorists. In general, Lister is a keen controversialist, and indulges in severe remarks on some of his contemporaries, especially Sydenham.

His reputation is principally founded on his labours in natural history and comparative anatomy. Besides his papers in the Philosophical Transactions, of which near forty appear in the numbers from 25 to 585 inclusive, he published the following works: "Historiæ Animalium Tres Tractatus: unus de Araneis; alter de Cochleis Terrestribus et Fluviatilibus; tertius de Cochleis Marinis," 1678, 4to.: "Exercitatio Anatomica de Cochleis maxime Terrestribus et Limacibus," 1694, 8vo; "Exercitatio Anatomica altera, de Buccinis Fluviatilibus et Marinis," 1695, 8vo.; "Exercitatio Anatomica tertia Conchyliorum Bivalvium," 1696, 4to. In all these works Dr. Lister has displayed great accuracy of observation, and indefatigable industry in detecting the most minute and curious particulars of the animal economy. He also published a corrected and newly methodised edition of Goedart on Insects, 1685, 8vo. His "Journey to Paris," 1698, contains a variety of entertaining matter, and was well received, notwithstanding the efforts of ridicule. *Biog. Britan. Halleri Bibl. Anatom. et Medic.*—A.

LITTLETON, ADAM, a learned philologist, was born in 1627 at Hales-Owen, in Shropshire, of which parish his father was vicar. He received his school education at Westminster under Dr. Busby, and, in 1644, was elected a student of Christ-church college in Oxford. He was ejected by the parliament visitors in 1648, and supported himself for some years as an usher at different schools. In 1658 he was appointed second master of Westminster school. After the restoration he became king's chaplain in ordinary, accumulated his degrees in divinity, and, in 1674, was inducted into the rectory of Chelsea, at which place he had kept school for some years past. He was also made a prebendary of Westminster, and afterwards sub-dean. He died at Chelsea in 1694. Mr. Littleton was a man of an amiable private character, and a very general scholar. Besides the classical languages, he was conversant in the Hebrew, Chaldee, and Arabic, and was well acquainted with the abstruser parts of mathematics. He was the author of several works in divinity and philology; but

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is chiefly remembered for his "Latin Dictionary," which was in general use in the English schools before that of Ainsworth. It was first published in 1678, 4to. *Lond.* and reprinted with additions in 1685. He had also made large collections for a dictionary of the Greek language. *Biog. Britan.*—A.

LITTLETON, SIR THOMAS, an eminent English lawyer and judge, was born about the beginning of the fifteenth century. He was the eldest son of Thomas Westcote, Esq. of the county of Devon, by the heiress of Littleton, of Frankley, in Worcestershire, whose name he assumed. After an education at one of the universities, he was entered of the Inner-Temple, where he became one of the law readers. In the reign of Henry VI. he was made judge of the marshalsea court and king's sergeant, and, in 1455, went the northern circuit as judge of assize. He was continued in the same post by Edward IV., and was appointed one of the judges of the common-pleas in 1466. During the same reign he was created a knight of the Bath. He died in a good old age in 1481, leaving three sons, from whom many considerable families of the name are descended. Sir Thomas Littleton distinguished himself in his profession by his valuable treatise of the "Tenures and Titles by which Estates were anciently held in England." It was written in law French, but the date neither of its composition nor of its first publication is ascertained. A commentary upon it (with a translation) forms the first book of Coke's Institutes. *Biog. Britan.*—A.

LITTLETON. See LYTTLETON.

LIVIA-DRUSILLA, Roman empress, was the daughter of Livius Drusus Calidianus, who joined the party of Brutus and Cassius, and killed himself after the battle of Philippi. Livia married Tiberius Claudius Nero, by whom she had two sons, Drusus and Tiberius. Her charms made such an impression upon Octavianus, afterwards the emperor Augustus, that he forcibly took her from her husband, though she was then far advanced in pregnancy, and repudiating his own wife Scribonia, married her. She was thenceforth the partner of his whole reign, possessed of his entire confidence; and by her prudent and artful conduct exerted an influence over him which was attended with important consequences. Of a character naturally haughty and imperious, she was supple and insinuating when her interest required it. It is said, that being asked by what means she had gained such an ascendancy over the mind of Augustus, she replied, by a constant obedience to his will, by never expressing a desire to dive into his secrets, and by affecting ignorance of his amours. She had no children by the emperor, who adopted her two sons for his own. The eldest, Drusus, died when a young man; which loss she bore with magnanimity. From that time it was the great object of her ambition to secure the succession of the empire to Tiberius; and her policy for that purpose has incurred various charges of criminality. Thus she was suspected, but without any proof, to have had a share in the death of Marcellus, and of the two Cæsars, Augustus's grandsons. It seems more certain that she aggravated the emperor's displeasure against Agrippa Posthumus. She had the credit of being the adviser of the pardon of Cinna, an act of clemency which secured Augustus from any future conspiracies; and she is said frequently to have interposed in favour of senators in disgrace. She likewise brought up the children of some indigent senators, and assisted others in portioning their daughters. The suspicion of her having given poison to Augustus through apprehension of his reconciliation to his grandson, is rendered entirely improbable by the account of his last illness, and by the tenderness he expressed for her in the last words he uttered. By his testament she was instituted his co-heiress with Tiberius, adopted as a daughter, and directed to assume the name of Julia Augusta. On his deification she became the priestess of the new god. Her son, whose elevation to the throne had been the great object of her policy, disappointed her expectations of sharing with him the imperial power. He treated her with coldness and reserve, and subjected her to various mortifications. Her bickerings with the high-spirited Agrippina, wife of Germanicus, and her support of the inveterate foes of that illustrious pair, have been noticed in their articles. An open rupture between her and Tiberius took place some time before her death; which event happened A.D. 29, in the eighty-sixth year of her age. Her funeral was less splendid than her rank seemed to demand; and either the good sense, or the want of affection, of her son caused him expressly to forbid the adulation of deifying her. He paid little regard to her testament, and never began the erection of a triumphal arch which the senate had decreed to her memory. Her intriguing character was well expressed by the title of "Ulysses in petticoats," which her great-grandson Caligula was

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accustomed to give her. Tacitus sketches her portrait by saying, that "in strictness of conduct she was not inferior to the Roman matrons of old, though her demeanour was freer than they would have approved; that she was an imperious mother, a compliant wife, and a match for her husband in art, and her son in dissimulation." *Taciti Annal. Sueton. in August. Crevier.*—A.

LIVINEIUS, JOHN, a learned Flemish divine in the sixteenth century, was born at Dendermond, about the year 1540. The care of his education was undertaken at Ghent by his maternal uncle, Levinus Torrentius, afterwards the illustrious bishop of Antwerp, who inspired him with a taste for sacred literature, and engaged him to direct his views to the church. He pursued his academical studies at Cologne, where he outstripped all his contemporaries by his proficiency in the various departments of learning; and, having entered into holy orders, he was presented to a rich benefice at Liege. At a later period, when his uncle had possession of the see of Antwerp, he was promoted to a canonry and made precentor in the cathedral church of that city. He united with William Canter in superintending the edition of Plantin's Greek Bible; and afterwards he performed a similar task at Rome, whither he went to avail himself of the rich treasures in the Vatican library. In this work he engaged at the desire of cardinals Sirlet and Anthony Caraffa, who were fully satisfied with his services, and favoured him with their friendship. At their request he also undertook to translate into Latin, some of the works of the Greek fathers; and he was upon the point of giving to the public all the works of St. Gregory of Nyssen, when he was cut off by a stroke of apoplexy in 1599, at which time he was only about the age of fifty. He published, "Emendationes et Notæ in XII. Panegyricos Veteres;" "Theodori Studitæ Catecheses CXXXV. e Sirleti Cardinalis Bibliotheca, cum Scholiis;" "Gregor. Nyssen. et Johan. Chrysostom. de Virginitate;" and "Andronici Imper. Disputatio cum Judæo." He also left behind him in MS. translations of the tragedies of Euripedes, and of the works of Athenæus. *Freheri Theat. Vir. Erud. Clar. Teissier's edition of the Eloges des Hommes Savans de M. de Thou. Nouv. Dict. Hist.*—M.

LIVIUS, ANDRONICUS. See ANDRONICUS.

LIUTPRAND, or LUITPRAND, a historical writer of the tenth century, is by some accounted a Spaniard, but more probably was an Italian of Pavia. His father was a person in the confidence of Hugo king of Italy. Liutprand was placed when young in the court of Berenger II. who obtained the kingdom by dispossessing Hugo; and was sent by him embassador to the Greek emperor Constantine Porphyrogenitus. For this office he was chosen on account of his acquaintance with the Greek language, in which he improved himself on his embassy. Some time afterwards he lost the favour of Berenger, and was obliged, about the year 958, to go as an exile to Germany. During his residence there he composed the history of his own times, which is extant. He was then a deacon of the church of Pavia. The fall of Berenger, who was stript of his dominions in 961 by Otho I., restored Liutprand to his country, and he was soon after consecrated bishop of Cremona. In this quality he attended an assembly of bishops held at Rome in 963, in opposition to pope John XII. In 968 he went again as embassador to the court of Constantinople, in the name of Otho, to demand the daughter of the Greek emperor for the son of Otho. His mission, however, was ineffectual; and he returned full of ill-will against that court, the pride and ignorance of which he satirised in a relation of this embassy, annexed to his history. It is not known how much longer he survived; but his signature occurs in a synod held at Ravenna in 970, under the name of *Liuzio* bishop of Cremona, by which name he is also mentioned by another writer. The historical work of Liutprand is in six books, but it is supposed that the six last chapters of the sixth book are by another hand. The narration commences with the emperor Arnulph, and closes with Otho. It is written in a much more agreeable and polished style than that of his contemporary historians, but at the same time sarcastic and satirical, especially when he speaks of Berenger and his wife Villa. It has been several times printed: the last edition is that of Muratori in his "Scriptores Rerum Ital." *Vossii Hist. Latin. Tiraboschi.*—A.

LIVY, (TITUS LIVIUS,) a very eminent Roman historian, was a native either of the city or territory of Padua. He came to Rome in the reign of Augustus, where he appears to have been admitted to the familiarity of several persons of rank, and of the emperor himself. Suetonius mentions that Claudius, afterwards emperor, undertook to write history in his youth on the persuasion of Livy, whence it has been supposed that he had some concern in that prince's education. He made himself known by some philosophical dialogues, but his literary

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reputation was principally built upon his great history of Rome, from the foundation of the city to the death of Drusus, in one hundred and forty-two books. No work of the kind seems to have been received with greater applause. Even during his life-time so high was his fame, that, as we are informed by Pliny the younger, a Spaniard from Cadiz came to Rome on purpose to obtain a sight of him, and having gratified his curiosity, immediately departed. Of the circumstances of Livy's life we are almost totally uninformed. He died at Padua, in the fourth year of the reign of Tiberius, A. D. 17, at the age of seventy-six.

The history of Livy is mentioned with the highest praise by all the posterior Roman writers, as Seneca, Pliny the elder, and especially Quintilian; and from that portion of it, which has come down to our times, its merits do not appear to have been exaggerated. His descriptions are singularly lively and picturesque, and there are few specimens of oratory superior to that of many of the speeches with which, in conformity with the practice of antiquity, his narratives are copiously interspersed. Although he may occasionally be too favourable to his own countrymen, yet he frequently puts into the mouth of his foreign speakers the severest strictures on the injustice of the Roman policy. He does not possess the philosophic spirit of Tacitus and some other historians, and has been charged with credulity in recording the vulgar prodigies of every year; yet he gives sufficient reason to believe that this was only in compliance with the custom of other annalists, and that he was no dupe to pious frauds. He bestowed such liberal praises on Pompey, that Augustus used to call him a Pompeian, yet did not show the less friendship to him on that account. His style was censured by Asinius Pollio, as not entirely free from *patavinity*; by which he doubtless meant a certain taint of the provincialism of his native country; and some modern critics have very uselessly employed themselves in endeavouring to detect the vestiges of this defect. The emperor Caligula thought proper to charge him with being both verbose and unfaithful; but that imperial madman was equally the enemy of many other great authors, and his judgment can command little respect. Of Livy's history only thirty-five books are extant, consisting of the first, third, fourth, and half of the fifth decades, the latter in a defective state. An epitome of the whole, excepting two books, is preserved, but gives no more than the heads of the matter. The deep regret of men of letters for such a loss has been strikingly shown by the fond reception of several pretended discoveries of the missing parts, which have all proved fallacious. Of the editions of his remains, those most esteemed are that of Gronovius cum Notis variorum, three vols. 8vo. *Lugd. B.* 1679; of Le Clerc, *Amst.* ten vols. 12mo. 1709; of Crevier, *Paris*, six vols. 4to. 1735; and of Drakenborch, *Amst.* seven vols. 4to. 1738. They have been translated into almost all modern languages. *Vossii Hist. Lat. Tiraboschi. Harwood's Class.*—A.

LLOYD, WILLIAM, a learned English prelate in the seventeenth and the early part of the eighteenth century, was born at Tilehurst in Berkshire, in 1627. He was instructed in grammar-learning by his father, who was rector of his native place; under whom he made so rapid a progress, that, when he was only eleven years of age, he understood Latin and Greek, and something of Hebrew. He was not quite twelve, when he was entered a student of Oriel-college, in the university of Oxford; whence, in 1640, he was removed to a scholarship in Jesus-college. In 1642, he proceeded B. A. and then quitted the university, which was at that time garrisoned by the king's troops. As soon as the place surrendered to the parliament, he returned to it again, was elected fellow of his college, and commenced M. A. in 1646. In 1648, he was ordained deacon by Dr. Skinner, bishop of Oxford; and afterwards undertook the office of tutor to the children of William Backhouse, esq. of Swallowfield in Berkshire. Upon the ejection of Dr. Pordage by the presbyterian committee in 1654, he was presented to the rectory of Bradfield, in the same county, by Elias Ashmole, esq. who claimed the patronage in right of his wife. Accordingly, he was examined by the tryers, appointed to enquire into the qualifications of those who offered themselves for the ministry, and received their approbation; but, a counter-claim of patronage having been set up in favour of another clergyman, Mr. Lloyd chose rather to resign his presentation to Mr. Ashmole, than to engage in a contest. In 1656, he was ordained priest by Dr. Browning, bishop of Exeter; and in the same year he went to Wadham-college in Oxford, in the character of governor to John Backhouse, esq. who was a gentleman-commoner there; which post he occupied till 1659. Within four months after the restoration of king Charles II. in 1660, he was incorporated M. A. at Cambridge, and, about the same time, was promoted to a prebend in the collegiate church of Rippon in Yorkshire. In 1666, the king appointed him one of his chap-

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lains; and, in the following year, he was collated to a prebend in the cathedral of Salisbury. About this time he took the degree of doctor of divinity at Oxford. In 1668, he was presented by the crown to the vicarage of St. Mary's in Reading; and, in the same year, was installed archdeacon of Merioneth, in the church of Bangor, of which he was made dean in 1672. Soon afterwards he was appointed to a prebend of St. Paul's in London; and, in 1674, became residentiary of Salisbury. In 1676, he was instituted to the vicarage of St. Martin's in the Fields, in Westminster; on which occasion he resigned his prebend of St. Paul's. From the year 1673, our author sustained a share in the controversy with the papists, and had contributed to it some learned tracts, an account of which may be seen in the first of our subjoined authorities. In one of them, entitled, "Considerations touching the true way to suppress Popery in this Kingdom," &c. 4to., he had proposed the toleration of such papists as denied the pope's infallibility, and his power to depose kings; but with the exclusion of all the rest. From this proposal, occasion was taken to represent him as being more favourable to the papists than was defensible in a consistent protestant; and of having advanced it, with the unworthy view of securing favour at court. Such representations to his discredit increased in the year 1680, when he was promoted to the see of St. Asaph. Upon this, he thought it necessary to enter into a vindication of himself; which he did very satisfactorily, in the dedication of a sermon preached by him before the house of lords, on Nov. 5, 1680.

In 1684, bishop Lloyd published his "History of the Government of the Church, as it was in Great Britain and Ireland, when they first received the Christian Religion." This book was occasioned by the disputes concerning episcopacy, particularly David Blondel's treatise on that subject; and displays much curious information relative to the ancient ecclesiastical history of the British islands. On account of one part of it, in which he cuts off forty-four fictitious kings in the history of Scotland, he was attacked, with great vehemence, by sir George Mackenzie of Rosehaugh, advocate to king James II., in "A Defence of the Antiquity of the Royal Line of Scotland," &c. 1685, 8vo. This piece being seen while in MS. by Dr. Stillingfleet, he wrote a full answer to it, by way of preface to his "Origines Britannicæ." In 1688, our author was one of the six bishops, who, together with archbishop Sancroft, were committed to the Tower, for presenting a petition to king James II. against that prince's declaration for suspending the laws in favour of the papists, which the clergy were enjoined to read in the churches. Their triumphant acquittal, the enthusiastic joy which even the king's troops around his person discovered on receiving the intelligence of it, and the severe mortification which it created to that tyrannical prince, are circumstances well known in English history. About the latter end of the same year, bishop Lloyd, having concurred heartily in the revolution, was made almoner to king William III.; and, in 1692, was translated to the see of Lichfield and Coventry. In 1699, he published "A Chronological Account of the Life of Pythagoras, and of other famous Men his Cotemporaries: with an Epistle to the Rev. Dr. Bentley, about Porphyry's and Jamblicus's Lives of Pythagoras;" in which his erudition and critical skill appear advantageously displayed. In 1699-1700, our author was translated to the bishopric of Worcester. Two years afterwards, a complaint was preferred against him in the house of commons, that he and his son had interfered improperly in the election of knights of the shire for the county of Worcester; in consequence of which the house resolved, that his proceedings had been carried on in high violation of the liberties and privileges of the commons of England, and that an address should be presented to the queen, requesting her to remove the bishop of Worcester from the office of almoner to her majesty. The bishop was accordingly dismissed from his post of honour at court. He died at Hartlebury Castle in 1717, when he had arrived at the ninety-first year of his age, and retained to the last the perfect use of his understanding. Bishop Burnet, who knew him well, gives the following character of him: "He was a great critic in the Greek and Latin authors, but chiefly in the scriptures; of the words and phrases of which he carried the most perfect concordance in his memory, and had it the readiest about him of all men that ever I knew. He was an exact historian, and the most punctual in chronology of all our divines. He had read the most books, and with the best judgment, and had made the most copious abstracts out of them, of any of this age. He was so exact in every thing he set about, that he never gave over any part of study till he had quite mastered it. But when that was done, he went to another subject, and did not lay out his learning with the diligence with which he laid it in. He had many volumes of materials upon all subjects, laid together in so distinct a method,

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that he could, with very little labour, write on any of them. He had more life in his imagination, and a truer judgment, than may seem consistent with such a laborious course of study. Yet, as much as he was set on learning, he had never neglected his pastoral care. For several years he had the greatest cure in England, St. Martin's, which he took care of with an application and diligence beyond any about him; to whom he was an example, or rather a reproach, so few following his example. He was a holy, humble, and patient man, ever ready to do good when he saw a proper opportunity: even his love of study did not divert him from that." Besides the pieces already mentioned, he published, "A Letter to Dr. William Sherlock, in Vindication of that Part of Josephus's History which gives an Account of Jaddus the High Priest's submitting to Alexander the Great, while Darius was living," &c. 1691, 4to.; "A Discourse of God's Ways of disposing Kingdoms," 1691, 4to.; "A Dissertation upon Daniel's seventy Weeks," printed under his article in the "General Dictionary;" "A Letter upon the same Subject," printed in the "Life of Dr. Humphrey Prideaux;" and a number of single "Sermons," preached on public occasions. He also left several pieces behind him, in an unfinished state; particularly, "A System of Chronology," out of which his chaplain, Benjamin Marshal, is said to have composed his "Chronological Tables," printed at Oxford in 1712 and 1713. He is supposed to have had a principal hand in the "Series Chronologica Olympiadum, Isthmiadum, Nemeadum," &c. folio, published by his son at Oxford in 1700. He engaged bishop Burnet to undertake his "History of the Reformation," furnished him with a curious collection of his own observations, and corrected it with the most critical exactness. He assisted Dr. Wilkins, in composing his "Essay towards a real Character, and a philosophical Language;" and he added the chronology, and many of the references, and parallel places, printed in most of our English Bibles, particularly the quarto editions. *Biog. Brit. Gen. Dict. Brit. Biog. Burnet's Hist. of his own Times, vol. I. p.* 190.—M.

LOAYSA, Garsias de, a learned Spanish prelate in the sixteenth century, was born at Talavera in New Castille, about the year 1532. He was educated at the university of Alcala, and acquired a high reputation for his profound acquaintance with philosophy, divinity, the sacred scriptures, history, and antiquities. He was promoted to a canonry, and also to an archdeaconry, in the metropolitan church of Toledo, where he resided till 1584. In that year he was appointed almoner and dean of the chapel to king Philip II.; and not long afterwards that monarch confided to him the education of his son, prince Philip. For this post he was admirably qualified, not only by his extensive erudition, but by his excellent character, his sweetness of temper, and agreeable pleasing manners; whence, like the emperor Titus, he was called "the delight of human kind." For a considerable time he presided over the see of Toledo, as *locum tenens* for Albert of Austria, nominated to that archbishopric; and upon the marriage of Albert, pope Clement VIII., at the request of the king of Spain, appointed Loaysa to that dignity. Before, however, his pall arrived from Rome, he was carried off by a sudden disorder, when about sixty-five years of age. It is reported that his death was owing to a broken heart, occasioned by the ingratitude and ill-treatment which he experienced from his pupil Philip, after his accession to the throne. Our prelate published at Madrid, in 1593, "Collectio Conciliorum Hispaniæ," in folio, with learned and valuable prolegomena, dissertations, and notes. The editors of Moreri's Dictionary, and of the Nouveau Dictionnaire Historique, have erroneously attributed this work to a prelate of the same name, who was confessor to the emperor Charles V., president of the council of the Indies, archbishop of Seville, and a member of the college of cardinals. *Antonii Bibl. Hisp. Teissier's Edition of Les Eloges des Hommes Savans de M. de Thou.*—M.

LOBEIRA, Vasco, the author of Amadis of Gaul, was born at Porta, in what year of the fourteenth century is not known. In 1386 he was knighted upon the field of battle at Aljubarrota by king Joam I., and he died in 1403 at Elvas, the place of his residence, where he had formed a *morgado*, an entailed and unalienable estate. Nothing more concerning his life has been collected by the Portuguese bibliographers. The main fact, that of his receiving the knighthood on so honourable an occasion, is related by the contemporary chronicler Fernam Lopes: the memory of the other events would be preserved in the family which he founded.

The original of this celebrated romance was preserved in the library of the dukes of Aveiro, and may possibly still be lurking in existence if it has escaped from the wreck of that house, and from the earthquake, which was so destructive to Portuguese literature. The oldest version known to be extant is that of Garciordonez de Montalvo, which, according to Bar-

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bosa, was published at Salamanca in 1510. Nicholas Antonio, because the original was never printed, claims it for the Spaniards, saying, "It is just that in a doubtful case the Portuguese should produce the story in their own language as the Spaniards did in Castilian." But the point was never doubted in Portugal. A single Portuguese author, Jorge Cardoza, in the Agiologio Lusitano, 1652, says, indeed, that *Pedro* de Lobeira translated it from the French by command of the infante Dom Pedro. He is wrong in the name, and he is wrong in the fact; for Dom Pedro was but in his eleventh year when Vasco Lobeira died. This inaccuracy is not extraordinary in an author who is notoriously inaccurate. Even upon agiology, his own subject, he is perpetually wrong in names and in circumstances of time and place. So weak an authority would not have been mentioned here merely to be refuted, but that as Lobeira's title to the romance has been contested, it is right to adduce all the evidence which can be adduced against it. To Nicholas Antonio's opinion it is sufficient to reply, that had he read the Amadis he never could have advanced it; Montalvo refers to a Portuguese original. The Spaniards themselves admit Lobeira's claim; and if it be necessary to bring forward modern testimony, that of Dr. Gregorio Mayans y Siscar will be sufficient to those who are versed in Spanish literature.

D'Herberay and Tressan claim Amadis for the French. D'Herberay thought he could remember certain Picard manuscripts upon the same story, and Tressan thought he had seen them in queen Christina's collection in the Vatican. If any such version existed, its origin is easily and satisfactorily explained. Isabel, the daughter of Joam I., married Philip the Good of Burgundy; it is very probable that the book which was the delight of her father's court, may have been translated at her husband's. A conjecture was lately advanced by an English critic, that if the lost metrical romance of Sir Amadas were discovered, it might prove to be the foundation of this story. By a singular coincidence, that metrical romance has fallen into the hands of the present writer, while busied upon this very article, and the story has not the slightest resemblance to Amadis of Gaul. The Dutch also assert that they possessed the story in their language before the appearance of Montalvo's version. What are the proofs to substantiate this assertion I know not, and they can be of little importance, as such an early version, if it existed, might be accounted for like the supposed Picard manuscripts; and as the evidence for Lobeira is decisive, that evidence I now proceed to state.

Some weight must be allowed to the authority of the Portuguese writers, who have all, with the single exception of Cardoza, attributed it to Lobeira as an original production.

The romance is not older than Lobeira's age; for it refers to the English claim upon the crown of France, and represents Windsor as the most splendid court, and the king of England as the most powerful king, in Christendom. It was written in a country remote from England; for Windsor is called an island, and the adventurers who cross from France make Bristol their port. Many other such instances of geographical ignorance could be mentioned; mistakes which might easily be made by a Portuguese, but not by a Frenchman. It was written in Portugal, for many of the names are Portuguese. Better proofs of time and place cannot be required.

A sonnet of uncertain date, but certainly of considerable antiquity, which is ascribed to a Portuguese infante, addresses Vasco Lobeira by name as the author of Amadis, and recommends certain alterations in the management of the story*. It is expressly stated in the Spanish version that these alterations were made at a Portuguese infante's desire. Here is circumstantial proof of the author's name.

Gomes Eannes de Zurara, in a chronicle written sixty years after Lobeira's death, names him as the author, and adds that the whole book was his own invention. This he says, not because the fact had ever been doubted, but incidentally, to exemplify the difference between his own true history and the fables of chivalry. Here is direct and positive evidence. This chronicle remained unpublished till 1792, or there never could have been any dispute upon the question.

The question, however, while it could be considered doubtful, was worth disputing; for it is a national honour to have produced a work confessedly the best of its kind, which forms an era in literary history, which occasioned the most admirable satire that ever was written, and in that very satire had its merit

* *This passage and the sonnet are both given at length in the preface to the late translation of Amadis.*

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fairly acknowledged; which has been* naturalised all over Europe; and which, after the lapse of four centuries, and the total revolution of manners and feelings which those centuries have brought about, still finds admirers, and will continue to find them among minds of the highest order.

In appreciating the merit of the old romances, the change of manners and the improvements of knowledge have not been sufficiently considered. Of Amadis of Gaul it may safely be affirmed that it contains nothing, which, in the age it was written, would be regarded as impossible, scarcely any thing which would be thought exaggerated. The actions of Amadis, and the importance of a single chief, would not appear incredible to a people who had heard in their own days of sir John Chandos, of Bertrand du Guesclin, and of the Black Prince; and who had then living among them their own hero, Nuno Alvares Pereira, whose military exploits were as extraordinary, and as important to his own country; and upon whose character, private as well as public, moral and political, there is not the slightest stain or imputation; a knight who passed his youth in camps and courts with unsullied purity, who never committed one single act of inhumanity in an age of cruelty, during a long and ferocious war; who was as liberal as he was brave, as loyal as liberal, and as patriotic as loyal; and who, after living the life of a warrior and statesman, retired in full possession of his health and faculties to a cloister, and there died like a saint. To a nation who knew this man, and knew also that it was chiefly owing to his courage that they existed as a separate people, the character of Amadis would not appear exaggerated. It should also be remembered that none of the miracles of romance were then regarded as things impossible; prototypes of all are to be found in the superstitious and natural history of the times, in the science of gems, in the properties ascribed to wells, fountains, and lakes, and in the belief of spells and witchcraft.

The romances of the Round Table were popular in Portugal when Lobeira lived; over these Amadis had two decided advantages, its unity of design, and its morality. It is easy to perceive in its present state what parts have been interpolated by Montalvo, for the sake of connecting it with his supplementary history of Esplandian; and those parts are the only ones which could advantageously be omitted. The tales of king Arthur's court are not less inferior in morals than in structure. Sir Tristram and sir Lancelot are the chief heroes: the one intrigues with his uncle's wife, the other with queen Guenevor; one seasoning adultery with incest, the other with treason. Either the age had improved when Amadis was written, or it was written in a better country, for it was advancing towards morality to have arrived at simple seduction. Of women, indeed, Lobeira's standard seems not to have been very high; he aimed at no ideal perfection, but describes them such as they were. Oriana is a very woman, her little selfishnesses, her vanity so easily alarmed, and her fretful jealousies, give a dramatic reality to the character rarely to be found in fiction. These are sexual weaknesses: the readiness at intrigue which all his females discover, and the ease with which they consent to part with their children or to expose them, are traits of historical manners. The male character was higher, and therefore appears higher in the romance, though Lobeira may have been equally true to nature. Amadis may be considered as the model of a perfect knight. Truly, says sir Philip Sidney, "I have known men, that even with reading Amadis de Gaul, which God knows wanteth much of a perfect poesie, have found their hearts moved to the exercise of courtesy, liberality, and especially courage." That such effects were produced by the study of romance, there are, besides this testimony, some curious anecdotes upon record. The most popular and most illustrious of the Portuguese warriors formed himself avowedly upon the model of sir Galahad, who atchieved the Sangreal, and sate in the Siege Perilous. Some Portuguese soldiers in India, who lodged in the same tent, had with them a book of chivalry which they read together; one of them believed it to be all true, and the rest, amusing themselves with his simplicity, assured him that it was so. The soldier in consequence determined to perform some exploit which should also be thought worthy of record, and in the next engagement penetrated so far into the enemies army, that it was with great difficulty he was brought off with much honour and not a few wounds. But when his

* *Fynes Moryson, when advising a traveller how to learn languages, says, "I think no book better for his discourse than Amadis of Gaul; for the knights errant, and the ladies of courts, doe therein exchange courtly speeches, and these books are in all languages translated by the masters of eloquence."*

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friends reproved him for his rashness, "Ah! (said he) let me alone! I have not done half so much as we read every evening of our knight in the book!" It was perhaps in recollection of some such circumstances as these, that the duke of Alva said Don Quixote would be the ruin of Spain. But it was not Don Quixote which destroyed the fashion of romances, it was the swarm which succeeded. Novels of intrigues, and histories of sharpers and cut-purses, superseded these tales of "fierce wars and faithful loves."—R. S.

LOBEL, MATTHIAS DE, an early botanist, was born in 1538, at Lisle in Flanders, where his father was a practitioner in the law. He was brought up to physic, and studied at Montpellier under the eminent physician and naturalist Rondelet. His love for plants led him to make a botanical tour over the south of France, which he afterwards extended to Switzerland, and some parts of Italy and Germany. On his return he settled as a physician, first at Antwerp, and afterwards at Delft, at which latter place he was made physician to William prince of Orange and the states of Holland. At what period he removed to England is uncertain, but his first publication bears date at London in 1570. His principal patron in England was lord Zouch, whom he attended on his embassy to Denmark in 1592. Of this opportunity he made use for extending his botanical knowledge, and forming correspondences, by means of which he introduced several foreign rarities into the English gardens. He superintended a physic garden at Hackney, cultivated at the expence of his patron. The title of king's botanist was given to him by James I.; but what were its office or emoluments, does not appear. He died in 1616, at the age of 78. Lobel's first work is entitled "Nova Stirpium Adversaria, seu perfacilem Investigationem ad Priscorum & Recentiorum Materiam Medicam," folio, the first edition, *Lond.* 1570; and a more complete at *Antwerp*, 1576. Peter Pena of Narbonne was concerned in it jointly with Lobel, and it is not possible to assign his own part to each. In a subsequent edition, the work bears the title of "Dilucidæ Simplicium Medicamentorum Explicationes, et Stirpium Adversaria, &c. &c. quibus accessit Altera Pars cum prioris Illustrationibus, Castigationibus, Auctariis, &c.: Accessit Matt. de Lobel in Rondeletii Methodicam Pharmaceuticam Animadversiones," fol. *Lond.* 1605. The professed purpose of the "Adversaria" is to investigate the botany and materia medica of the ancients by actual comparison with plants collected by the authors, many of which are rare and new. "This work exhibits (says Dr. Pulteney) the first sketch, rude as it is, of a natural method of arrangement, extending, however, no farther than throwing the plants into large tribes, families or orders, according to the habit or external appearance, without establishing definitions or characters." The number of tribes is forty-four, and at the head of each is a synoptical view of all the species described under it. Although the style is harsh and incorrect, and the descriptions often obscure and inadequate, it is a performance of great merit for the time. Lobel in 1576 published another work, entitled "Observationes; sive Stirpium Historiæ;" to which the volume of Adversaria was annexed. It had a great number of wooden cuts, originally made for the works of Clusius, Matthiolus, and Dodonæus. It was translated into Dutch in 1581, with the figures augmented. These at length amounted to 2191, and were published separately with indexes in seven languages, and became a very popular work. Lobel had planned a large work on plants, which was to contain all those collected in England by himself and *his wife*, but he did not live to finish it. Some of his papers came into the hands of Parkinson, who incorporated them into his "Theatrum." A fragment of the intended work was published by Dr. How in 1655, containing many grasses and other newly discovered plants. The name of Lobel has been perpetuated by Linnæus in a genus of syngenesious plants termed *Lobelia*. *Halleri Bibl. Botan. Pulteney's Sketches of Botany.*—A.

LOBINEAU, GUY-ALEXIS, a writer of history, born at Rennes in 1666, entered among the Benedictines of St. Maur in his seventeenth year, and devoted his life to study. He died at the abbey of St. Jagut near St. Malo, in 1727. His principal publications are "L'Histoire de Bretagne," two vols. folio, 1707; a work commenced by father le Gallois, and finished by Lobineau. It is reckoned valuable for the number of charters and other documents it contains; but the supposed partiality of the writer for his own province involved him in a controversy with the abbé Vertot, and the abbé Moulinet-des-Thuilleries, who warmly supported the rights of Normandy, which had been impugned in that work. "L'Histoire de Deux Conquêtes d'Espagne par les Maures," 1708, 12mo,. is a translation from the Spanish, and is regarded as little more than a romance. "Histoire de Paris," five volumes folio, 1725: this work was begun and considerably advanced by father Felibien, and was put into the hands of Lobineau to finish. "L'Histoire des Saints de Bretagne," folio, 1724:

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this account of Breton saints is said to be exact, but to want *unction*—a defect which probably will not be thought to derogate from the author's judgment. He also translated the "Stratagems of Polyænus" from the Greek, in two volumes, 12mo. 1738; and made versions of some comedies of Aristophanes, which have not been published. *Moreri. Nouv. Dict. Hist.* —A.

LOBO, Jerom, a Jesuit missionary, was born at Lisbon in 1593. He entered into the society of Jesuits in his sixteenth year, and in 1622 went out as one of their missionaries to the East Indies. After passing some time at Goa, he sailed to the coast of Mozambique, whence he penetrated into Abyssinia. He passed several years in that kingdom, where his zeal and resolution brought on him the hatred of the Abyssinian monks, from whose machinations he incurred much danger and suffering. On his intended return to Portugal he was shipwrecked on the coast of Natal, where the surviving crew spent seven months in constructing two shallops to bring them away. One of these foundered at sea; the other with father Lobo on board got to Angola. Thence he embarked in a vessel for Brazil; and, after several other adventures, was landed at Cadiz, whence he reached Lisbon. He employed himself both at Madrid and Rome in promoting the interests of the Ethiopian or Abyssinian mission; and took a second voyage to the Indies, where he became rector of the professed house at Goa. He returned to Lisbon in 1658, and was made rector of the college of Coimbra, where he died in 1678, at the age of 84. Father Lobo wrote in the Portuguese language an "Historical Account of Abyssinia," containing much curious and valuable information. It was translated into French by the Abbé Le Grand in quarto, 1728, with the addition of dissertations, letters, and some instructive memoirs. An abridged version of this was the earliest publication of Dr. Samuel Johnson. *Moreri. Nouv. Dict. Hist.*—A.

LOBO, Francisco Rodrigues, a Portugueze author of more reputation than merit, who flourished in the early part of the 17th century, was born at Leiria, and drowned on his way from Cantarem to Lisbon, in the Tagus, whose waters he had so often celebrated, and in whose sands he had expressed a wish in his poems to find a grave. His longest work is a dull pastoral tale, with dull pastoral verses interspersed, divided into three parts, under the titles of *Primavera*, the Spring, *O Pastor Peregrino*, the Shepherd Stranger, and *O Desenganado*, the Undeceived. Nothing can be more insupportably tedious than this languid and slow story, but it has beauties of style and composition which a foreigner cannot be expected to discover or understand. He wrote a heavy heroic poem upon the exploits of Nuno Alvares Pereira, entitled *O Grande Condestabre de Portugal;* and also, *Corte em Aldea, ou, Noites de Inverno*, the Court in a Village, or Winter Evenings, a conversational work, infinitely superior to any of his other productions. His works have lately been re-edited at Lisbon. —R. S.

LOCHON, Stephen, a French priest in the seventeenth and early part of the eighteenth century, whose religious and moral writings are held in esteem by devout Catholics, was a native of Chartres; but in what year he was born is not known. He pursued his studies in the college of Navarre at Paris; and in the year 1674, had the degree of doctor conferred upon him by the faculty of divinity in that seminary. For several years he was incumbent of Bretonvilliers in the diocese of Chartres; but was obliged by the ill state of his health to resign that benefice, and to remove to Paris, where he chiefly spent his time in study and composition. He died about the year 1720. Among other works, he was the author of "A Picture of the truly devout Person, in all Kinds of Situations, according to the Sacred Scriptures and the Fathers of the Church," 12mo. 1679; "The Illusions of False Zeal, a Moral Allegory, &c. with Examples taken from the Scriptures and the Fathers," 1696, 12mo.; "An Abridgment of Church Discipline, &c. for the Instruction of the Clergy," in two volumes 8vo, 1702 and 1705; "The Death of Sinners in a State of Impenitence," 1709, 12mo; "Dialogues between a Courtier and a Solitary, relative to the Conduct of the Great," 1713, 12mo; and "A Treatise on Confession, for the Use of Confessors and Penitents," 1708, 12mo; to which a Supplement was added in 1710, intended to illustrate the necessity and use of confession. *Moreri. Nouv. Dict. Hist.*—M.

LOCKE, John, one of the greatest philosophers and most valuable writers who have adorned this country, was born at Wrington in Somersetshire, on the twenty-ninth of August, 1682. His father, who had been bred to the law, acted in the capacity of steward, or court-keeper, to colonel Alexander Popham; and upon the breaking out of the civil war, became a captain in the service of the parliament. He was a gentleman of strict probity and economy, and possessed of a handsome fortune; but, as

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it came much impaired into the hands of his son, it was probably injured through the misfortunes of the times. However, he took great pains in his son's education; and though while he was a child, he behaved towards him with great distance and severity, yet as he grew up, he treated him with more familiarity, till at length they lived together rather as friends, than as two persons, one of whom might justly claim respect from the other. When he was of a proper age, young Locke was sent to Westminster school, where he continued till the year 1651; when he was entered a student of Christ-church-college, in the university of Oxford. Here he so greatly distinguished himself by his application and proficiency, that he was considered to be the most ingenious young man in the college. But, though he gained such reputation in the university, he was afterwards often heard to complain of the little satisfaction which he had found in the method of study which had been prescribed to him, and of the little service which it had afforded him, in enlightening and enlarging his mind, or in making him more exact in his reasonings. For the only philosophy then taught at Oxford was the Peripatetic, perplexed with obscure terms, and encumbered with useless questions. The first books which gave him a relish for the study of philosophy, were the writings of Des Cartes; for though he did not approve of all his notions, yet he found that he wrote with great perspicuity. Having taken his degree of B. A. in 1655, and that of M. A. in 1658, Mr. Locke for some time closely applied himself to the study of physic, going through the usual courses preparatory to the practice; and it is said that he got some business in that profession at Oxford. So great was the delicacy of his constitution, however, that he was not capable of a laborious application to the medical art; and it is not improbable that his principal motive in studying it was, that he might be qualified when necessary to act as his own physician. In the year 1664, he accepted of an offer to go abroad, in the capacity of secretary to sir William Swan, who was appointed envoy from king Charles II. to the elector of Brandenburgh, and some other German princes; but returning to England again within less than a year, he resumed his studies at Oxford with renewed vigour, and applied himself particularly to natural philosophy. While he was at Oxford in 1666, an accident introduced him to the acquaintance of lord Ashley, afterwards earl of Shaftesbury. That nobleman, having been advised to drink the mineral waters at Astrop, for an abscess in his breast, wrote to Dr. Thomas, a physician in Oxford, to procure a quantity of them to be in readiness against his arrival. Dr. Thomas, being obliged to be absent from home at that time, prevailed with his friend Mr. Locke to execute this commission. But it happening that the waters were not ready on the day after lord Ashley's arrival, through the fault of the person who had been sent for them, Mr. Locke found himself obliged to wait on his lordship, to make excuses for the disappointment. Lord Ashley received him with his usual politeness, and was satisfied with his apology. Upon his rising to go away, his lordship, who had received great pleasure from his conversation, detained him to supper, and engaged him to dinner on the following day, and even to drink the waters, that he might have the more of his company. When his lordship left Oxford to go to Sunning-hill, he made Mr. Locke promise to visit him there; as he did in the summer of the year 1667. Afterwards lord Ashley invited Mr. Locke to his house, and prevailed on him to take up his residence with him. Having now secured him as an inmate, lord Ashley was governed entirely by his advice, in submitting to have the abscess in his breast opened; by which operation his life was saved, though the wound was never closed. The success which attended this operation gave his lordship a high opinion of Mr. Locke's medical skill, and contributed to increase his attachment to him, notwithstanding that he regarded this as the least of his qualifications. Sensible that his great abilities were calculated to render him eminently serviceable to the world in other departments of knowledge, he would not suffer him to practise medicine out of his house, excepting among some of his particular friends; and he urged him to apply his studies to state affairs, and political subjects, both ecclesiastical and civil. Mr. Locke's inclination was not backward in prompting him to comply with his lordship's wishes; and he succeeded so well in these studies, that lord Ashley began to consult him upon all occasions.

By his acquaintance with this nobleman, Mr. Locke was introduced to the conversation of the duke of Buckingham, the earl of Halifax, and other of the most eminent persons of that age, who were all charmed with his conversation. The freedom which he would take with men of that rank, had something in it very suitable to his character. One day, three or four of these lords having met at lord Ashley's, when Mr. Locke was present, after some compliments, cards were brought in, before scarcely any conversation had passed between them. Mr. Locke looked on for some time

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while they were at play, and then taking his pocket-book, began to write with great attention. At length, one of them had the curiosity to ask him what he was writing. "My lord," said he, "I am endeavouring to profit, as far as I am able, in your company; for having waited with impatience for the honour of being in an assembly of the greatest geniuses of the age, and having at length obtained this good fortune, I thought that I could not do better than write down your conversation; and, indeed, I have set down the substance of what has been said for this hour or two." Mr. Locke had no occasion to read much of what he had written; those noble persons saw the ridicule, and diverted themselves with improving the jest. For, immediately quitting their play, they entered into rational conversation, and spent the remainder of the day in a manner more suitable to their character. In the year 1668, at the request of the earl and countess of Northumberland, Mr. Locke accompanied them in a tour to France, and staid in that country with the countess, while the earl went towards Italy, with an intention of visiting Rome. But this nobleman dying on his journey at Turin, the countess came back to England sooner than was at first designed, and Mr. Locke with her; who continued to reside, as before, at lord Ashley's. That nobleman, who was then chancellor of the exchequer, having, in conjunction with other lords, obtained a grant of Carolina, employed Mr. Locke to draw up the fundamental constitutions of that province. In executing this task, our author had formed articles relative to religion, and public worship, on those liberal and enlarged principles of toleration, which were agreeable to the sentiments of his enlightened mind; but some of the clergy, jealous of such provisions as might prove an obstacle to their ascendancy, expressed their disapprobation of them, and procured an additional article to be inserted, securing the countenance and support of the state only to the exercise of religion according to the discipline of the established church. Mr. Locke still retained his student's place at Christ-church, and made frequent visits to Oxford, for the sake of consulting books in the prosecution of his studies, and for the benefit of change of air. At lord Ashley's, he inspected the education of his lordship's only son, who was then about sixteen years of age; and executed that province with the greatest care, and to the entire satisfaction of his noble patron. As the young lord was but of a weakly constitution, his father thought proper to marry him early, lest the family should become extinct by his death. And, since he was too young, and had too little experience to choose a wife for himself, and lord Ashley had the highest opinion of Mr. Locke's judgment, as well as the greatest confidence in his integrity, he desired him to make a suitable choice for his son. This was a difficult and delicate task: for though lord Ashley did not insist on a great fortune for his son, yet he would have him marry a lady of a good family, an agreeable temper, a fine person, and, above all, of good education and good understanding, whose conduct would be very different from that of the generality of court ladies. Notwithstanding the difficulties attending such a commission, Mr. Locke undertook it, and executed it very happily. The eldest son by this marriage, afterwards the noble author of the Characteristics, was committed to the care of Mr. Locke in his education, and gave evidence to the world of the master hand which had directed and guided his genius.

In 1670, and in the following year, Mr. Locke began to form the plan of his "Essay on Human Understanding," at the earnest request of some of his friends, who were accustomed to meet in his chamber, for the purpose of conversing on philosophical subjects; but the employments and avocations which were found for him by his patron, would not then suffer him to make any great progress in that work. About this time, it is supposed, he was made fellow of the Royal Society. In 1672, lord Ashley, having been created earl of Shaftesbury, and raised to the dignity of lord high chancellor of England, appointed Mr. Locke secretary of the presentations; but he held that place only till the end of the following year, when the earl was obliged to resign the great seal. His dismissal was followed by that of Mr. Locke, to whom the earl had communicated his most secret affairs, and who contributed towards the publication of some treatises, which were intended to excite the nation to watch the conduct of the Roman Catholics, and to oppose the arbitrary designs of the court. After this his lordship, who was still president of the Board of Trade, appointed Mr. Locke secretary to the same; which office he retained not long, the commission being dissolved in the year 1674. In the following year, he was admitted to the degree of bachelor of physic; and it appears that he continued to prosecute this study, and to keep up his acquaintance with several of the faculty. In what reputation he was held by some of the most eminent of them, we may

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judge from the testimonial that was given of him by the celebrated Dr. Sydenham, in his book, entitled, "Observationes Medicæ, circa Morborum Acutorum Historiam et Curationem," &c. "You know likewise," says he, "how much my method has been approved of by a person who has examined it to the bottom, and who is our common friend. I mean Mr. John Locke, who, if we consider his genius, and penetrating and exact judgement, or the strictness of his morals, has scarcely any superior, and few equals now living." In the summer of 1675, Mr. Locke, being apprehensive of a consumption, travelled into France, and resided for some time at Montpelier, where he became acquainted with Mr. Thomas Herbert, afterwards earl of Pembroke, to whom he communicated his design of writing his "Essay on Human Understanding." From Montpelier he went to Paris, where he contracted a friendship with M. Justel, the celebrated civilian, whose house was at that time the place of resort for men of letters; and where a familiarity commenced between him and several other persons of eminent learning. In 1679, the earl of Shaftesbury being again restored to favour at court, and made president of the council, sent to request that Mr. Locke would return to England; which he accordingly did. Within six months, however, that nobleman was again displaced, for refusing his concurrence with the designs of the court, which aimed at the establishment of popery and arbitrary power; and, in 1682, he was obliged to retire to Holland, to avoid a prosecution for high treason, on account of pretended crimes of which he was accused. Mr. Locke remained steadily attached to his patron, following him into Holland; and upon his lordship's death, which happened soon afterwards, he did not think it safe to return to England, where his intimate connexion with lord Shaftesbury had created him some powerful and malignant enemies. Before he had been a year in Holland, he was accused at the English court of being the author of certain tracts which had been published against the government; and, notwithstanding that another person was soon afterwards discovered to be the writer of them, yet as he was observed to join in company at the Hague, with several Englishmen who were the avowed enemies of the system of politics on which the English court now acted, information of this circumstance was conveyed to the earl of Sunderland, then secretary of state. This intelligence lord Sunderland communicated to the king, who immediately ordered that bishop Fell, then dean of Christ-church, should receive his express command to eject Mr. Locke from his student's place; which the bishop executed accordingly. After this violent procedure of the court against him in England, he thought it prudent to remain in Holland, where he was at the accession of king James II. Soon after that event, William Penn, the famous quaker, who had known Mr. Locke at the university, used his interest with the king to procure a pardon for him; and would have obtained it had not Mr. Locke declined the acceptance of such an offer, nobly observing, that he had no occasion for a pardon, since he had not been guilty of any crime.

In the year 1685, when the duke of Monmouth and his party were making preparations in Holland for his rash and unfortunate enterprise, the English envoy at the Hague demanded that Mr. Locke, with several others, should be delivered up to him, on suspicion of his being engaged in that undertaking. And though this suspicion was not only groundless, but without even a shadow of probability, it obliged him to lie concealed nearly twelve months, till it was sufficiently known that he had no concern whatever in that business. Towards the latter end of the year 1686, he appeared again in public; and in the following year formed a literary society at Amsterdam, of which Limborch, Le Clerc, and other learned men, were members, who met together weekly for conversation upon subjects of universal learning. About the end of the year 1687, our author finished the composition of his great work, the "Essay concerning Human Understanding," which had been the principal object of his attention for some years; and that the public might be apprised of the outlines of his plan, he made an abridgement of it himself, which his friend Le Clerc translated into French, and inserted in one of his "Bibliotheques." This abridgement was so highly approved of by all thinking persons, and sincere lovers of truth, that they expressed the strongest desire to see the whole work. During the time of his concealment, he wrote his first "Letter concerning Toleration," in Latin, which was first printed at Gouda, in 1689, under the title of "Epistola de Tolerantia," &c. 12mo. This excellent performance, which has ever since been held in the highest esteem by the best judges, was translated into Dutch and French, in the same year, and was also printed in English in 4to. Before this work made its appearance, the happy revolu-

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tion in 1688, effected by the courage and good conduct of the prince of Orange, opened the way for Mr. Locke's return to his native country; whither he came in the fleet which conveyed the princess of Orange. After public liberty had been restored, our author thought it proper to assert his own private rights; and therefore put in his claim to the student's place in Christ-church, of which he had been unjustly deprived. Finding, however, that the society resisted his pretensions, on the plea that their proceedings had been conformable to their statutes, and that they could not be prevailed upon to dispossess the person who had been elected in his room, he desisted from his claim. It is true, that they made him an offer of being admitted a supernumerary student, but, as his sole motive in endeavouring to procure his restoration was, that such a measure might proclaim the injustice of the mandate for his ejection, he did not think proper to accept it. As Mr. Locke was justly considered to be a sufferer for the principles of the revolution, he might without much difficulty have obtained some very considerable post; but he contented himself with that of commissioner of appeals, worth about 200*l.* per annum. In July 1789, he wrote a letter to his friend Limborch, with whom he frequently corresponded, in which he took occasion to speak of the act of toleration, which had then just passed, and at which he expressed his satisfaction; though he at the same time intimated, that he considered it to be defective, and not sufficiently comprehensive. "I doubt not," says he, "but you have already heard, that toleration is at length established among us by law. Not, however, perhaps, with that latitude which you, and such as you, true Christians, devoid of envy and ambition, would have wished. But it is somewhat to have proceeded thus far. And I hope these beginnings are the foundations of liberty and peace, which shall hereafter be established in the church of Christ."

About this time Mr. Locke had an offer to go abroad in a public character; and it was left to his choice whether he would be envoy at the court of the emperor, the elector of Brandenburg, or any other where he thought that the air would best agree with him; but he declined it on account of the infirm state of his health. In the year 1690, he published his celebrated "Essay concerning Human Understanding," in folio: a work which has made the author's name immortal, and does honour to our country; which an eminent and learned writer has styled, "one of the noblest, the usefullest, the most original books the world ever saw." But, notwithstanding its extraordinary merit, it gave great offence to many people at the first publication, and was attacked by various writers, most of whose names are now forgotten. It was even proposed, at a meeting of the heads of houses of the university of Oxford, to censure and discourage the reading of it; and, after various debates among themselves, it was concluded, that each head of a house should endeavour to prevent it from being read in his college. They were afraid of the light which it poured in upon the minds of men. But all their efforts were in vain; as were also the attacks of its various opponents on the reputation either of the work or its author, which continued daily to increase in every part of Europe. It was translated into French and Latin, and the fourth in English, with alterations and additions, was printed in the year 1700: since which time it has passed through a vast number of editions. In the year 1690, likewise, Mr. Locke published his "Second Letter concerning Toleration," in 4to., written in answer to Jonas Proast, a clergyman of Queen's-college, Oxford, who published an attack upon the "First Letter;" and in the same year he sent into the world his "Two Treatises on Government," 8vo. Those valuable treatises, which are some of the best extant on the subject in any language, are employed in refuting and overturning sir Robert Filmer's false principles, and in pointing out the true origin, extent, and end of civil government. About this time the coin of the kingdom was in a very bad state, owing to its having been so much clipped, that it wanted above a third of the standard weight. The magnitude of this evil, and the mischiefs which it threatened, having engaged the serious consideration of parliament, Mr. Locke, with the view of assisting those who were at the head of affairs to form a right understanding of this matter, and to excite them to rectify such shameful abuse, printed "Some Considerations of the Consequences of lowering the Interest, and raising the Value of Money," 1691, 8vo. Afterwards he published some other small pieces on the same subject; by which he convinced the world, that he was as able to reason on trade and business, as on the most abstract parts of science. These writings occasioned his being frequently consulted by the ministry, relative to the new coinage of silver, and other topics. With the earl of Pembroke, then lord keeper of the privy seal, he was for some time

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accustomed to hold weekly conferences; and when the air of London began to affect his lungs, he sometimes went to the earl of Peterborough's seat, near Fulham, where he always met with the most friendly reception. He was afterwards, however, obliged to quit London entirely, at least during the winter season, and to remove to some place at a greater distance. He had frequently paid visits to sir Francis Masham, at Oates in Essex, about twenty miles from London, where he found that the air agreed admirably well with his constitution, and where he also enjoyed the most delightful society. We may imagine, therefore, that he was persuaded, without much difficulty, to accept of an offer which sir Francis made to give him apartments in his house, where he might settle during the remainder of his life. Here he was received upon his own terms, that he might have his entire liberty, and look upon himself as at his own house; and here he chiefly pursued his future studies, being seldom absent, because the air of London grew more and more troublesome to him.

In 1692, Mr. Locke published "A third Letter for Toleration, to the Author of the third Letter concerning Toleration," 8vo.; which being replied to about twelve years afterwards, by his old antagonist, Jonas Proast, he began "A fourth Letter," which was left at his death in an unfinished state, and published among his posthumous pieces. In 1693, he published his "Thoughts concerning Education," 8vo; which he greatly improved in subsequent editions. In 1695, king William, who knew how to appreciate his abilities for serving the public, appointed him one of the commissioners of trade and plantations; which obliged him to reside more in London than he had done for some time past. In the same year he published his excellent treatise, entitled "The Reasonableness of Christianity, as delivered in the Scriptures," 8vo.; which was written, it is said, in order to promote the scheme which king William had so much at heart, of a comprehension with the dissenters. This book having been attacked, in the following year, by Dr. Edwards, in his "Socinianism unmasked," and in a manner that was rude and scurrilous; Mr. Locke published, in the same year, a first, and a second "Vindication of the Reasonableness of Christianity," &c. 8vo.; in which he defended his work with such strength of argument, that, if his adversary had been an ingenuous one, he might have justly expected from him a public acknowledgement of his error. Mr. Locke's defence against Dr. Edwards was also ably maintained by a worthy and pious clergyman of the name of Bolde, who was the author of "A Collection of Tracts, published in Vindication of Mr. Locke's 'Reasonableness of Christianity, as delivered in the Scriptures,' and of his 'Essay concerning Human Understanding,'" in 8vo. Scarcely was he disengaged from this controversy, before he was drawn into another, on the following occasion. Some time before this, Mr. Toland published a book, entitled "Christianity not mysterious," in which he endeavoured to prove, "that there is nothing in the Christian religion, not only contrary to reason, but even nothing above it;" and, in explaining some of his notions, he made use of several arguments from Mr. Locke's "Essay concerning Human Understanding." About the same time several treatises were published by some Unitarians, maintaining, that there was nothing in the Christian religion but what was rational and intelligible, which sentiment had been advanced by Mr. Locke. The use which was made of his writings in these instances, determined Dr. Stillingfleet, bishop of Worcester, to make an attack upon our author. Acccordingly, in his "Defence of the Doctrine of the Trinity," published in 1697, he censured some passages in the "Essay concerning Human Understanding," as tending to subvert the fundamental doctrines of Christianity. Mr. Locke immediately published an answer to this charge, in "A Letter to the right reverend Edward, Lord Bishop of Worcester," &c.; to which the bishop replied in the same year. This was confuted in a second letter of Mr. Locke's; which drew a second answer from the bishop, in 1698. A third letter of Mr. Locke's, was the last which appeared in this controversy, the death of the bishop having taken place not long after its publication. It was generally admitted, that Mr. Locke had greatly the advantage of the bishop in this controversy. When speaking of it, M. Le Clerc says, "Every body admired the strength of Mr. Locke's reasonings, and his great clearness and exactness, not only in explaining his own notions, but in confuting those of his adversary. Nor were men of understanding less surprized, that so learned a man as the bishop should engage in a controversy, in which he had all the disadvantages possible: for he was by no means able to maintain his opinions against Mr. Locke, whose reasoning he neither understood, nor the subject itself about which he disputed.

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This eminent prelate had spent the greatest part of his time in the study of ecclesiastical antiquities, and reading a prodigious number of books; but was no great philosopher; nor had ever accustomed himself to that close mode of thinking and reasoning, in which Mr. Locke did so highly excel. However, though our excellent philosopher obtained so great a victory over the bishop, and had reason to complain of his unjust charges against him, and of his writing on subjects of which he had not a sufficient knowledge, yet he did not triumph over his ignorance, but detected and confuted his errors with civility and respect." And an Irish prelate, in a letter to Mr. Molyneux, an intimate friend of Mr. Locke, thus expresses himself upon the subject: "I have read Mr. Locke's letter to the bishop of Worcester with great satisfaction, and am wholly of your opinion, that he has fairly laid the great bishop on his back; but it is with so much gentleness, as if he were afraid not only of hurting him, but even of spoiling or tumbling his cloaths. Indeed, I cannot tell which I most admire, the great civility and good manners in his book, or the forcibleness and clearness of his reasonings."

Mr. Locke's publications in the controversy above mentioned, were the last which were committed by himself to the press. The asthmatic complaint, to which he had been long subject, increasing with his years, began now to subdue his constitution, and rendered him very infirm. He, therefore, determined to resign his post of commissioner of trade and plantations; but he acquainted none of his friends with his design, till he had given up his commission into the king's own hand. His majesty was very unwilling to receive it, and told our author, that he would be well pleased with his continuance in that office, though he should give little or no attendance; for that he did not desire him to stay in town one day to the injury of his health. But Mr. Locke told the king, that he could not in conscience hold a place to which a considerable salary was annexed, without discharging the duties of it; upon which the king reluctantly accepted his resignation. Mr. Locke's behaviour in this instance, discovered such a degree of integrity and virtue, as reflects more honour on his character than his extraordinary intellectual endowments. His majesty entertained a great esteem for him, and would sometimes desire his attendance, in order to consult with him on public affairs, and to know his sentiments of things. From this time Mr. Locke continued altogether at Oates, in which agreeable retirement he applied himself wholly to the study of the sacred scriptures. In this employment he found so much pleasure, that he regretted his not having devoted more of his time to it in the former part of his life. And his great regard for the sacred writings appears from his answer to a relation who had enquired of him, what was the shortest and surest way for a young gentleman to attain a true knowledge of the Christian religion? "Let him study," said Mr. Locke, "the holy scripture, especially in the New Testament. Therein are contained the words of eternal life. It has God for its author; salvation for its end; and truth, without any mixture of error, for its matter." Mr. Locke now found his asthmatic disorder growing extremely troublesome, though it did not prevent him from enjoying great cheerfulness of mind. In this situation his sufferings were greatly alleviated by the kind attention and agreeable conversation of the accomplished lady Masham, who was the daughter of the learned Dr. Cudworth; as this lady and Mr. Locke had a great esteem and friendship for each other. At the commencement of the summer of the year 1703, a season, which, in former years, had always restored him some degrees of strength, he perceived that it had began to fail him more remarkably than ever. This convinced him that his dissolution was at no great distance, and he often spoke of it himself, but always with great composure; while he omitted none of the precautions which, from his skill in physic, he knew had a tendency to prolong his life. At length, his legs began to swell; and that swelling increasing every day, his strength visibly diminished. He therefore prepared to take leave of the world, deeply impressed with a sense of God's manifold blessings to him, which he took delight in recounting to his friends, and full of a sincere resignation to the divine will, and of firm hopes in the promises of future life. As he had been incapable for a considerable time of going to church, he thought proper to receive the sacrament at home; and two of his friends communicating with him, as soon as the ceremony was finished he told the minister, "that he was in perfect charity with all men, and in a sincere communion with the church of Christ, by what name soever it might be distinguished." He lived some months after this; which time he spent in acts of piety and devotion. On the day before his death, lady Masham being alone with him, and sitting by his bed-side, he

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exhorted her to regard this world only as a state of preparation for a better; adding, "that he had lived long enough, and that he thanked God he had enjoyed a happy life; but that after all, he looked upon this life to be nothing but vanity." He had no rest that night; and resolved to try to rise on the following morning; which he did, and was carried into his study, where he was placed in an easy chair, and slept for a considerable time. Seeming a little refreshed, he would be dressed as he used to be; and observing lady Masham reading to herself in the Psalms while he was dressing, he requested her to read aloud. She did so; and he appeared very attentive, till feeling the approach of death, he desired her to break off, and in a few minutes expired, on the twenty-eighth of October, 1704, in the seventy-third year of his age. He was interred in the church of Oates, where there is a decent monument erected to his memory, with a modest inscription in Latin, written by himself.

Thus died that great and most excellent philosopher John Locke, who was rendered illustrious not only by his wisdom, but by his piety and virtue, by his love of truth and diligence in the pursuit of it, and by his generous ardour in defence of the civil and religious rights of mankind. His writings have immortalised his name; and, particularly, his "Essay concerning the Human Understanding." In this work, "discarding all systematic theories, he has, from actual experience and observation, delineated the features, and described the operations of the human mind, with a degree of precision and minuteness not to be found in Plato, Aristotle, or Des Cartes. After clearing the way, by setting aside the whole doctrine of innate notions and principles, both speculative and practical, the author traces all ideas to two sources, sensation and reflection; treats at large on the nature of ideas, simple and complex; of the operations of the human understanding in forming, distinguishing, compounding, and associating them; of the manner in which words are applied as representations of ideas; of the difficulties and obstructions in the search after truth, which arise from the imperfections of these signs; and of the nature, reality, kinds, degrees, casual hindrances, and necessary limits, of human knowledge. Though several topics are treated of in this work, which may be considered as episodical with respect to the main design; though many opinions which the author advances may admit of controversy; and though, on some topics, he may not have expressed himself with his usual perspicuity, and on others may be thought too verbose; the work is of inestimable value, as a history of the human understanding, not compiled from former books, but written from materials collected by a long and attentive observation of what passes in the human mind." His next great work, the "Two Treatises of Government," is also a performance which will render his memory dear to the enlightened friends of civil and religious freedom. But even in this country, the constitution of which is defensible only on the principles therein laid down, it has been violently opposed by the advocates for those slavish doctrines which were discarded at the revolution in 1688; and by that class of politicians who would submit to the abuses and corruptions to which the best systems of government are liable, rather than encourage attempts after those improvements in civil policy, which the extension of knowledge, and of science, might give men just reason to hope for, and to expect. And in our time, we have seen a formal attempt made to overturn the principles in Mr. Locke's work by Dr. Tucker, dean of Gloucester, in his "Treatise on Civil Government," published in the year 1781. That gentleman was pleased to assert, that the principles of Mr. Locke "are extremely dangerous to the peace and happiness of all society;" that his writings, and those of some of the most eminent of his disciples, "have laid a foundation for such disturbances and dissentions, such mutual jealousies and animosities, as ages to come will not be able to settle and compose;" and, speaking of the paradoxes which he supposes to attend the system of Mr. Locke and his followers, he asserted, that "they rendered it one of the most mischievous, as well as ridiculous schemes, that ever disgraced the reasoning faculties of human nature." To the disgrace of the age, it was for a time fashionable to applaud his libel on the doctrines of our author. But his gross misrepresentations of the principles of Mr. Locke, his laborious attempts to involve him in darkness and obscurity, and to draw imaginary consequences from his propositions, which cannot by any just reasoning be deducible from them, were ably exposed in different publications; and by no writer with greater force and spirit, than by Dr. Towers, in his "Vindication of the political Principles of Mr. Locke, in Answer to the Objections of the

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Rev. Dr. Tucker, Dean of Gloucester," published in 1782, in octavo.

Of Mr. Locke's private character, an account was first published by Mr. Peter Coste, who had lived with him as an amanuensis, which was afterwards prefixed by M. des Maizeau, to "A Collection of several Pieces of Mr. Locke never before printed," &c., published in 1720; from which, together with M. le Clerc's "Bibliotheque Choisie," we shall present our readers with some interesting particulars relating to this great man. Mr. Locke possessed a great knowledge of the world, and was intimately conversant in the business of it. He was prudent, without cunning; he engaged men's esteem by his probity; and took care to secure himself from the attacks of false friends and sordid flatterers. Averse to all mean compliance, his wisdom, his experience, and his gentle manner, gained him the respect of his inferiors, the esteem of his equals, the friendship and confidence of those of the highest quality. He was remarkable for the ease and politeness of his behaviour; and those who knew him only by his writings, or by the reputation which he had acquired, and who had supposed him a reserved or austere man, were surprised, if they happened to be introduced to him, to find him all affability, good humour, and complaisance. If there was any thing which he could not bear, it was ill manners, with which he was always disgusted, unless when it proceeded from ignorance; but when it was the effect of pride, ill nature, or brutality, he detested it. Civility he considered to be not only a duty of humanity, but of the Christian profession, and what ought to be more frequently pressed and urged upon men than it commonly is. With a view to promote it, he recommended a treatise in the moral essays written by the gentlemen of Port Royal, "concerning the means of preserving peace among men;" and also the Sermons of Dr. Wichcote on this and other moral subjects. He was exact to his word, and religiously performed whatever he promised. Though he chiefly loved truths which were useful, and with such stored his mind, and was best pleased to make them the subjects of conversation; yet he used to say, that, in order to employ one part of this life in serious and important occupations, it was necessary to spend another in mere amusements; and, when an occasion naturally offered, he gave himself up with pleasure to the charms of a free and facetious conversation. He remembered many agreeable stories, which he always introduced with great propriety; and generally made them yet more delightful, by his natural and pleasant manner of telling them. He had a peculiar art in conversation, of leading people to talk concerning what they best understood. With a gardener he conversed of gardening; with a jeweller of jewels; with a chemist of chemistry, &c. "By this," said he, "I please those men, who commonly can speak pertinently upon nothing else. As they believe I have an esteem for their profession, they are charmed with showing their abilities before me; and I, in the mean while, improve myself by their discourse." And, indeed, he had by this method acquired a very good insight into all the arts. He used to say too, that the knowledge of the arts contained more true philosophy, than all those fine learned hypotheses, which, having no relation to the nature of things, are fit only to make men lose their time in inventing or comprehending them. By the several questions which he would put to artificers, he would find out the secret of their art, which they did not understand themselves; and often give them views entirely new, which sometimes they put in practice to their profit. He was so far from assuming those affected airs of gravity, by which some persons, as well learned as unlearned, love to distinguish themselves from the rest of the world, that, on the contrary, he looked upon them as infallible marks of impertinence. Nay, sometimes, he would divert himself with imitating that studied gravity, in order to turn it the better into ridicule: and upon such occasions he always recollected this maxim of the duke de la Rochefoucault, which he particularly admired, "that gravity is a mystery of the body, invented to conceal the defects of the mind." One thing, which those who lived any time with Mr. Locke could not help observing in him was, that he used his reason in every thing he did; and that nothing that was useful, seemed unworthy of his attention and care. He often used to say, that "there was an art in every thing;" and it was easy for any one to see it, from the manner in which he went about the most trifling things.

As Mr. Locke kept utility in view in all his disquisitions, he esteemed the employments of men only in proportion to the good which they were capable of producing. On this account he had no great value for those critics, or mere grammarians, who waste their lives in comparing words and phrases, and in com-

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ing to a determination in the choice of a various reading, in a passage of no importance. He valued yet less those professed disputants, who, being wholly possessed with a desire of coming off with victory, fortify themselves behind the ambiguity of a word, to give their adversaries the more trouble; and whenever he had to argue with such persons, if he did not before-hand strongly resolve to keep his temper, he was apt to grow somewhat warm. For his natural disposition was irritable; but his anger never lasted long. If he retained any resentment, it was against himself, for having given way to such a ridiculous passion, which, as he used to say, may do a great deal of harm, but never yet did the least good. He was charitable to the poor, excepting such as were idle, or profane, and spent their Sundays in ale-houses, instead of attending at church. And he particularly compassionated those, who, after they had laboured as long as their strength would permit, were reduced to poverty. He said, that it was not enough to keep them from starving, but that a provision ought to be made for them, sufficient to render them comfortable. In his friendships he was warm and steady; and, therefore, felt a strong indignation against any discovery of treachery or insincerity in those in whom he confided. It is said, that a particular person, with whom he had contracted an intimate friendship in the earlier part of his life, was discovered by him to have acted with great baseness and perfidy. He had not only taken every method privately of doing Mr. Locke what injury he could in the opinion of those with whom he was connected, but had also gone off with a large sum of money which was his property, and at a time too when he knew that such a step must involve him in considerable difficulties. Many years after all intercourse had, by such treachery, been broken off between them, and when Mr. Locke was one of the lords of trade and plantations, information was brought to him one morning while he was at breakfast, that a person shabbily dressed requested the honour of speaking to him. Mr. Locke, with the politeness and humanity which were natural to him, immediately ordered him to be admitted; and beheld, to his great astonishment, his false friend, reduced by a life of cunning and extravagance to poverty and distress, and come to solicit his forgiveness, and to implore his assistance. Mr. Locke looked at him for some time very stedfastly, without speaking one word. At length, taking out a fifty-pound note, he presented it to him with the following remarkable declaration: "Though I sincerely forgive your behaviour to me, yet I must never put it in your power to injure me a second time. Take this trifle, which I give, not as a mark of my former friendship, but as a relief to your present wants, and consign to the service of your necessities, without recollecting how little you deserve it. No reply! It is impossible to regain my good opinion; for know, friendship once injured is for ever lost."

Mr. Locke was naturally very active, and employed himself as much as his health would permit. Sometimes he diverted himself by working in the garden, at which he was very expert. He loved walking; but being prevented by his asthmatic complaint from taking much of that exercise, he used to ride out after dinner, either on horseback or in an open chaise, as he was able to bear it. His bad health occasioned disturbance to no person but himself; and persons might be with him without any other concern than that created by seeing him suffer. He did not differ from others in the article of diet; but his ordinary drink was only water; and this he thought was the cause of his having his life prolonged to such an age, notwithstanding the weakness of his constitution. To the same cause, also, he thought that the preservation of his eye-sight was in a great measure to be attributed; for he could read by candle-light all sorts of books to the last, if they were not of a very small print, and he had never made use of spectacles. He had no other disorder but his asthma, excepting a deafness of six month's continuance about four years before his death. Writing to a friend while labouring under this affliction, he observed, that since it had entirely deprived him of the pleasures of conversation, "he did not know but it was better to be blind than deaf." Among the honours paid to the memory of this great man, that of queen Caroline, consort of king George II., ought not to be overlooked: for that princess, having erected a pavilion in Richmond park in honour of philosophy, placed in it our author's bust, with those of Bacon, Newton, and Clarke, as the four prime English philosophers. Mr. Locke left several MSS. behind him, from which his executors, sir Peter King, and Anthony Collins, esq. published, in 1705, his "Paraphrase and Notes upon St. Paul's Epistle to the Galatians," in 4to; which were soon followed by those upon the Corinthians, Romans, and Ephesians,

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with an essay prefixed, for the understanding of St. Paul's epistles, by consulting St. Paul himself. In 1706, "Posthumous Works of Mr. Locke" were published in 8vo. comprizing a treatise "On the Conduct of the Understanding," supplementary to the author's essay; "An Examination of Malebranche's Opinion of seeing all things in God," &c. In 1708, "Some familiar Letters between Mr. Locke and several of his Friends" were also published in 8vo.; and in 1720, M. Des Maizeaux's "Collection," already noticed by us. But all our author's works have been collected together, and frequently reprinted, in three vols. folio, and in four vols. 4to. *Biog. Brit. Life prefixed to the 4to. Edition of Locke's Works. Brit. Biog. Le Clerc's Bibliotheque Choisie. Towers's Vindication of Mr. Locke's political Principles. Enfield's Hist. Phil. vol. II. b. x. ch. 3. §. 1.*—M.

LOIR, NICHOLAS, a French painter, born at Paris in 1624, was the son of a goldsmith. He was placed as a pupil under Bourdon, but adopted the manner neither of that master nor of any other. He visited Rome in 1637, where he laid in a large stock of ideas, so strongly impressed upon his memory, that he could recall them at pleasure. A great abundance of thoughts upon any given subject was therefore his characteristic, which gave facility and variety to his works, but without any thing that indicated superior genius. As a proof of these qualities, it is related that he laid a wager with some brother-artists, that he would in one day design twelve holy families, in which not one figure should resemble another; and won his bet. He drew correctly, grouped his pieces with elegance, was a good colourist, and painted all parts of his subjects equally well, figures, landscape, architecture, and ornaments. He particularly excelled in his women and children. On his return from Rome, he was much employed at Paris, and became professor and rector of the academy of painting. He painted several ceilings for the palaces of Louis XIV., in which he adopted that monarch's favourite allegorical emblem of the sun, and gained a pension for the adulation of his pencil. Many of his works were allegorical; but his invention in this walk does not seem to have soared very high, if we may judge from a piece in which, to illustrate the maxim "Sine Cerere & Baccho friget Venus," he painted Venus warming herself at a fire, and Ceres and Bacchus retiring. Loir made a number of etchings from his own designs; and about fourscore engravings from his works by different masters attest the reputation he once possessed. He died in 1679. *D'Argenville. Pilkington's Dict.*—A.

LOKMAN, surnamed *Al-Hakim*, or *the Wise*, a philosopher in high repute among the eastern nations, to whom is attributed a collection of maxims and fables, which convey no inelegant specimen of the moral doctrine of the ancient Arabians. Mahomet gave his name to the thirty-first chapter of the Koran, in which he introduces God as thus speaking: "We have given wisdom to Lokman." The interpreters of this chapter differ among themselves concerning the sense in which his surname is to be understood; some maintaining that it implies the gift of prophecy, while others restrict its meaning to a high degree of mental sagacity, supernaturally infused. The Mahometan doctors, likewise, entertain different hypotheses respecting his country, and the period in which he flourished. According to some, he was the nephew of Job, by his sister, or the son of his aunt, and consequently his cousin; but according to others, he was the great nephew of Abraham. The greater number of the Mussulman doctors, however, deny his claim to so high an antiquity, and make him a contemporary with David and Solomon. The latter all agree, that he was a native of Ethiopia, or Nubia, and in a servile condition, whose occupation was either that of a tailor, a carpenter, or a shepherd. They relate, that after having been a slave in different countries, he was at length sold among the Israelites. His wisdom they ascribe to divine inspiration; and the account which they preserve of the manner in which he received that gift appears to have been borrowed from the scripture history of Solomon. It states, that while Lokman was one day asleep at noon, angels came to the place where he was reposing, and saluted him without rendering themselves visible. Hearing a voice, but seeing no person, Lokman was silent; when the angels said to him, "We are the messengers of God, thy creator and ours, who has sent us to declare to thee, that he will make thee a monarch, and his lieutenant on earth." Lokman replied, "If God has absolutely commanded that such as you say is to be my destiny, his will be done in all things; and I hope, that in that situation he will grant me the grace necessary for enabling me faithfully to execute his pleasure. Were he pleased, however, to grant me the liberty of choosing my condition in life, I would

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rather continue in my present state, and that he would preserve me from offending him; otherwise, all the grandeur of the world would be a burden to me." This answer of Lokman was so agreeable to God, that he immediately bestowed on him the gift of wisdom in such an eminent degree, that he was enabled to instruct mankind by a great variety of maxims, sentences, and parables, amounting to ten thousand in number, each of which is of greater value than the whole world. The anecdotes which remain concerning the life of Lokman, are found scattered in the writings of several of the orientals, who have introduced them as ornaments to their poems, and other works. From the selection of them made by D'Herbelot, and in the notice prefixed to Marcel's edition of Lokman's fables, we shall present our readers with some specimens, from which they will be able to form an idea of the wisdom attributed to this celebrated character in ancient story.

Lokman was one day seated in the midst of a circle of auditors, when a man of high rank among the Jews, observing the attention with which they listened to him, asked him if he was not that black slave, whom he had seen attending the flocks of a person whom he named? "It is true," said Lokman modestly, "I am he." The other then asked him, how, in that low condition, he had acquired the knowledge of a sage and philosopher? "It was," replied Lokman, "by following exactly these three precepts: always speak the truth, without disguise; keep, inviolably, the promises which you have made; and never meddle with what does not concern you." Thaaleby relates, in his commentary on the koran, that Lokman being sent with other slaves into the country, to fetch some fruit, his comrades ventured to eat a considerable quantity, and afterwards accused our philosopher of being the offender. But he justified himself by drinking warm water, till his innocence was proved from the contents of his stomach; and the other slaves, being obliged to follow his example, soon afforded evidence where the guilt lay. The celebrated Persian poet Gelaleddin has introduced this story into his moral poem, entitled "Methnawy," and gives it this singular moral application: "O ye! who here below cloak yourselves with the vestments of the upright man, and conceal within your hearts every kind of vice, when, in the great day of judgment, you will be compelled to drink of its hot and scalding water, all that you have hid from the world with so much care, will appear in open view to all, and the reputation which you have gained through your hypocrisy, will then be changed into shame and confusion." Waheb, in a Turkish commentary on the 31st chapter of the koran, relates the following sententious maxims of our philosopher: "Lokman, being asked from whom he had learned that wisdom and discernment, which made him shine so conspicuously on every subject, answered, it is from the blind, who will believe nothing but what they touch with their own hands." "It was Lokman who first said, that the tongue and the heart were both the best and the worst parts of men." Saady, the most illustrious of the Persian poets, in his "Bostan" and his "Gulistan," has given several traits and maxims of Lokman, two of which we shall lay before our readers. "A caravan, in which Lokman was present, having been pillaged by robbers, who could not be moved to pity by the tears and lamentations of the sufferers, one of the plundered merchants said to Lokman, 'thou shouldst have given to these robbers lessons of wisdom and good conduct; perhaps they might then have been diverted from their purpose by thy advice and remonstrances, and would have restored to us our goods, or, at least, in part repaired the heavy loss which they have occasioned us.' 'It would have been a much greater loss,' replied Lokman, 'to have thrown away lessons of wisdom on villains incapable of understanding or appreciating them. No file can polish the iron, when the rust has entirely consumed it.'" "Lokman being asked, whence he had drawn that treasure of virtue and wisdom, which he possessed in so eminent a degree, answered, 'It is from the foolish and wicked; by observing their actions and comparing them with the dictates of my own conscience, I have learned what to perform, and what to shun. The wise and prudent man can extract benefit from poison itself, whilst the most excellent precepts are of no advantage to the fool.'"

Another remarkable trait of Lokman is related in a Persian poem, entitled "Niganistan." Lokman's master having one day given him a bitter melon, or coloquintida, to eat, he immediately ate it all, without shewing the least repugnance. Surprized at his ready obedience, his master said to him, "how was it possible for you to eat a fruit so disagreeable to the taste?" Lokman replied, "I have received so many sweets from you, that it is not surprizing I should have eaten the only bitter fruit which you have ever given me." This generous answer so forcibly struck his master, that he im-

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mediately gave him his liberty. Some idea of the high sense which the orientals entertain of the wisdom of our philosopher, may be understood from their common use of the proverb, "to teach any thing to Lokman," which is employed to express something absolutely impossible. It is also worthy of notice, that Mahomet, in the chapter of the koran to which his name is prefixed, puts into Lokman's mouth these maxims concerning the unity of God, which are repeated in almost every page of that book: "And Lokman gave this lesson to his son—O my son! associate no name with that of God; for it is a very culpable error to suppose an equal to the Almighty." In this passage Mahomet uses the authority of Lokman as a support for his own opinions; which shews the high degree of esteem in which he was held by the Arabs, at the time when the koran was made public. This esteem is not in the least diminished at the present day; and several of the Mussulman doctors even give him the title of saint and prophet. They represent him to have been as virtuous and pious, as he was wise; to have generally preserved strict silence, applying himself intensely to contemplation, and, above all, to the exercise of love to God: whence they observe, that God indulged him with his peculiar favour and affection, on account of the love which he entertained for God. Some writers assert, that he embraced the Jewish religion, and entered into the service of king David, who entertained a high esteem for him; and the author of the "Tarikh Montekheb" informs us, that he died in Judea, at a very advanced age, and that in his time the tomb of Lokman was still to be seen at Ramlah, a small town in Syria, not far from Jerusalem. Marcel maintains, that the fables of Lokman, with those of Pilpay, may be considered as the only original pieces of composition of this species, and of which the fables of Æsop, most of those of Phædrus, and even many of La Fontaine are only translations and copies. "If it is true," says he, "that Æsop is not a mere fictitious personage, at least he must have existed long after Lokman. Plutarch, Suidas, and Pausanias, agree in placing Æsop about the time of Crœsus, king of Lydia, and Solon, legislator of the Athenians, that is to say, some time between the 46th and 55th Olympiad. Now all the oriental writers, both the Arabian and Persian, unanimously agree in placing the life of Lokman 500 years prior to that of Æsop, at the same period with the reign of Dawud or David over the Hebrews, and Kaykaus and Kaykhosru over the Persians. In this case, Lokman would be the original from whom Æsop borrowed his apologues, as the latter might easily have come to the knowledge of the Arabian fabulist, during the residence which he is said to have made in the courts of different princes of Asia. But the opinion the most generally received, and which indeed is much more probable than the former, is, that Lokman is the same person, whom the Greeks, not knowing his real name, have called, in their own tongue, Αισωπος, or *Æsop*, a term derived from that of Αιθιωπς, or *Ethiopian*, by a slight change, which often occurs in a word while passing from one dialect to another." And he conceives that the particulars concerning Lokman, already given from the oriental writers, many of which are also related of Æsop, serve to establish the identity between them. His hypothesis carries with it an air of plausibility; but is attended with chronological difficulties, on which we are incapable of deciding. We therefore leave it, together with the opinion of other critics, that the work attributed to Lokman seems rather to be a collection of ancient fables, than the production of any one writer, to the judgment of those who may think it a point worthy of enquiry. The scanty relics of the fables of Lokman were published by Erpenius, in Arabic and Latin, at the end of his Arabic grammar, in 1636, and 1656, in 4to.; and Tannaquil Faber presented them to the public in elegant Latin verse. A French translation of them was published by Galland, together with those of Pilpay, in 1714, in two vols. 12mo.; and in the year 1803, we saw announced a notice of a new edition of them, in the original Arabic, accompanied with a French translation, by citizen J. J. Marcel. *D'Herbelot's Bibl. Orient. Gen. Dict. Month. Mag. Jan.* 1803.—M.

LOLLARD, WALTER. Most ecclesiastical writers affirm, that the Lollards were a particular sect, who differed from the church of Rome in many religious points; and that Walter Lollhard, who was burnt in the fourteenth century for heresy, was their founder. Dr. Mosheim, however, has shewn, in the most satisfactory manner, that the term *Lollhard* was not a surname appropriate to any particular individual, but applied indifferently to various religious communities. *Lollhard*, in the vulgar tongue of the ancient Germans, signifies a person who is *continually praising God with a song*, or singing *hymns to his honour*. And because those who praised God generally did it in verse, therefore, in the Latin style of

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the middle age, *to praise God*, meant to *sing* to him, and such as were frequently employed in acts of adoration, were called *religious singers*. And as prayers and hymns are regarded as a certain external sign of piety towards God, therefore those who aspired after a more than ordinary degree of piety and religion, and for that purpose were more frequently occupied in singing hymns of praise to God than others, were, in the common popular language, called *Lollhards*. Upon this the word *Lollhard* acquired the same meaning with that of the word *Beghard*, which denoted a person remarkable for piety; for in all the old records, from the eleventh century, these words are synonymous: so that all who are styled *Beghards* are also called *Lollhards*, and there are precisely as many sorts of the former as of the latter. Those who in modern times the monks called *lay brothers*, were formerly named *Lollhard brethren*. The *brethren of the free spirit*, an enthusiastical sect which originated in the thirteenth century, are by some styled *Beggards*, by others *Lollards*; and the *priests of the community* are frequently called *Lollard brethren*. Walter, who was burnt at Cologne, is by some called a *Beggard*, by others a *Lollard*; and by others a *minorite*. The Franciscan *Tertiaries*, who were remarkable for their prayers and other pious exercises, often go by the name of *Lollards*. The *Cellite brethren*, or *Alexians*, whose piety was very exemplary, did no sooner appear in Flanders about the beginning of the fourteenth century, than the people gave them the title of *Lollards*. A particular reason, indeed, for *their* being distinguished by this name was, that they were public singers, who made it their business, from motives of compassion and piety, to visit and comfort those who, being infected by pestilential disorders, were shamefully neglected by the clergy, and to take care of the interment of those who were cut off by them; on which occasion they sang a dirge over them, in a mournful and indistinct tone, as they carried them to the grave. The same reason that afterwards changed the word *Beggard* from its primitive meaning, contributed also to give, in process of time, a different signification to that of *Lollard*, even its being assumed by persons that dishonoured it. For among these *Lollards*, who made such extraordinary pretences to piety and religion, and spent the greatest part of their time in meditation, prayer, and such like acts of piety, there were many abominable hypocrites, who entertained the most ridiculous opinions, and concealed the most enormous vices, under the specious mask of this extraordinary profession. But it was chiefly after the rise of the *Alexians*, or *Cellites*, that the name *Lollard* became infamous. For the clergy, whose reputation was not a little hurt by their active and useful services in the cause of humanity, and the mendicant friars, who found their profits diminished by the growing credit of these new societies, became inveterately exasperated against them, propagated injurious suspicions concerning them, and endeavoured to persuade the people, that innocent and beneficent as the *Lollards* seemed to be, they were in reality the contrary, being tainted with the most pernicious sentiments of a religious kind, and secretly addicted to all sorts of vices. Thus by degrees it came to pass, that any person, who covered heresies, or crimes, under the pretence of piety, was called a *Lollard*. So that this was not a name to denote any one particular person, or any one particular sect, but was formerly common to all persons and all sects, who were supposed to be guilty of impiety towards God and the church, under an external profession of extraordinary piety. Hence it was applied as a term of reproach to the followers of Wickliff in England, and to the earliest opponents to popery among the Bohemians, Germans, Flemish, Swiss, and Piedmontese. Walter *the* Lollard, whose name has given rise to this article, was a Dutchman by birth, who was distinguished for his eloquence, and became the chief leader and champion of the *Beggards* upon the Rhine. Having been driven by persecution from Upper Germany, he removed from Mentz to Cologne, where he was arrested by the inquisition. Being tried for heresy, and refusing to renounce the opinions of the mystics which he had embraced, he was condemned to the flames. To this cruel punishment he submitted, with the fortitude and cheerfulness of a primitive martyr, in the year 1322. *Mosheim Hist. Eccl. sæc. xiv. par. ii. cap. 2. et cap. 5. passim. with Maclaine's Notes. Nouv. Dict. Hist.*—M.

LOMAZZI, GIAMPAOLO, an artist and writer, was a native of the Milanese, and born in 1538. He learned the art of painting from G. Battista della Cerra, and practised it with reputation in the branches of history, portrait, and landscape, at Milan, Piacenza, and other cities. He is, however, chiefly known for his work on painting, composed after he had the misfortune to lose his sight in his thirty-third year. It was printed at Milan, in 1584, with the title of "Trattato dell' Arte della Pittura;" to which in the following year was added in

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the title-page, "Scoltura ed Architettura," though he says nothing of these two arts. Upon painting he has collected every thing belonging to the subject, both historical and preceptive; and his work still retains the reputation it first acquired. He wrote likewise, upon the same topic, "Idea del Tempio della Pittura," and a work "Della Forma delle Muse." Lomazzi had likewise a talent for poetry, and published seven books of "Rime." He was fond of that kind of jocular verse which at Milan is called "In Lingua Facchinesca," and was at the head of an academy formed for cultivating it, named della Valle di Bregno. He appears to have been in good circumstances, since he is said to have had in his house a collection of four thousand pieces of the first painters. When he died is uncertain. Two medals struck in his honour are extant. *Tiraboschi.*—A.

LOMBARD, Peter, a celebrated bishop of Paris in the twelfth century, and known among the scholastics by the title of *Master of the Sentences*, was a native of Novara in Lombardy, from which country he derived his surname. He commenced his academic studies at Bologna, where there was at that time a famous university, particularly noted for its eminent professors of civil law. But as the French universities were in higher repute for their professors of divinity, which was principally the object of Peter's attention, he came to a determination to pursue his theological studies in that country. In this design he was encouraged by the bishop of Lucca, from whom he received a letter of recommendation to St. Bernard, who furnished him with the means of support during some time while he studied at Rheims. And when he afterwards removed to Paris, St. Bernard obtained for him the patronage of Gildin, abbot of St. Victor, who took the same care of his maintenance. In this university he soon acquired a high reputation for his learning as a divine, and was nominated to the chair of that faculty. He is also styled president of the university by contemporary writers. The first promotion which he obtained in the church was a canonry of Chartres; which was followed by his elevation to the episcopal dignity, for which he was indebted to the regard entertained for him by an illustrious pupil, Philip, son of king Lewis *the gross*. That prince, who was educated an ecclesiastic, and filled the post of archdeacon of Paris in the year 1159, when a vacancy took place in the see of that city, was elected bishop by the chapter. With singular disinterestedness, however, Philip declined that dignity in favour of his old master, both out of respect for his extraordinary learning, and as a mark of his great personal regard for him. This dignity our prelate enjoyed but for a short period, since he died in the year 1164. His celebrity for ages in the schools, and the title by which we have already seen he was distinguished, were derived from a work, entitled "Sententiarum Lib. IV.;" in which, after the method of Augustine, he has endeavoured to illustrate the doctrines of the church, by a collection of sentences and passages drawn from the fathers, whose manifold contradictions he has attempted to reconcile. It may be considered as a complete body of divinity, according to that scholastic system of sophistry and chicane which had just before been introduced by the subtile Peter Abelard, and which perplexed and obscured the divine doctrines and precepts of the gospel, by a multitude of vain questions and idle speculations. However, it was perfectly adapted to the taste of the dark age in which it made its appearance, and was not only received with almost universal applause, but acquired also such a high degree of authority, as induced the most learned doctors in all places to employ their labours in illustrating and expounding it. The abbé Fleury makes the number of commentators on it amount to two hundred and forty-four. The first edition of this work was published at Venice in 1477, in folio; and it afterwards underwent a multitude of impressions, at different places. Cave observes, that John of Cornwall, a disciple of Peter Lombard, says that the latter was not a little indebted to the books of sentences of Peter Abelard, in compiling his work. And others add, that he made a very free use of the writings of Bandinus, an obscure and almost unknown divine. He was the author of "Sententiarum Theologicarum Lib. IV." which was published at Vienna in 1519. There certainly is a very striking resemblance between the two performances, the principal difference consisting in the greater prolixity of Lombard's work; but it is impossible to ascertain which of the two authors was the copyist of the other. Those who have any curiosity to examine this point, are recommended to consult Thomasius, "De Plagio Literario," § 493—502. Peter Lombard was also the author of "Glossa, seu Commentarius in Psalmos Davidis," published at Paris, in 1551, folio; and "Collectanea in omnes Divi Pauli Epistolas, ex Ambrosio, Hieronymo, Augustino, aliisque Scriptoribus

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contexta," published at the same place in 1535, folio: in both which he has adopted the same method as in his book of sentences. *Cave's Hist. Lit. vol. I. sub. sæc. Wald. Mosh. Hist. Eccl. sæc. xii. par. ii. cap.* 3. *Dupin. Moreri. Nouv. Dict. Hist.*—M.

LOMEIR, JOHN, a learned Dutch protestant divine in the seventeenth century, concerning whose life we have seen no other particulars, than that he was pastor of the church of Dotekum, in Zutphen. He was the author of a curious little work, abounding in erudition and close research, in which he has undertaken to give a historical and critical notice of the most celebrated libraries in ancient and modern times. It is entitled, "De Bibliothecis Liber Singularis," 12mo. 1669, and is divided into fifteen chapters. The first is preliminary; and the subsequent ones treat of preserving the memory of events before the time of Moses; of the libraries of the Hebrews; those of the Chaldeans, Arabians, Phenicians, Egyptians, &c.; those of the Greeks and Romans; the libraries of the Christians before the dark ages; the state of libraries during the long night of barbarism; of libraries after the revival of letters; the most celebrated libraries in Europe; of the libraries in various other nations; of particular books in certain collections; of the keepers of libraries; of the proper situation, disposition, and ornaments of libraries; and of the enemies to libraries. Under these heads the scholar will meet with much interesting and entertaining matter; though not clothed in a chaste style, and notwithstanding that the author will sometimes be found to have admitted small private collections into his list of important libraries. The author's plan afterwards gave rise to a larger work on the same subject, by Joachim-John Maderus, a learned German, who published at Helmstadt a treatise "De Bibliothecis," in two volumes, 4to. 1702 and 1705, in which he has inserted our author's piece. *Lomeri De Bibl. Lit. Nouv. Dict. Hist.*—M.

LOMMIUS, (VAN LOM) JODOCUS, a medical writer of reputation, was a native of Buren in Guelderland. His father, who was the town-clerk, caused him to be carefully educated; and he was master of the learned languages when he turned his studies to physic. Paris was the school from which he principally derived his professional knowledge. It is not known where he took his doctor's degree. He was pensionary-physician to the city of Tournay in 1557; and settled at Brussels in 1560, when he was advanced in years. He was living in 1562, beyond which time there is no record of him. The works of Lommius, which are written in a pure, elegant, and clear style, and have been much read and esteemed, are the following: "Commentarii de Sanitate Tuenda in primum librum C. Celsi," *Lovan*, 1558: this is an ample commentary upon Celsus, entirely taken from the ancients. "Observationum Medicinalium Lib. III," *Antw.* 1560, many times reprinted and translated: this consists of analytic histories of diseases, with their signs and prognostics, and contains much accurate and useful observation. "De Curandis Febribus Continuis," *Antw.* 1563, often reprinted and translated. *Halleri Bibl. Med. Eloy Dict. Hist. de la Med.*—A.

LOMONOZOF, a distinguished person in the scanty catalogue of Russian literati, and accounted the father of Russian poetry, was born in 1711, at Kolmogori, where his father was a dealer in fish. He had the advantage, at that time unusual, of learning to read his native language, and early caught a flame of poetical inspiration by perusing a translation of Solomon's song into rude verse by Polotski. His love for letters induced him to escape from his father, who wished him to marry, and take refuge in a monastery at Moscow. He there acquired the rudiments of Greek and Latin, and displayed such a promise of abilities, that he was chosen by the Imperial Academy of Sciences in 1636, to be sent at its expence for improvement to the German university of Marpurg. He continued there four years, studying philosophy and rhetoric under Wolff, and other branches of science under the other professors. Of chemistry, which he pursued with great ardour, he obtained further knowledge under Kanchel, at Freyberg, in Saxony. On his return to Russia he was elected adjunct, and the next year, member of the Imperial Academy, and professor of chemistry. In 1760 he was appointed inspector to the seminary attached to the academy; in 1764 he was honoured with the title of counsellor of state. His death took place in the same year. The reputation of Lomonozof in his own country is founded chiefly on his poetical compositions, which are numerous and various in their kinds. His odes are particularly admired for their spirit, variety, and sublimity, in which qualities he is said to rival Pindar himself. That they should have a mixture of turgidity and extravagance was to be expected in a country and language as yet so little disciplined by taste. In these and in his other poems he was the creator of various measures new to Russian verse, so that he justly ranks as its greatest

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benefactor. Among his poetical pieces are tragedies, idylls, epistles, and a fragment of an epic poem on Peter the Great. In prose he enriched Russian oratory with many translations from the Greek and Latin, and some original pieces. He likewise published some chemical and philosophical tracts, and two short works on the history of his country. *New Biogr. Dict. ed.* 1798.—A.

LONG, JAMES LE, priest of the Oratory, an industrious and learned writer, was born at Paris in 1665. He was sent at an early age to Malta for the purpose of being admitted one of the clerks of the order. Having narrowly escaped the infection of the plague there, he returned to Paris, and in 1686 entered into the congregation of the Oratory. He occupied the post of professor in several houses of that society, and finally was appointed their librarian at St. Honoré. He passed his life in learned labours, and died of a pulmonary disorder in 1721, with the character of a virtuous and estimable man. Father le Long was well versed in the ancient and in many modern languages, and had a thorough acquaintance with the history of literature, of bibliography and printing. When bantered for the pains he took in verifying a date, or investigating some minute fact, he would say, "Truth is so desirable a thing, that no labour should be spared in discovering it, even in trifles." With this disposition, it is no wonder that he had no taste for poetry, and that his erudition was without amenity. Of his works, one of the principal is his "Bibliotheca Sacra," first containing a catalogue of all the editions and translations of the scriptures, in two volumes 8vo., 1709; to which he subjoined in a second part, a list of all the authors who had written upon the scriptures: this was printed in a new edition after his death by father Desmolets, his successor in the library, in two volumes folio, 1723. It is accounted a very valuable performance, though not without mistakes. His "Bibliotheque Historique de la France," being an account of all the historical works relative to that country, is highly esteemed by all engaged in similar studies, and ranks among the great productions of the reign of Lewis XV. A new edition of it, in five volumes folio, was given by M. de Fontete in 1768 et seq. Father le Long also published a "Historical Discourse on Polyglot Bibles, and their several Editions," 8vo. 1713. He had planned a new collection of the French historians, but did not live to put it into execution. *Moreri Nouv. Dict. Hist.*—A.

LONG, ROGER, a learned English divine and astronomical professor who flourished in the eighteenth century, was born about the year 16 9, in the county of Norfolk, but in what place we are not informed. Cambridge was his *alma mater*; and in that university he became master of Pembroke-hall, was admitted to the degree of doctor of divinity, and appointed Lowndes's professor of astronomy and geometry. Dr. Long had also the honour of being elected a fellow of the Royal Society. His ecclesiastical preferments were, the rectory of Cherryhinton in Huntingdonshire, and of Bradwell juxta Mare in Essex. We are furnished with no particulars of his life, but what are supplied by the anecdotes concerning him collected by Mr. Jones, vicar of Shephall in Hertfordshire, and one inserted in the Monthly Magazine. What Mr. Jones has related concerning him appears to have been written about three years before Dr. Long's death, and is as follows: "He is now in the eighty-eighth year of his age, and for his years vegete and active. He was lately put in nomination for the office of vice-chancellor; he executed that trust once before, I think in the year 1737. He is a very ingenious person, and sometimes very facetious. At the public commencement, in the year 1713, Dr. Greene, master of Bennet-college, and afterwards bishop of Ely, being then vice-chancellor, Mr. Long was pitched upon for the tripos-performance; it was witty and humorous, and has passed through divers editions. Some that remembered the delivery of it, told me, that in addressing the vice-chancellor (whom some of the university wags usually styled *miss Greene*), the tripos-orator, being a native of Norfolk, and assuming the Norfolk dialect, instead of saying *domine vice-cancellarie*, archly pronounced the words thus, *domina vice-cancellaria*; which occasioned a general smile in that great auditory. His friend, the late Mr. Bonfoy of Repton, told me this little incident: 'that he and Dr. Long walking together in Cambridge in a dusky evening, and coming to a short *post* fixed in the pavement, which Mr. Bonfoy, in the midst of chat and inattention, took to be a *boy* standing in his way, he said in a hurry, 'get out of my way, boy!' 'That boy, sir,' said the doctor very calmly, 'is a post-boy, who turns out of his way for nobody.' I could recollect several other ingenious repartees, if there were occasion. One thing is remarkable; he never was a hale and hearty man, always of a tender and delicate constitution, yet took great care of it. His common drink water; he always dines with the fellows in the hall. Of late years he has left off eating flesh-meats;

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in the room thereof, puddings, vegetables, &c. sometimes a glass or two of wine." The anecdote of him in the Monthly Magazine is thus related: "He was a dissentient against the university on a particular occasion, of the humorous kind. The ladies of Cambridge, it seems, had been permitted, time immemorial, to sit in the gallery at the commencement. The vice-chancellor, however, and heads, having ordered that the fair ones should no longer occupy that high situation, and having appointed them their situation in the aisles below, a little bustle was excited among the Cambridge ladies, and a subject for a few jokes was offered the members of the university. In the year 1714, Dr. Long delivered the music-speech at the commencement. The gallant astronomer took for his subject the complaint of the Cambridge fair at their hard treatment. It is in verse of a most singularly odd kind, and the sentiments are full of drollery and quaintness. It is pleasant to see a great man descend from his heights;

"His humble province was to guard the fair."
POPE.

"Sed nunc non erit his locus."

Dr. Long was the author of a well known and much approved treatise of "Astronomy," in five books, forming two volumes 4to., the first of which was published in 1742, and the second in 1764. His other publications consisted only of the tripos-performance above mentioned; "A Commencement Sermon," printed in 1728; and an answer to Dr. Galley's pamphlet "On Greek Accents." But he was the inventor of a very curious astronomical machine, erected in a room at Pembroke-hall; which was a hollow sphere, of eighteen feet diameter, in which more than thirty persons might sit conveniently. Withinside the surface, which represented the heavens, were painted the stars and constellations, with the zodiac, meridians; and it had an axis, parallel to the axis of the world, upon which it was easily turned round by a winch. An engraving of this "Uranium," as the doctor called it, is given as a frontispiece to the second volume of his "Astronomy," to which is also prefixed a particular description and explanation of the machine. *Hutton's Math. Dict. Monthly Mag. for Dec.* 1803.—M.

LONGEPIERRE, HILAIRE-BERNARD DE ROQUELEYNE, lord of, born of a noble family at Dijon in 1659, was secretary of commands to the duke of Berry. He distinguished himself by an accurate knowledge of the Greek language, and taste for the beauties of its authors. In 1685 he published notes upon Anacreon, Sappho, Bion, and Moschus, and the Idylls of Theocritus, with a French translation in verse, or rather in measured prose, which had considerable success. In 1690 he gave to the public a collection of "Idylls" of his own invention, which are said to contain natural painting, but to be feeble and prosaic in their versification. His tragedies of "Medea" and "Electra," written in the manner of the Greek tragedians, were both acted, and gave him a reputation among dramatic poets. Voltaire says of the first, that although unequal and too declamatory, it is superior to the Medea of Peter Corneille. He wrote other tragedies in the same style, which had the merit of not enfeebling the grand and terrible by the intermixture of insipid love scenes; but at the same time they too closely imitated the prolix common-place, and the naked plots of the Greek theatre, without emulating its beauty of diction. Longepierre died at Paris in 1721. *Moreri. Baillet. Siecle de Louis XIV.*—A.

LONGINUS, DIONYSIUS, a celebrated Greek critic and philosopher of the third century, is supposed by some to have been an Athenian, by others a Syrian. He was first the disciple, and then the heir of Cornelius Fronto, called the Emesene, the nephew of Plutarch. In his youth Longinus travelled for improvement to Athens, Rome, Alexandrium, and other cities distinguished for literature, and attended upon the lectures of all the eminent masters in eloquence and philosophy. The system he chiefly followed was the eclectic of Ammonius Sacca: he was likewise a great admirer of Plato, whose memory he honoured by an annual festival. Such was the extent of his erudition, that he was called by his cotemporaries "the living library." He appears to have taught philosophy at Athens, where Porphyry was one of his disciples. His reputation caused him to be invited to the court of the celebrated Zenobia, queen of Palmyra, who took his instructions in the Greek language, and made use of his counsels on political occasions. This distinction was fatal to him. After the emperor Aurelian, in his expedition against Zenobia, had defeated her troops, and made her captive, she attempted to avert the resentment of the conqueror by imputing her resistance to the advice of her ministers and counsellors. Longinus, who fell into his hands among the rest, was particularly suspected of having composed the spirited

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answer of the queen to Aurelian's summons; and without respect for his genius and learning, he was ordered for instant execution. His philosophy supported him in this hour of trial, and he calmly submitted to his fate, with expressions of pity for his unfortunate mistress, and consolation to his afflicted friends. This event took place A.D. 273. Among the numerous writings of Longinus, his "Treatise on the Sublime" is the only one remaining, and this, too, in a mutilated and imperfect state. It has always been greatly admired for the elevation of its language and sentiments, which has caused one of our poets to characterise him as being

"——himself the great sublime he draws."

POPE.

Much obscurity, however, dwells on his precepts, and he is rather to be praised for a lively sensibility to literary beauties, than for accuracy of investigation into their nature and causes. He is one of the very few ancients who appear to have been acquainted with the Jewish scriptures. Of the editions of Longinus, the most esteemed are that of Tallius, *Traj. ad Rhen.* 1694, 4to.; of Hudson, *Oxon.* 1710, 8vo.; of Pearce, *Lond.* 1724, 4to.; and of Toup, with Ruhnken's emendations, *Oxon.* 1778, 4to. *Moreri. Brucker's Hist. of Philas. Gibbon. Harwood's Classics.*—A.

LONGOMONTANUS, CHRISTIAN, an eminent Danish astronomer, was the son of a poor labouring peasant, and born at Longomontium, an obscure village in Jutland, whence he took his surname, in the year 1562. Having afforded early indications of a love for learning, his father did all that lay in his power to procure him instruction; and upon the death of that parent when he was only eight years of age, one of his uncles took him to reside for some time with him, and had him taught by the minister of the place. That relation, however, finding that the expence of paying for his education was greater than his circumstances would afford, at last advised him to return to his mother, and to earn his living, as his brothers did, by ploughing. Notwithstanding this sad disappointment, young Longomontanus was not disheartened; but, possessing an inextinguishable thirst for knowledge, improved every opportunity which his laborious life permitted, in endeavouring to acquire it. At length, by his earnest intreaties he prevailed so far, that his mother gave him leave to study all the winter, upon the condition that he worked all the summer in the fields. He went on thus for some time, but, being tired out with the ill treatment and reproaches of his brothers and sisters, who could not bear to see him surpass them as he did, he determined to steal away from his family, and to try his fortune in the world. Accordingly, at the age of fifteen, he suddenly left his mother's house, and went to Wiburg, a town twelve miles distant from his native place, where there was a college. Here he spent eleven years; and, though he was forced to procure the means of support by his industry, he nevertheless applied to his studies with extreme ardour, and made a great progress in learning, particularly in the mathematical sciences. Afterwards he went from Wiburg to Copenhagen; where, by the great proficiency which he had already made, and his incessant application, he in one year so far secured the good opinion of the professors of that university, that they recommended him, in the strongest terms, as an assistant to the illustrious Tycho Brahe. It was in 1589 that he waited on that celebrated astronomer, who then resided in the island of Huen, from whom he met with so favourable a reception, that he continued with him eight years. During that period, he afforded Tycho much assistance in observing the heavens, and in his calculations; and was so accurate, so laborious, and skilful, that he won the particular regard and esteem of that great man. This is evident from the letters which Tycho wrote to him in 1598 and 1599, after his departure from Denmark to Bohemia; in which he strongly urged Longomontanus to join him in that country. With this request the latter complied, and went to Tycho at the castle of Benach near Prague, where he continued to assist him for some time in his astronomical labours. At length, the desire which he had of filling a professor's chair in Denmark determined him to return to his native country; when Tycho, who parted with him very reluctantly, gave him a discharge filled with the highest testimonies of his esteem, and furnished him with sufficient money to defray the expence of his long journey.

Longomontanus returned to Denmark by a circuitous rout through Poland, in order to view the scene of Copernicus's astronomical labours; and when he arrived at Copenhagen, the chancellor Christian Friis proved a Mecænas to him, and gave him an honourable employment in his family. In 1603, he quitted the chancellor's, upon his having received the appointment of rector of the college of Wi-

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burg; which he retained till the year 1605, when he was nominated to a professorship of mathematics in the university of Copenhagen. He was now placed in a situation which had ever been the object of his highest ambition, and for which his genius and talents peculiarly qualified him; and he discharged the duties of it with the greatest ability, and highest reputation, till his death, which took place in 1647, when he was about the age of eighty-five. Besides enjoying the emoluments of his professorship, he had also been created canon of Lunden. He was the author of various works, which discover great talents in mathematics and astronomy. The most distinguished of them is his "Astronomia Danica," first printed in 1622, in 4to., and afterwards in folio, with considerable augmentations, in 1633 and 1640. It contains all the great discoveries of Regiomontanus, Purbach, and Tycho Brahe; and it proposes some alterations in the system of the latter, which, without disconcerting any of its parts, would, he imagined, preclude some of the strongest objections which were made to it. Gassendi says, in the life of Tycho Brahe, that this work belongs to Tycho rather than to Longomontanus; because that the tables of the celestial motions, contained in them, were begun under the inspection of Tycho Brahe, and were completed from a collection of his select observations, which Longomontanus had copied for his use. Our author also published, "Systematis Mathematici Pars I. sive Arithmetica," 1611, 8vo.; "Cyclometria e Lunulis reciprocè demonstrata," 1612, 4to.; "Inventio Quadraturæ Circuli," 1634, 4to.; "Coronis problematica ex Mysteriis Trium Numerorum," &c. 1637, 4to.; "Problemata Duo Geometrica," 1638, 4to.; "Pentas Problematum Philosophiæ," 1623, 4to.; "Zetemata Septem de summo Hominis Bono," 1630, 4to.; "Rotundi in Plano, seu Circuli absoluta Mensura," 1644, 4to.; "Ενεργεια Proportionis Sesquitertiæ," 1644, 4to.; "Admiranda Operatio Trium Numerorum 6, 7, 8, ad Circ. Mensurandum," 1645, 4to.; "Cyclometriæ J. Scaligeri, et Appendice de Defectu Canonis," &c. 1646, 4to.; "Geometriæ Quæsita XIII. de Cyclometria rationali et vera," 1631, 4to.; "Introductio in Theatrum Astronomicum," 1639, 4to.; and various "Dissertations," "Disputations," &c. of which a list may be seen in the first and second of our authorities. From the titles of the pieces above mentioned it will be seen, that Longomontanus amused himself with endeavouring to square the circle, and pretended that he had made the discovery of it; but our countryman Dr. Pell proved that he was mistaken. It is remarkable that, obscure as his native place and father were, he contrived to dignify and eternize them both; by taking his name from that village, and in the title-page to some of his works calling himself, Christianus Longomontanus, Severini Filius, his father's name being Severin or Severinus. *Bayle. Gen. Dict. Hutton's Math. Dict. Martin's Biog. Phil.*—M.

LONGUEIL, Christopher de, (Lat. *Longolius*), a man of letters in the sixteenth century, born at Mechlin in 1488, was natural son of Antony de Longueil, bishop of Leon, and chancellor of queen Anne of Bretagne. He was taken young to Paris, where he was carefully educated in classical learning and the sciences, in every branch of which he distinguished himself. He practised as a lawyer in that capital, and obtained the place of a counsellor in parliament. For the purpose of improvement he travelled into Italy, Spain, England, and Germany; and in Switzerland was near falling a victim to the hatred of the people against the French after the battle of Marignano. At Rome he made an harangue before pope Leo X., who was greatly struck with his eloquence. Such was his attachment to Italy, that his friends in vain attempted to keep him in France, when he revisited it; and returning to the former country, he died at Padua in 1522, at the early age of thirty-four. He had refused an offer from the republic of Florence, of a liberal salary and the rights of citizenship, provided he would open a school of belles lettres in that city. Longueil, or Longolius, acquired a great name among those scholars in that age who were so peculiarly studious of the purity of their Latin style, that they were termed *Ciceronians*, that great writer being almost the sole object of their imitation. It was in Italy, where this taste principally prevailed, that he acquired this affectation, whence it appears only in his later compositions. In Erasmus's dialogue entitled "Ciceronianus," several pages are devoted to Longolius, as being the only Cisalpine writer to whom the Italians allowed classical purity of style. Erasmus bestows great praises on his genius and acquisitions, while he laments that all the force of his powers should latterly have been applied to this one object of Ciceronian imitation. He particularly exposes his affected air of antiquity in addressing the modern Romans as the ancient senate and people of Rome; and in avoiding, in his oration against Luther, the technical terms of the Christian re-

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ligion, and substituting classical words, as *persuasio* instead of *fides*, &c. The works of Longolius consist of epistles and harangues, in which more attention is paid to the manner than the matter. They were published at Paris, in 1533, 8vo. with his life by cardinal Pole. In this collection was omitted his "Oratio de Laudibus D. Ludovici Francorum Regis," 1510, on account of its free strictures on the court of Rome. *Moreri. Erasmi Ciceron.*—A.

LONGUEIL, GILBERT, *(Longolius)*, a physician and philologist, was born at Utrecht in 1507. After an education in classical literature and philosophy in his own country, he went to Italy, where he took the degree of doctor of physic. On his return he taught the learned languages, first at Deventer, and afterwards at Andernach and Cologne. In this last city he also practised medicine, and was made physician to the archbishop Herman. He died there in 1543; and being suspected of attachment to the principles of the reformation, was refused burial, so that his friends interred him at Bonn. He compiled a "Lexicon Græco-Latinum," 8vo. *Colon.* 1533; published notes upon Ovid's Metamorphoses, Plautus, Cicero's Epistles, and Rhetoric. ad Hercunium, Cornelius Nepos, and Laurentius Valla, forming four vols. 8vo.; edited Philostratus's life of Apollonius Tyaneus, and the history of the second council of Nice; translated several pieces of Plutarch; and wrote a "Dialogue on Birds, with their Names in Greek, Latin, and German." *Moreri. Nouv. Dict. Hist.*—A.

LONGUERUE, LOUIS DUFOUR DE, abbot of Sept-Fontaines and Jard, a person of extraordinary erudition, was born in 1652, at Charleville, of a noble family in Normandy. The singular quickness of parts which he displayed almost from infancy was so well improved by an excellent education, that he became at a very early age a prodigy of learning. He made himself master of the classical and several of the oriental languages, and the principal tongues of modern Europe. His memory retained a vast store of facts in history, chronology, and geography, together with philosophical systems and theological dogmas; so that scarcely any literary topic could be started on which he did not possess more than common information. He had a profound knowledge of the text of the scriptures, which he studied philologically, paying little regard to scholastic divinity; hence he was supposed in many points to accede to the opinions of the Protestants: nor did he at all enter into the disputes concerning grace and predestination which so much agitated the Gallican church in his time. He published little, but was extremely communicative of his knowledge in conversation; in which, however, he assumed an air of superiority, with a decisive and dogmatic tone, that exercised the patience of those who consulted him. He was vehement in dispute, full of sarcastic sallies, and often rash and hasty in his judgments; but the learned men who enjoyed his intimacy were often greatly benefited by his assistance in their researches. He was intimately connected with Montfaucon, and with Pagi, author of the critique on the annals of Baronius, to which work he was a large contributor. The abbé Longuerue died at Paris, in 1733, at the age of eighty-two. His printed works are, "A Latin Dissertation upon Tatian," prefixed to the Oxford edition of this author in 1700: "Remarques sur la Vie de Cardinal Wolsey," published in the eighth volume of the memoirs, historical and literary, collected by father Desmolets: "La Description Historique & Geographique de la France, Ancienne & Moderne," fol. 1719: this is said to have been dictated from memory for the use of a friend, and not to have been meant for the press: it gave so much offence by its arguments against the immediate rights of the kings of France to Transjurane Gaul, and some other provinces, that its sale was prohibited: "Annales Arsacidarum," *Strasburg*, 1732, 4to.: "Dissertation sur la Transubstantiation;" this piece, which passed under the name of his friend the protestant minister Allix, is not doubted to be the abbé's composition: "Two Latin Dissertations on the early History of France, printed in the third Volume of the new Recueil des Historiens de France, 1741." After the abbé's death, in 1754, appeared "Longuerana, ou Recueil des Pensées, de Discours, & des Conversations de M. de Longuerue;" this is formed from collections made by his friend the abbé de Guijon, and contains free opinions on various subjects. To it is prefixed a long catalogue of writings of the author left in manuscript. *Moreri. Nouv. Dict. Hist.*—A.

LONGUEVAL, JAMES, a learned French jesuit and ecclesiastical historian, who flourished in the eighteenth century, was descended from a family in humble life, and born at Santerre, near Peronne in Picardy, in the year 1680. He was educated in grammar-learning at Amiens, and pursued his philosophical studies at Paris, where he distinguished himself

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among his fellow-students by his abilities and proficiency. In the year 1699 he entered into the society of Jesus; in which, after completing his course of academic studies, he taught the belles lettres during five years at the college of La Fleche with great applause, and afterwards delivered lectures for four years on divinity and the sacred scriptures. He embarked in the religious controversies of the times, and wrote a variety of pieces which were published without his name, excepting two treatises; one "On Schism," 1718, 12mo.; and the other "On Miracles," 1730, 4to. But his reputation is chiefly founded on his elaborate "History of the Gallican Church," in 4to., which displays profound erudition, deep research, judicious criticism, and, upon the whole, great moderation, and is written in a beautifully simple style. Of this work he lived only to publish eight volumes, which bring his history down to the year 1137. The first and second volumes made their appearance in 1732, and were followed by the other six at no long intervals. Each of them is enriched with notes: and to the first four are prefixed very learned dissertations on the religion and manners of the ancient Gauls; on the time of the establishment of the Christian religion among the Gauls; on the ancient geography of Gaul; on the religion and manners of the French before the establishment of the monarchy, and under the first two races of kings; and on the events commonly pronounced to be divine judgments, &c. The author had nearly completed the ninth and tenth volumes, when his labours were terminated by a stroke of apoplexy in 1735, when he was in his fifty-fifth year. While engaged on this work, the French clergy allowed him a yearly pension of 800 livres; and they expressed universal regret at the death of a man, who had secured their esteem, not only by his learned labours, but by his ardent and unaffected piety, his irreproachable morals, his great modesty, and his amiable manners. The volumes of his history which he left in an imperfect state, were completed and published by father Fontenay; who, with fathers Brumoy and Berthier, continued the author's plan, till the whole work amounted to eighteen volumes 4to. *Moreri. Nouv. Dict. Hist.*—M.

LONGUS, author of a romance in Greek prose, entitled *Poimenica* (Pastorals), and relating the loves of Daphnis and Chloe, is supposed to have lived as late as the reign of Theodosius the Great; but nothing is known of him, nor is he mentioned by any of the ancients. His work is a curious specimen of that kind of composition in its simplest form, and contains many descriptive beauties; but some of its scenes are such as the lowest modern writer would scarcely venture to paint. Several editions of it have been given, among which is one at Paris, 4to. 1718, decorated with plates from the designs of the regent duke of Orleans, to whose taste it was suited. The best edition is that of Villoison, Gr. Lat. 8vo. two vols. *Paris*, 1778. It has also appeared in the splendid typography of Bodoni at Parma. *Bayle. Moreri. Bibliograph. Dict.*—A.

LONICER, Adam, a physician and writer in natural history, son of John Lonicer, a learned professor of Marpurg, was born at Marpurg in 1528. He studied at his native place and at Mentz, and after taking the degree of doctor of physic in 1554, settled at Frankfort on the Mayn as public physician of that city. He exercised this office with great reputation for thirty-two years, and died in 1586. He wrote some professional works, but is only known by his publication on natural history, entitled, "Naturalis Historiæ Opus novum, quo tractantur de Natura Arborum, Fructuum, Herbarum, Animantiumque Terrestrium, Volatilium & Aquatilium, item Gemmarum, Metallorum, &c. Delectu & Usu," in two parts fol. *Frankf.* 1551, 1555, both reprinted in 1660. The second part chiefly treats on plants, especially those growing about Frankfort, and contains an onomasticon or catalogue of names in various languages. The work is founded on that of Cuba, with great improvements and additions, in which Lonicer was assisted by his father-in-law Egenolf. It was translated into German, and frequently reprinted. The name of this naturalist has been perpetuated in that of *Lonicera*, given by Linnæus to a genus of plants in the class pentandria. *Halleri Bibl. Botan. Eloy Dict. Hist.*—A.

LOOS, or Looseus, Cornelius, who in some of his writings assumed the name of *Cornelius Callidius*, was a Dutch catholic divine in the sixteenth century, who pursued his studies at Mentz, where he was admitted to the degree of doctor, and afterwards obtained the canonry of Gouda, which was his native place. Being obliged to quit his country during the civil wars, he retired to Brussels, where he was appointed vicar of a parish, and spent the remainder of his life. He is entitled to notice, for the liberality with which he surmounted the prejudices of his age, and the boldness with which he ventured to expose the prevailing superstitious notions relating to per-

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sons pretendedly bewitched, or said to be possessed, whom he pronounced to be weak ignorant fools, or impudent impostors. This opinion he frankly avowed in conversation, and endeavoured to disabuse the public on the subject, by printing a treatise, "De varia et falsa Magia." But the clergy took an alarm at the author's freedom, which threatened ruin to their gainful practice of exorcisms; and, having been denounced by the jesuit Delzio, he was condemned to imprisonment, from which he was not liberated, till he had retracted his opinion. For asserting it again, he was a second time committed to temporary custody; and, after his release, not being able to conceal his contempt of fraud and priestly knavery, he would have been imprisoned for the third time, and most probably proved a martyr to his honest zeal against imposture, had he not been removed by death in 1595. He was the author of some other works, which were well received, such as, "Illustrium Germaniæ utriusque Scriptorum Catalogus," 1581, 8vo.; "De tumultuosa Belgarum Rebellione sedanda," 1579, 8vo.; "Defensio Urbis et Orbis," 1581, 8vo.; "Duellum Fidei et Rationis," 1581, 8vo.; "Scopæ Latinæ, ad purgandam Linguam a Barbarie," 1582, 8vo.; and other works, enumerated in *Valeri Andreæ Bibl. Belgic. Moreri. Nouv. Dict. Hist.*—M.

LOPES, Fernam, the oldest of the Portuguese chroniclers, and one of the best chroniclers that any country can boast. The year of his birth is not known. He was *escrivam da puridade*, private secretary, to the infante D. Fernando, who died in captivity at Fez; afterwards *chronista mor*, chief chronicler, and *gaurda mor de torre do tombo*, which may be intelligibly rendered keeper of the archives. He died in 1449.

It has been the subject of much discussion among the historians and bibliologists of his own country, to ascertain what are the chronicles which he wrote, but it is admitted by all that those of Pedro I., of Fernando, and of Joam I., to the conclusion of peace with Castile, are his. The chronicles of the earlier kings (except that of Alfonso Henriques, the founder of the monarchy, which is known to be the work of Duarte Galvam), are variously attributed to him, or to Ruy de Pina, in whose name they are published.

The chronicle of Pedro was edited in 1734, by P. Joze Pereira Bayam, and reprinted in 1760. He has most absurdly and inexcusably disfigured it by substituting modern words for such as were obsolete, and torturing the orthography to the fashion of his own days. The chronicle of Fernando, which is of considerably greater length and value, has never been published; the academy promised to edite it fifteen years ago, but it has not yet appeared. A manuscript of this work is in the possession of Mr. Southey.

But the most valuable of all Fernam Lopes' writings, is his chronicle of Joam, which is the history of the great struggle between Portugal and Castile, towards the close of the fourteenth century. No pains were spared to render it as complete as possible, neither on the part of the historian himself, nor of king Duarte, by whose command this history of his father was written. The king sent into Castile to collect documents, and the chronicler, independent of the information which he received at court from persons who had borne a part in the councils and actions of those times, went over the whole kingdom to collect testimony from all the actors in the wars which he recorded. This was first published in 1644, shortly after the Braganzan revolution: never was publication better timed; never was any book better calculated to rouse a nation by the example of their fathers, and encourage them to resist those enemies whom their fathers, under like circumstances, had conquered. It is a truly excellent and admirable work. With the great advantage of singleness and wholeness of subject, it has all the manners, painting, and dramatic reality of Froissart, conveyed in a nobler language, and vivified by a more patriotic and more poetical mind.—R. S.

LOPEZ, Gregorio. This celebrated Spanish lawyer was born at Guadalupe, either in the latter end of the fifteenth, or commencement of the sixteenth, century. He collated and edited the laws of Alonso the Wise, known by the title of Las Siete Partidas, and added a commentary, which has been retained in most of the subsequent editions, and is included in the last. So far as this commentary, or gloss as it is called, refers to the sources of the Partidas in the canon and civil law, it is important; in other respects it seems to be of little use or value. Lopez studied at Salamanca, and was one of the royal council of the Indies. The time of his death is not known: his epitaph in St. Anne's chapel, in the monastery of Guadalupe, only says

"Aqui yace el licenciado Gregorio
"Lopez natural deste pueblo.
"Rueguen a Dios por el."

"Here lies the licentiate Gregorio Lopez, a native of this place. Pray to God for him."

R. S.

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LORENZINI, FRANCIS-MARIA, an eminent Italian poet, was born at Rome of a respectable family in 1680. He was educated among the Jesuits, and in his twenty-second year was received into their society, but quitted it eleven months after, on account of his health. Although his inclination led him to the studies of polite literature, yet, a profession being necessary to his maintenance, he engaged in that of the law, which he practised with success. At length, however, he devoted himself solely to letters; and in 1705 he entered into the academy of the Arcadi, the chief object of which was the reformation of the bad taste which had infected Italian poetry. The founders of this society proposed the simple and natural style of Petrarch as a model, in opposition to the affected and constrained diction of Marino and others. Lorenzini, though sensible of the merit of Petrarch, yet feared that the imitation of him alone would bring back the languor of the poets of the sixteenth century; and therefore borrowed for his own practice some of the force and freedom of Dante, and thus formed a manner which gave him a high reputation. He also exercised himself in Latin poetry, particularly in what were termed Melodrames, or pieces on religious subjects, adapted for being sung. Of these he published several, which obtained the praise of elegance, the only praise which he sought from them.

At this period arose the great contest in the Arcadi between Crescembini and Gravina, concerning a point in the laws of the institution, which divided the members into two parties. Lorenzini adhered to that of Gravina, which was the minority, and exerted himself with great vigour in its support. He did not, however, concur in the proposal to found a new academy; and after a secession of three years, he was re-admitted among the old Arcadi. From negligence in his domestic concerns, he had at this time fallen into a state of indigence; and he moreover suffered from some calumnious imputations against his morals. Being on this account obliged to appear before Alexander Falconeri, prefect of the city, he so well justified himself, that this magistrate gave him a place in his household. He had now leisure and spirits sufficient to indulge his poetical genius, and no day passed in which he did not write verses. In these he displayed an enthusiasm of conception, and elevation of language, which distinguished him among his contemporaries. They are particularly conspicuous in his pieces entitled *Capitoli*, in which he gives a free course to his ardour. He has been called the Michael Angelo of Italian poets, on account of the boldness and energy of his expressions. To excite wonder and admiration he regarded as the peculiar office of poetry, whence he was an assiduous reader of the Hebrew prophets, which never failed to inspire him with rapture. Among his tastes was a great love for anatomical researches, in which he was the associate of Cajetano Petriolio, an eminent surgeon in Rome. They conjointly made several new observations, which they meant to publish, but were anticipated by one Chermesius de Fulget, who procured them by bribing the bookseller, and added them to his Commentary on the Anatomical Tables of Eustachius. With this theft, at least, he was charged by Lorenzini, in a dialogue entitled "Il Cardo," which was the beginning of a virulent controversy between them.

After the death of Crescembini in 1728, our poet was chosen his successor, as president or custos of the academy of Arcadi, but not without much opposition from a party. He distinguished his presidentship by several remarkable acts. He founded five academical colonies in the neighbouring towns; and instituted a private weekly meeting of the Arcadi, at which plays of Plautus or Terence, in the original language, were performed by youths trained for the purpose. Some dialogues of Cicero, and the contest between Ajax and Ulysses from Ovid, were also dramatically recited on these occasions. These exhibitions were frequented by several persons of rank, and were favoured by pope Clement XII. who often sent considerable sums to Lorenzini to defray his expences. After the death of cardinal Falconeri, he had fallen into necessitous circumstances, from which he was relieved by cardinal Borghese, who entered him among his noble domestics, and paid him a salary without requiring any service. He continued his theatrical exhibitions till after the death of Clement, when, in 1741, he quitted all occupations of that kind, and retired to apartments in the Borghese palace, where he applied to letters with more assiduity than ever. He wrote both Italian and Latin verses, and in the latter composed some pieces in imitation of the concise and keen style of Persius, but without his obscurity. But his studies were especially directed to the sacred writings, and he paraphrased the book of Job, and the songs of the prophets, in Italian verse. In the midst of these employments he was seized with a lingering disorder, of which he died in June 1743. Lorenzini had a commanding person, but was

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negligent in his appearance. He was fond of convivial society, and jocular, but suspicious, prone to anger, somewhat turbulent and intriguing. To his friends he was singularly faithful and liberal, and his house was always open to young men who were desirous of improvement. He was a weighty and persuasive speaker, and often expressed himself with great animation. His Italian poems are few in number, but of great excellence. His "Rime" have been printed at various places, and are also found in the tenth volume of the "Rime degli Arcadi." His "Melodrames" were printed at Rome separately as they appeared. He also published the lives of two of the Falconieri family, and some other pieces. *Fabroni Vit. Italor.*—A.

LORIN, JOHN, in Latin *Lorinus*, a learned French Jesuit in the sixteenth, and former part of the seventeenth century, was born at Avignon, in the year 1559. He filled the divinity-chair with great reputation, at Paris, Rome, Milan, and other places, and died at Dole, in 1634, when about seventy-five years of age. He was the author of long "Commentaries" on Leviticus, Numbers, Deuteronomy, the Psalms, Ecclesiastes, the book of Wisdom, the Acts of the Apostles, and the Catholic Epistles. They display much erudition, and a critical knowledge of the Greek and Hebrew languages; and they contain much valuable information on questions relating to history, doctrinal points, and ecclesiastical discipline. But they would have been much more useful and acceptable, had the author reduced them within a much narrower compass. *Moreri. Nouv. Dict. Hist.*—M.

LORME, PHILIBERT DE, an eminent French architect, was born at Lyons, in the early part of the sixteenth century. He went to Italy at the age of fourteen, to study the beauties of ancient art, when his zeal and assiduity attracted the notice of cardinal Cervino (afterwards pope Marcellus II.) who took him into his palace, and assisted him in his pursuits. He returned to France in 1536, and was employed in several buildings, in which he introduced contrivances not before known in that country; and to him is attributed the banishment of the Gothic taste from France, and the substitution of the Grecian. The cardinal du Bellay made him known to Henry II., for whom he planned the horse-shoe at Fontainebleau, and the chateaus of Anet and Meudon. After the death of that king, Catharine de Medicis made him intendant of her buildings. Under her direction he repaired and augmented several of the royal residences, and made a commencement of the palace of the Thuilleries. As a recompence for his services, he was presented in 1555 with two abbacies, and created counsellor and almoner in ordinary to the king. These favours are said to have made him insolent, and the poet Ronsard conceived so much displeasure or jealousy against him, that he satirised him in a piece entitled "La Truelle Crossée," (The croziered Trowel). De Lorme in return shut the garden of the Thuilleries against him; but the queen took the part of the poet, and reprimanded the reverend architect. He died in 1577. De Lorme published in 1567, "Dix Livres d'Architecture," fol. in which there is much useful instruction concerning the manner of cutting stones, and constructing a building, in which he excelled, more than in knowledge of the architectural orders: also, "Nouvelles Inventions pour bien batir & a petits frais," fol. 1576: the plan of saving expence consists chiefly in substituting fir to the usual building-timber, which he first proposed and practised in France. *Moreri. D'Argenville Vies des Archit.*—A.

LORRAINE, CHARLES DE, cardinal and archbishop of Rheims, son of Claude de Lorraine, first duke of Guise, and younger brother of Francis duke of Guise, was born in 1525. He was created archbishop of Rheims at the age of fifteen, by Francis I., and received a cardinal's hat from pope Paul III. in 1547. At the death of his uncle, the cardinal John of Lorraine, in 1550, he inherited a rich succession of benefices, which finally amounted to two archbishoprics, six bishoprics, and several rich abbacies. He possessed, in addition, the advantages of a figure and air corresponding to his high birth and quality, quick parts, a natural flow of eloquence, and no inconsiderable share of learning. By the court he paid to the celebrated Diana de Poitiers, mistress of Henry II., he obtained great credit with that prince, who sent him as his embassador to the pope. Entering into the views of that pontiff, he persuaded the king to undertake a war for the conquest of Naples, in which his brother the duke of Guise had the principal command. It is not to be wondered at, that one who was indebted to the church for dignities and emoluments which rendered him one of the first persons in the kingdom, should be zealous in its defence. He was, like all of his house, a bitter enemy to the reformers, against whom he promoted several severe edicts; and he made great efforts to introduce the inquisition into France, which, however, were thwarted

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by the opposition of the virtuous chancellor de l'Hopital, and by the temper of the nation.

During the short reign of Francis II., the Guises, as uncles to the queen (Mary of Scotland), were all powerful; and the despotic insolence of the cardinal was carried so far, that when the court was at Fontainebleau, and a great number of persons resorted thither upon business, he caused it to be proclaimed by sound of trumpet, that they should all depart within twenty-four hours on pain of being hanged, and gallows were erected in the avenues of the palace *in terrorem*. It is said, indeed, for his excuse, that he had received intelligence of some plots of the Protestants to render themselves masters of the king's person; but in fact, he was resolved to keep at a distance from the court all but those of his own faction. At the conference of Poissy, between the two religions, the cardinal gained great reputation with his party, by his eloquence in refuting the learned Beza (see his article); but it was not very difficult to confound an antagonist, whose arguments were treated as blasphemies, and who spoke under the discountenance of all that was great and powerful. It was supposed that the conference was procured by the cardinal for the purpose of displaying his oratorical and theological abilities; and it is certain that he indulged a puerile vanity on his supposed triumph. He was likewise ambitious of the praise of pulpit eloquence, and several times preached at Paris before large audiences. "In these discourses (says Pasquier) he did not cease to admonish the people rather to lose the last drop of their blood, than to suffer any other religion than that of their ancestors to have course in France;" whence he was regarded as one of the principal authors of the furious civil wars under Charles IX., crowned by the massacre of St. Bartholomew's. He appeared with great splendour at the council of Trent, at which Pius V., who called him "the little pope beyond the mountains," did not wish for his presence. "Will the cardinal of Lorraine, who has benefices worth 300,000 crowns (said the pope to the French embassador), go to Trent to declaim against pluralities? He has much more to apprehend from that article of reform than I have, who possess only the pontifical see, with which I am content." The death of his brother the duke diminished his consequence there, and he found it for his interest to relax in the vigour with which he began, in maintaining the interests of the Gallican church. He continued, however, to bear a great sway at home during the reign of Charles IX., whose finances he managed in the capacity of minister of state, and by whom he was sent as embassador to the court of Spain. On the accession of Henry III., he went to meet that prince at Avignon, on his way from Poland; and religious processions being then the mode, the cardinal placed himself at the head of the *blue penitents*. He was there seized with a fever, of which he died in December 1574, in the fiftieth year of his age.

The enmity of this cardinal against the Protestants, has caused him to be the object of much party satire and reproach, but the writers of his own communion afford sufficient ground to consider him in an unfavourable light with respect to morals and principle. Mezeray paints him as "a man all of fire, incessantly busied in intrigues and factions for the aggrandisement of his house; equally capable of planning with vigour, as his elder brother of executing with prudence; extremely keen in amassing wealth, high in words and vindictive, yet close, timid, and dissembling, except in the retaliation of injuries." Maimbourg adds, "that he was the boldest of men in forming mighty schemes in his closet, but the weakest and most timid when they were to be put into execution." Of his ostentatious profuseness in charity, Brantome gives a striking picture. "He was accustomed (says that writer) to carry a great leathern purse, which his valet-de-chambre took care to fill every morning with three or four hundred crowns; and as many poor as he met, he put his hand into his purse, and gave them a handful of money without counting." "If he was liberal (proceeds Brantome) in his alms, he was not less so in gifts to other persons, and especially to the ladies, whose favours he readily procured by this bait; and it was asserted that there were very few, married or single, frequenting the court at that time, who were not debauched by the largesses of the said monsieur le cardinal." Indeed, from some anecdotes given by this writer, the cardinal appears to have observed no measure or decorum in this respect. His munificence, however, was more honourably displayed in other points; and his eulogists dwell upon his liberalities to men of letters, and the academies and pious seminaries which he founded. On the whole, he may be regarded as a specimen of an ambitious political churchman, who employed religion as an instrument of his elevation, and conciliated zeal for its forms and doctrines with total neglect of its precepts. Some of his literary compositions have been printed, con-

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sisting chiefly of orations and harangues on public occasions. *Moreri. Bayle. Nouv. Dict. Hist. Millot Elemens de l'Hist. de la France.*—A.

LORRAIN, Robert le, an eminent sculptor, was born in 1666 at Paris, of a family from Champagne. He was a pupil of Girardon, who confided to him, at the age of eighteen, the instruction of his own children, and the correction of the designs of the other pupils. After having distinguished himself by several works and gained the first prize at the academy, he went to Rome as a pensioner, where he pursued his improvement with so much assiduity as to injure his constitution. He returned to France in 1693, when the misfortunes of the times had suspended all the public works, so that he found very little employment, and had full leisure to meditate his art in retirement. In 1701 he was admitted into the academy of painting and sculpture, having executed a fine figure of Galatea for his proof-piece. He made a fawn for the cascade at Marly, which obtained the royal applause; and continually advanced his reputation by other excellent performances. He possessed, however, little of the art of bringing himself into notice, and his works were more known than his person. Of an independent spirit, and attached to his workshop and the society of a few friends, he was not seen at the levees of the great; whence he obtained little employment in the royal and public edifices. The academy, however, showed its sense of his merits by nominating him to the post of adjunct professor in 1710, and of professor in 1717. He fulfilled the duties of these offices with great attention, and could boast of Le Moyne and Pigalle among his pupils. When the cardinal de Rohan formed the design of decorating his palace of Saverne near Strasburg, he fixed upon Lorrain, with other artists, and much of the exterior sculpture was executed by him. In the midst of his labours he was attacked with a stroke of apoplexy in 1738, which obliged him to return to Paris. After repeated seizures he was carried off in 1743, at the age of seventy-seven. Le Lorrain was thoroughly acquainted with the principles of his art, and worked with great facility, frequently from a slight design, or even from the idea in his imagination. He particularly distinguished himself by his character-heads, of which those of women and young persons are often exquisitely beautiful, with airs of singular grace and elegance. Lemayne said of him, that his chisel was guided by Corregio and Parmegiano. *D'Argenville Vies des Sculpt.* —A.

LORRIS, William de, a French poet of the thirteenth century, was a student of jurisprudence, and died about 1260. He is known as the author of the "Roman de la Rose," a poem famous in the middle ages. Under the allegory of a rose planted in a delicious garden, and protected by walls and bulwarks, it describes a lover's pursuit and final acquisition of the object of his passion. Lorris left the work unfinished, and it was completed in the next century by John Clopinel or de Meun. Not one quarter of the whole was composed by Lorris; but his part is by much the most poetical, abounding in rich and elegant description, and in the lively portraiture of allegorical personages. Much morality and satire is interspersed, especially in the part written by John de Meun. The best edition of the Roman de la Rose is that of the abbé de Lenglet, *Amst.* three volumes 12mo. 1735. Chaucer has given a translation of the greater part of it, comprising all belonging to William de Lorris. *Nouv. Dict. Hist. Warton's Hist. of English Poetry.*—A.

LORRY, Anne-Charles, a learned French physician, was born in 1725, at Crosny near Paris. He became doctor-regent of the faculty of Paris, and exercised his profession with equal reputation and modesty. After a successful case he was used to say, "I will never permit myself to assert that *I have cured* such a patient, but that he was under my care, and the disease terminated happily." He was the author of the following works: "Essai sur l'Usage des Alimens, pour servir de commentaire aux livres dietetiques d'Hippocrate," 1753, 12mo.: a second part of this was published in 1757: "De Melancholia et Morbis Melancholicis," two volumes, 8vo. 1765: "Tractatus de Morbis Cutaneis," 4to. 1777: these works are reckoned to display both erudition and accurate observation, with great clearness of arrangement and precision of language. He also gave an edition of the "Aphorisms of Hippocrates," Gr. and Lat. 8vo. 1759; of the "Works of Dr. Mead," in Latin, two volumes 8vo.; of the "Medicina Statica of Sanctorius, with Commentaries," 1770, 12mo.; and of Dr. Astruc's "Memoires pour servir à l'Histoire de la Faculté de Montpellier," 4to. 1767. Dr. Lorry died at the baths of Bourbonne in 1783. *Eloy Dict. de la Med. Nouv. Dict. Hist.*—A.

LOSA, Francisco de. The mere biographer of a Spanish saint aspirant is scarcely

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entitled to a place in a general biography; but the work of this author is so highly commended by Nicolas Antonio, that we have inserted his name here. He praises it as "Aureum vere libellum, fereque mystico-historicorum principem, quem vel exteri homines sibi jam ostensum avide amplexantur." The book which is thus styled a golden history, is entitled "*La vida que hizo el Siervo de Dios Gregorio Lopez en algunos lugares de Nueva Espana*, Mexico, 1613. It has the merit, and a very extraordinary one it is for a work of agiology, of having been written honestly, if the oath of a good man is to be believed, for Losa solemnly swore that he had neither written any thing falsely, nor accredited any thing lightly therein. He was a priest of the metropolitan church at Mexico. *Nic. Antonio.*—R. S.

LOTEN, John Gideon, a distinguished friend to natural history, was by birth a Dutchman, and born at Utrecht. In the year 1732 he went to India, where he exercised some of the highest employments in the islands of Celebes and Ceylon with great reputation, and alleviated the cares of his important duties by cultivating the liberal arts. At Colombo he established a botanical garden, and in every place of India where he resided made the pleasing study of natural history a principal object of his care. On his return he brought over with him a large collection of drawings, done with equal neatness and accuracy, some by natives, and others by Europeans whom he found in the country. Mr. Pennant was indebted to his friendship for copies of several of them, but the greater part he at his request communicated to Peter Brown, an ingenious artist, by birth a Dane, who engraved twenty-one of them; and with several others from different places published a splendid work, in 1776, entitled "New Illustrations of Zoology," under the patronage of Marmaduke Tunstal, esq. and Mr. Pennant. From the same collection was formed "Pennant's Indian Zoology," begun in 1769 and left unfinished, but resumed and published more complete in one volume quarto in 1790. Mr. Loten returned to Europe in 1758, and coming to England, where he lived several years, married in 1765 his second wife, Letitia Cotes, of the reputable family of Cotes in Shropshire; several years after which he retired to Holland, and died at Utrecht in the month of February 1789, aged eighty, and was interred in St. Jacob's church in that city. In the north aisle westward of Westminster-abbey is a most magnificent cenotaph, the performance of Banks, erected in 1795, to perpetuate the memory of this excellent man. *Pennant's View of Hindostan.*—J.

LOTHAIRE I. emperor of the West and king of Italy, eldest son of Lewis I. surnamed the Debonnaire, was born in 795. He was associated by his father in the imperial dignity in 817, and crowned king of Lombardy in 821. He married in the latter year Ermengarde, daughter of Hugh count of Alsace. In the life of Lewis (see Lewis I. emperor) mention has been made of the revolt of Lothaire and his two brothers, Pepin and Lewis, against their father, whom they deposed; and of the subsequent union of the two last against Lothaire, which obliged him to throw himself upon the clemency of his injured parent. On the death of Lewis in 840, Lothaire succeeded to the imperial dignity, and immediately began to entertain ambitious designs of making himself master of all the dominions which his father had possessed, but which he had divided among his other sons. He raised an army, and first marched against his brother Lewis of Bavaria; but this prince met him in the field, with such a force, that he was glad to agree upon a truce. He then advanced against his half-brother Charles the Bald, who had been made king of Aquitaine to the prejudice of young Pepin, the heir of his deceased father Pepin, the second of the brothers. After some military operations, succeeded by treacherous negotiations, Lewis and Charles, in conjunction, gave battle to Lothaire and young Pepin at Fontenoy, in June 841. This combat, one of the most bloody recorded in the French annals, ended in a total defeat of the party of Lothaire, who retreated to Aix-la-Chapelle, where he diligently exerted himself to repair his losses. The war was renewed; but at length a treaty of peace was settled between the contending powers at Verdun in 843. By it the French monarchy was divided into three shares, of which Lothaire, with the imperial dignity, retained Italy, with all the provinces situated between the Rhone, Rhine, Saone, Meuse, and Scheld. Lorrain, which formed a part of his dominions, derived its name (Lotharingia) from him, or from the son to whom he bequeathed it. After this partition Lothaire passed some years, disquieted by the inroads of the Saracens upon Italy, and by differences with his half-brother Charles, till disgust with the cares of the world and declining health induced him to abdicate his crown, and assume the monastic habit in the abbey of Prum, in the Ardennes. He there died in 855, at the age of sixty. Lothaire left

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three sons, Lewis, Lothaire, and Charles; of whom the first inherited Italy with the title of emperor; the second, the kingdom of Lorraine; and the third, that of Provence. *Moreri. Mod. Univ. Hist.*—A.

LOTHAIRE II. emperor, was duke of Saxe-Supplemburg, when, after the death of the emperor Henry V., he was raised to the imperial throne in 1126, notwithstanding the opposition of two powerful competitors. After he had appeased the troubles in Germany consequent upon his election, he espoused the cause of pope Innocent II. against the anti-pope Anacletus, and undertook an expedition into Italy to re-establish him in the papal chair. He was crowned by that pope in 1133, and took an oath of obedience to the holy see, of which the court of Rome afterwards availed itself to maintain that the empire was a fief of that see. On his return to Germany he reformed the administration of justice in that country according to the code and digest of Justinian, which had been in disuse for some centuries. Roger king of Sicily having in 1137 raised an army in favour of Anacletus, and taken possession of the greater part of the territories of the church, pope Innocent again claimed the assistance of the emperor, who, returning into Italy, not only recovered the papal dominions, but expelled Roger from his Italian provinces, and forced him to retire into Sicily. These provinces Lothaire formed into a principality, which he conferred upon Renaud, a German, one of his relations. Upon his return from this expedition, he was seized with a disorder at Verona, of which he died upon his journey, near Trent, in 1138, after a prosperous reign of twelve years. He is considered as the founder of the interior police of Germany, as far as it regards the privileges of bishoprics and abbeys, and the inheritance and customs of fiefs and secondary-fiefs. *Moreri. Mod. Univ. Hist.*—A.

LOTHAIRE, king of France, son of Lewis d'Outremer and Gerberga of Saxony, was born at Laon in 941. On the death of his father in 954, he succeeded peaceably to the crown, under the protection of the powerful duke Hugh, who took him in the next year into Aquitaine on an expedition against the count of Poitiers, which proved unsuccessful. Hugh died soon after, leaving his principal possessions to his eldest son Hugh Capet, on whom Lothaire conferred his father's title of duke of the Franks. In 959, the young king was persuaded to enter into a treacherous plot for seizing the person of Richard duke of Normandy, which failing of success, an open war broke out between them. Richard in the course of it was obliged to send for a body of pagan Danes as auxiliaries, who committed great ravages in France, till peace was restored. Lothaire, sensible of the weakness to which the crown was reduced by the power of the great feudal lords, strengthened himself by a marriage with Emma, daughter of Lothaire king of Italy, and adopted the policy of fomenting quarrels among the nobility, in order mutually to weaken them. With the intention of putting in force his claims upon the kingdom of Lorraine, he made over his estates in it to his brother Charles, and encouraged all the malcontents against the government of the emperor Otho II. But that prince turned his policy against him, by conferring on Charles the duchy of lower Lorraine upon condition of homage. This measure inflamed the indignation of Lothaire to such a degree, that in 978 he invaded Lorraine with a great army, and pushed to Aix-la-Chapelle, where he burnt the imperial palace, and laid waste the country. Otho retaliated by an incursion into France, in which he advanced as far as the gates of Paris, destroying the whole tract of his march with fire and sword. On his retreat, his rear-guard was cut off at the passage of the Aisne, and he was pursued as far as the Ardennes; but Lothaire thought it advisable to make a peace with him, by which he was left in possession of Lorraine. This treaty gave great disgust to the French nobles; but the king found means to pacify or controul them; and on the death of Otho he re-entered Lorraine, and took Verdun. His affairs were in a flourishing state, and his authority at home was acquiring strength, when he died at Rheims in 986, in the thirty-second year of his reign, and forty-fifth or forty-sixth of his age, leaving the crown to his son Lewis V. Lothaire was possessed of vigour and abilities, but was inclined to form designs which he wanted power to execute. His politics had the perfidious cast then common to sovereigns who were in a state of perpetual contest with their vassals and neighbours. *Moreri. Mod. Univ. Hist. Millet Elemens.*—A.

LOTICH, PETER, (Lat. *Lotichius*), surnamed *Secundus*, a distinguished modern Latin poet, was born, in 1528, at Schluttern, in the county of Hanau, in Germany. He had his first education at the convent of that place, under his uncle of the same name, who introduced the reformation into it. He afterwards pursued

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his studies at Frankfort, Marpurg, and Wittemberg; at which last university he contracted an intimacy with Melanchthon and Camerarius. During the war in Saxony he served a campaign in the protestant army. In 1550 he visited France with some youths to whom he was governor, and continued in that country nearly four years. He afterwards made the tour of Italy, where a misfortune befel him, the consequences of which he felt as long as he lived. He lodged at Bologna in the same house with a young canon of Munich, of whom the hostess was desperately enamoured. Apprehensive of his infidelity, she prepared a philtre, which was in fact a strong poison, and presented it in soup to the canon. Unfortunately for Lotich, he made an exchange of dishes with him. Its effects upon the latter were so violent, as to bring him into imminent danger of his life; and although he recovered for the present, not a year passed afterwards in which he had not a relapse, whereby his health was ruined and his days shortened. He took at Padua the degree of doctor of physic, and on the return to Germany was chosen professor in that science at Heidelberg, in 1557. He there acquired the good graces of the elector-palatine; and by his amiable disposition, and the singular frankness and sincerity of his character, rendered himself universally beloved. He did not long enjoy these advantages, being carried off by a renewal of his complaints in November 1560.

A collection of the Latin poems of Lotich was published in 1561, with a dedicatory epistle by Joachim Camerarius, who praises him as the best poet of his age. Other learned men have bestowed similar applause upon him, and several successive editions have been given of his works. He is reckoned to excel particularly in elegy, and occupies the first rank among the Latin poets of Germany.

A younger brother of Peter, named *Christian*, was also an elegant scholar, and a poet. A collection of his poems, with those of John Peter Lotich, was published in 1620. *Bayle. Baillet. De Thou.*—A.

LOTICH, John-Peter, grandson of Christian above-mentioned, was born at Frankfort on the Mayn, in 1598. He was a physician, and maintained the literary character of his family, as he proved by a variety of writings. He exercised his profession at Minden and in Hesse, and was finally invited to a medical chair at Rintlen in Westphalia. This he occupied many years, till he died greatly regretted in 1652. Of his medical works the principal is "Consiliorum et Observationum Medicinalium, Lib. v." 4to. 1644, and with an additional book in 1658. His Latin poems were published with those of his grandfather. He published in 1629 a "Commentary on Petronius," 4to. which is much applauded by Guy Patin, and as much depreciated by Goldast. A "History of the Emperors Ferdinand II. and III." four tom. fol. 1646, is attributed to him. *Bayle. Eloy Dict. Hist. Med. Nouv. Dict. Hist.*—A.

LOUAIL, John, a French priest and prior of Ausai, is entitled to notice only on account of his being one of the historians of the celebrated Jansenist controversy. He was born at Mayenne, in the province of Maine, but in what year we are not informed. We are furnished with no other particulars of his life than the following: that after having lived for some time with the abbé le Trevoux at his priory of Villiers, and resided afterwards, as an assistant in his studies, with the abbé Louvois, he refused an invitation to become librarian to cardinal de Noailles, and retired to Paris, where he spent his days in devotion, study, and benevolent exertions on behalf of the poor. He died in the year 1724. He was the author of the first part of the "History of the Book of moral Reflections on the New Testament, and of the Constitution *Unigenitus*, by Way of Preface to the Hexapla," in six vols. 12mo. and one vol. 4to. *Amst.* 1726. It is a work which cannot be commended, either for the selection or arrangement of its materials, or for the style in which they are clothed; but it is valuable to the ecclesiastical historian as a collection of facts, and will furnish him with some curious documents. It was afterwards continued to the time when the "Nouvelles Ecclesiastiques" began to be published, by John-Baptist Cadry, in three vols. 4to. M. Louail also wrote some other pieces in this controversy, of which a particular account may be found in *Moreri. Nouv. Dict. Hist.*—M.

LOUBERE, Simon de la, son of the judge-criminal of Toulouse, was born at that city in 1642. He studied in the Jesuits college, and displayed the vivacity of his parts by an abundance of light compositions, such as songs, vaudevilles, and verses of gallantry, in the *number* of which he was scarcely surpassed by any man of his time. He did not, however, neglect more serious pursuits, and particularly attended to politics and public law. He commenced his political career with being secretary to M. de St. Romain, embassador to Switzerland. In 1687 he was appointed by Lewis

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XIV. his envoy-extraordinary to the court of Siam, between which and that of France an intercourse had been formed by the artifices of the Jesuits. Loubere remained only about three months in the country, during which he made it his business to collect information concerning its natural and civil history, the religion, manners, &c. of the people. From these materials, and the account of his voyage, he composed a "Relation," on his return, first printed at Paris in 1691, two vols. 12mo. which became a popular work. He was afterwards sent without a public character into Spain, on a secret commission, supposed to have been that of detaching the Spanish and Portuguese courts from their alliance with England: but the design transpiring, he was arrested at Madrid, and obtained his release only in consequence of reprisals on some Spaniards in France. He attached himself to the chancellor Pontchartrain, minister of the finances and marine, with whose son he travelled. By the minister's influence, he was elected in 1693 into the French academy; on which occasion la Fontaine wrote an epigram, the point of which was, that this election was an impost laid by Pontchartrain on the academy; whence his literary character may be estimated. He afterwards retired to his native city, where he re-established the *floral games*, which had sunk into decay. At the age of sixty he married a relation, who died before him without children. His long life of eighty-seven years complete closed in 1729. Loubere was a man of very general knowledge, acquainted with several languages ancient and modern, and a writer in poetry, history, politics, mathematics, and other branches. He is, however, only remembered for his account of Siam. *Moreri. Nouv. Dict. Hist.*—A.

LOUIS, Antony, an eminent French surgeon, was born at Metz in 1723. He rose to great distinction in his profession, and had the offices of consulting surgeon to the army, surgeon-major to the hospital of la Charité, demonstrator and censor-royal, member and secretary of the Royal Academy of Surgery, and member of a great number of scientific societies in France and foreign countries. The time of his death is not mentioned, but the latest of his publications is dated in 1777. M. Louis was the author of many ingenious works on chirurgical and anatomical subjects; of which the following are the principal. "Observations sur l'Electricité," 1741, 1747: "Essai sur la Nature de l'Ame, ou l'on tache d'expliquer son Union avec le Corps," 1746: on this mysterious subject he holds that the soul is extended; that thought is not essential to its nature, but the consequence of impressions on the senses; and that the soul actually touches the body in which it dwells: "Cours de Chirurgie sur les Plaies d'armes a feu," 1746: "Observations et Remarques sur les Effets du Virus cancereux," 1748: "Observations sur les Noyés," 1748: "Positiones Anatomico-chirurgicæ de Capite ejusque vulneribus," 1749: "Lettres sur la Certitude de la Mort; avec des Observations et des Experiences sur les Noyés," 1752: the object of the first of these pieces is to lay down certain tokens of death, and remove the fears of being buried alive, without the necessity of long keeping of the body; with respect to the drowned, he thinks that their death is owing to water admitted into the trachæa, and that blowing air into it is the most powerful means of revival: "Experiences sur la Lithotomie, 1757: "Memoire sur un Question Anatomique, relatif a la Jurisprudence," 1763: the purpose of this memoir, written after the shocking affair of Calas, is to distinguish between voluntary death by hanging, and murder by that mode: "Memoire sur la Legitimité des Naissances pretendues Tardives," 1764: in this piece he lays it down as a maxim, that the retardation of delivery beyond the natural period of gestation is physically impossible: "Recueil d'Observations pour servir de Base de la Theorie des Lesions de la Tête par contrecoup," 1766: "Histoire de l'Academie Royale de Chirurgie jusqu'en 1743," printed with the fourth volume of Memoirs of that Academy, 1768; he also wrote separate eulogies on several of the members. "Aphorismes de Chirurgie par Boerhaave, commentés par Van-Swieten, nouvelle Traduction avec des Notes," seven vols. 12mo. 1768: "Traité des maladies Veneriennes, traduit du Latin de M. Astruc," four vols. 12mo. 1777. M. Louis also wrote several papers in the Memoirs of the Academy of Surgery and various controversial tracts. *Halleri. Bibl. Anatom. et Chirug. Eloy Dict. Hist. Med.*—A.

LOUVET, Peter, a French advocate, ecclesiastical writer, and antiquary, in the seventeenth century, was a native of Reinville, two leagues from Beauvais, was educated to the legal profession, and became master of requests to queen Margaret, in whose service he died in 1646. He was the author of several works, which, though not to be commended for the style in which they are written, will be found to contain much useful and curious matter, valuable to the civil and ecclesiastical

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historian. Of this description are, "The History of the Antiquities of the Diocese of Beauvais," in two volumes 8vo.; the first relating to the ecclesiastical state of that diocese, published in 1609, and the second to the civil state, published in 1614; "Nomenclatura et Chronologia rerum Ecclesiasticarum Diæcesis Bellovacensis," 8vo. 1618; and "Remarks on the ancient State of the Nobility in the Beauvasin, and of several French Families," 8vo. 1631, and 1640, which is very rare, and was also left in an unfinished state. It is drawn up in alphabetical order, and reaches no further than to the commencement of the letter N. Louvet also was the author of "An Abstract of Constitutions and Regulations, for general, provincial, and particular Chapters, designed to effectuate a Reform in the Convent of Jacobins at Beauvais," 1618. *Moreri. Nouv. Dict. Hist.*—M.

LOUVIERS, Charles-James de, flourished in the fourteenth century, under the reign of Charles V. king of France. He is said, by his intimate knowledge of the science of government, to have recommended himself to the favour of that prince, who made him a counsellor of state. And this honour is said to have been conferred upon him, as a reward for the ability which he displayed in writing the celebrated treatise, entitled, "The Dream of Vergier," which discusses the claims of ecclesiastical and temporal authority, and boldly defends the liberties of the Gallican church. It was first printed in Latin at Paris, in 1516, in Gothic letters, under the title of, "Aureus de utraque potestate Libellus, temporali scilicet et spirituali, Somnium Viridarii vulgaritet nuncupatum," &c. 4to. A French translation was published in 1591, in folio; and it is inserted in the collection of treatises "On the Liberty of the Gallican Church," published in 1731, in four volumes folio. By some writers this piece is attributed to other authors. *Moreri. Nouv. Dict. Hist.*—M.

LOUVILLE, Eugene d'Alonville, a French mathematician and astronomer, who flourished in the former part of the eighteenth century, was descended from an ancient and noble family, and born at the chateau de Louville in the diocese of Chartres, in the year 1671. He received an education intended to qualify him for assuming the naval or military profession; and, after serving for some time at sea, and afterwards on land, was made brigadier in the armies of Philip V. king of Spain, and colonel of a regiment of dragoons. Being disbanded upon the peace of Utrecht, he devoted himself entirely to the study of the mathematics, and particularly of astronomy. In the year 1713 or 1714, he went to Marseilles, for the sole purpose of precisely ascertaining the latitude of that place, that his observations might correspond the more exactly with those of Pytheas, made almost two thousand years before that time. In the last of the years abovementioned, he was admitted a member of the Academy of Sciences at Paris, and appointed astronomer at the observatory of that city. During the year 1715, he came into England, in order to observe the total eclipse of the sun in that year, which was to be more perfectly visible about London, than in any other part of the northern hemisphere. While he was in this country, or not long afterwards, he was elected a fellow of the Royal Society. Upon his return into France, he fixed his residence at a small country house within a quarter of a league of Orleans, where he applied himself most assiduously to his astronomical studies. So intent was he in prosecuting them, that he became a philosophical recluse, who was never to be spoken with but during the time when he was at his meals, and who immediately afterwards withdrew into privacy. At the same time, however, that he led this solitary life, and seemed to be wholly wrapt up in himself, and to regard external objects with stoical apathy, he was friendly, obliging, and liberal. Fontenelle also relates, that though he was thus strictly studious, he was noted for a degree of delicacy and niceness with respect to dress, and articles for the table, which one would not expect to observe in so profound and abstract a philosopher. In the year 1732, he was attacked by a lethargic disorder; and upon his recovery, seemed to consider that malady in the light of one of those physical phenomena, with which he had no other concern than that of thoroughly understanding its cause and effects. Soon afterwards a relapse proved fatal to him, when he was about the age of sixty-one. He was the author of a great number of curious "Dissertations" on physical and astronomical subjects, several of which are inserted in the "Memoirs of the Academy of Sciences," and others in the "French Mercury," after the year 1720. The chevalier de Louville was a good scientific mechanic, and had an excellent collection of the best astronomical instruments, of which the most difficult and ingenious were made with his own hands. *Moreri. Nouv. Dict. Hist.*—M.

LOUVOIS. See Tellier.

LOWENDAHL, Ulric-Frederic Wol-

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SAXE, count of, a celebrated general, was born at Hamburg in 1700. His father, the baron of Lowendahl, was grand marshal and minister of the king of Poland, elector of Saxony. Young Lowendahl began to bear arms in his thirteenth year as a private soldier. He rose gradually to the rank of captain, and served with his company in Hungary at the battle of Peterwaradin, and the siege of Temeswar. He acted as captain of grenadiers at the battle of Bellegarde in 1718, and served in Naples, Sardinia, and Sicily, till the termination of that war, on all occasions rendering himself conspicuous for valour and good conduct. Returning to Poland in 1721, king Augustus gave him the command of his horse-guards and a regiment of infantry. He employed his leisure in the profound study of gunnery and the science of fortification, and in 1728 was made field-marshal and inspector-general of the Saxon infantry. After the death of Augustus in 1733, he distinguished himself in the defence of Cracow. In the campaigns of 1734 and 1735, he commanded the Saxon auxiliaries on the Rhine under prince Eugene. The czarina engaged him in her service in 1736, as lieutenant-general of artillery, in which station he commanded at the storming of Otchakof. The defence of the Ukraine was committed to his care; and in the war between Russia and Sweden, he made two campaigns in Finland under general Lascy, at the head of a separate army.

His great reputation now procured him overtures from the king of France, into whose service he entered as lieutenant-general in 1743. He acted with distinction at the sieges of Menin, Furnes, and Ypres, and received a dangerous wound in the trenches before Friburg. At the battle of Fontenoy he commanded the rear-guard, and much contributed to the victory by his attack on the English column. In the same year he took several towns in Flanders; and after the campaign was over, was decorated by the king with the collar of his orders. In 1747, he attained the summit of his glory as a besieging general, by making a sweep of all the remaining strong towns of Flanders, concluding with that of Bergen-op-Zoom, which had been deemed impregnable. Marshal Saxe commanded in the field, and covered the sieges. The loss of men by which this great success was obtained was incredibly small. Immediately after the capture of the last place, Lowendahl was declared a marshal of France.

Retired from the active scenes of war, he distinguished himself as a worthy and estimable character in private life, equally agreeable and instructive in conversation, and furnished with a variety of knowledge. He spoke well, read much, and was master of a number of modern languages. The Academy of Sciences enrolled his name in the list of its honorary members. The strength of his constitution seemed to promise him a long life, when a slight affection of his foot, followed by a gangrene, carried him off in 1755, at the age of fifty-five. *Moreri. Nouv. Dict. Hist.* —A.

LOWER, RICHARD, an eminent physician and anatomist, descended from a good family in Cornwall, was born at Tremere, near Bodmin, about 1631. He was admitted as king's scholar at Westminster school, whence he was elected to Christ-church college, in Oxford, in 1649. He passed through the usual course of the university, and commencing M.A. in 1655, entered upon the physic line. By the able assistance which he afforded to Dr. Willis in his dissections, he ingratiated himself with that celebrated physician, so far as to be introduced by him into practice, and employed in visiting his country patients. In one of his professional journeys he discovered the medicinal spring of East Thorpe, or Astrop, in Northamptonshire, which his recommendations, with those of Dr. Willis, brought into repute. He took the degree of M. D. in 1665, and in that year published a defence of Willis's work on fevers, entitled "Diatribæ Thomæ Willisii, M. D. et Prof. Oxon. de Febribus Vindicatio adversus Edm. de Meara Ormondiensem Hibern. M. D." 8vo. This is a work of considerable learning and force of argument, though he afterwards found occasion to retract some of the opinions maintained in it. About this time he occupied himself in experiments of the transfusion of blood from one animal to another, which he performed for the first time at Oxford, in February 1665. The hon. R. Boyle hearing of this, requested a particular account of it from Dr. Lower, who conveyed it in a letter to him, printed in the Philos. Trans. 1666. Lower, in the chapter on the transfusion of blood, in his work on the heart, says, that he was led to this experiment from having frequently injected fluids into the veins of living animals; but with whom the thought first originated is a matter of dispute. (See LIBAVIUS.) He removed soon after to London, and was elected a fellow of the Royal Society in 1667, and in the same year became a fellow of the College of Physicians. His celebrated work, entitled "Tractatus de Cor-

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de, item de motu et colore Sanguinis, et Chyli in eum Transitu," was first printed in London in 1669. This is a very valuable performance, and stands conspicuous among those which have contributed to the modern perfection of anatomy. It accurately traces the origin and course of the fibres of the heart, proves its action to be entirely dependant upon nervous influence, calculates its force, and the quantity and velocity of the blood, refers the colour of the blood entirely to the action of the air upon it in the lungs, and adduces many practical remarks concerning the diseases of the heart, and irregularities of its action. In the chapter concerning the transfusion of the blood, he mentions having practised it upon an insane person before the Royal Society; but it is allowed that the French first tried this experiment upon the human subject. To an edition of this work in 1680 is added a chapter on catarrh, in which the author refutes the notion of a descent of serous matter from the brain in that disease. This had been printed in 1672, as a separate work. Lower's treatise on the heart was many times edited abroad, and was translated into French.

The reputation acquired by his publications brought him into extensive practice; and after the death of Dr. Willis, he was considered as one of the ablest physicians in London. But his attachment to the whig party at the time of the popish plot brought him into disfavour at court, so that his business was considerably diminished before his death, which happened in January 1690-91. He had purchased an estate at St. Tudy, near Bodmin, at which he was buried, leaving two unmarried daughters. Besides the writings abovementioned, he communicated some accounts of anatomical experiments to the Royal Society. *Biogr. Britan. Halleri Bibl. Anatom. & Med.*—A.

LOWITZ, George Moritz, professor at Gottingen, and member of the Imperial Academy of Sciences at Petersburgh, was born in the year 1722, in the market town of Fürth, not far from Nuremberg. At the proper age he learned the trade of goldsmith in his native town, and having become expert in the business, he was afterwards enabled to construct and improve mathematical instruments, with the use of which he made himself well acquainted. He studied some time at Altdorf; but neglecting classical learning for pursuits more congenial to the bent of his genius, he never attained to any great knowledge of the Latin language. By the force of application, however, assisted by strong natural parts and an ardent desire of improvement, he made a very uncommon progress in mathematics and natural philosophy. In the year 1746, he married the sister of professor Franz, of Gottingen, who at that time had a half share of the office at Nuremberg for publishing maps, established by the celebrated Homan. As Franz was desirous to obtain the assistance of Mayer, Lowitz, and other men of approved talents, he formed the so-called Cosmographical Society; and Lowitz, after becoming a member, distinguished himself in the year 1748, by the construction of two charts of the solar eclipse, which was to take place that year on the twenty-third of July; and thus made himself known as an able draftsman and mathematician. He afterwards observed the eclipse with great accuracy, by a new method of his own invention. Next year he published a chart representing the solar eclipse, announced for the eighth of January 1750, as it would appear to the inhabitants of Petersburgh, Rome, Berlin, Nuremberg, Lisbon, and Goa. After being employed some years in the instruction of young persons, and giving private lectures in natural philosophy, he was appointed, in the year 1751, professor of mathematics and natural philosophy in the Egidian seminary at Nuremberg. He was entrusted at the same time with the care of the observatory. On his entrance into this new office, in the month of December 1751, he delivered an oration on the advantages which might be derived from the study of the higher mathematics, which was printed in the year 1752. He published also at Nuremberg in the same year, at different times, a collection of experiments on the properties of the air, which he employed as a guide in his lectures. The same year, his brother-in-law Franz made a proposal to the Hanoverian government, for transferring to Gottingen the Cosmological Society, and the manufactory of globes; and offered, at the same time, to carry thither several ingenious artists, well acquainted with the construction of philosophical and mathematical instruments. This proposal was readily accepted; and Franz and Lowitz repaired to Gottingen, where the former was appointed professor of geography, with a salary of six hundred dollars, and the latter, after refusing a call to Petersburgh, was made professor of practical mathematics, with a salary of four hundred dollars. As the government of Hanover advanced two thousand dollars to the Cosmographical Society, without interest, to enable them to construct terrestrial and celestial globes of iron and gypsum,

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Lowitz exercised his mechanical genius in applying to them various kinds of apparatus, which, while they afforded a proof of his talents, rendered them superior to all others; but as he trusted entirely to his own hands, without employing any person under him, the work went on very slowly. This gave great dissatisfaction to the government; and though Lowitz readily perceived it, he made no alteration in his mode of proceeding, because in every thing he did he aimed at perfection; and if an article displeased him, he would often throw it aside and begin it anew. Having little to do as professor, he filled up his vacant time in writing papers on various useful subjects, the greater part of which were read before the Royal Society of Gottingen, and added in a considerable degree to his reputation. In the year 1758, Lowitz quitted with disgust the Cosmographical Society, of which he had been director, because he conceived that the services he had rendered to it had not met with that attention which they deserved. In 1762, after the death of Tobias Mayer, the Hanoverian government appointed him and Kästner conjoint directors of the observatory; but as Lowitz was resolved to hold the management alone, or to give up all concern with it, Kästner resigned his share in the appointment, and Lowitz retained the sole direction till 1764, when he voluntarily gave it up to Kästner, after resigning his place in the Academy of Sciences, together with his professorship. Lowitz now resided at Gottingen as a private individual; but being of too generous a disposition, and not turning his talents to that advantage which he might have done, his affairs became so much deranged, that his situation would have been very uncomfortable, had not the Academy of Sciences at Petersburgh, to which his merit was well known, invited him to Russia, for the purpose of observing the transit of Venus, which was to take place in the year 1769. Soon after, he was appointed a member of the Academy of Sciences, in the astronomical department, and ordered to repair to Surjef, a small town on the river Yaik, now called the Ural, a few miles from the Caspian sea, the place destined for observing this phenomenon. This mission he accomplished in the completest manner, with the assistance of M. Inochodzof; and an account of it was published in German at Petersburgh, in the year 1770. He then proceeded, in the month of September, on the Caspian sea to Astrakan; and having determined the geographical position of that city, repaired with the like view to Kislar and Mordok, intending to reach Dmetriefsk about the end of the year 1770; but in this was disappointed, as he did not get thither till the month of June 1771. Inochodzof, who had quitted Lowitz at Astrakan, and who was appointed to assist him in making a survey for a new canal in the neighbourhood of Dmetriefsk, having proceeded thither before him, Lowitz, on his arrival, after a few astronomical observations, began to prepare instruments for the proposed survey; but being obliged, in consequence of the want of proper artists, to construct them all himself, and as he wished to have them as accurate and complete as possible, the whole summer and winter were spent in this preliminary labour. The next summer (1772) Lowitz was so much indisposed, that he was able to do nothing but examine occasionally, during his excursions on horseback, the district between the Volga and the Hava, in order to lay a foundation for his plan; and in the month of October he proposed to commence his operations. His malady, however, having returned, he resolved to proceed to Saratof, one hundred and eighty versts up the Volga, and to remain there till his health should be re-established. Here he made some astronomical observations, and on his return to Dmetriefsk, he and his assistant Inochodzof pitched their tents on the banks of the Kamyschenka, and began to get every thing ready for carrying their intended plans into execution; but in the mean time he was attacked by a fever. On his recovery, he began his operations, and endeavoured to ascertain the velocity of the Kamyschenka, and the quantity of its water; but his farther proceedings were impeded by heavy gales of wind, and the intensity of the frost. In consequence of the severe cold to which he was exposed while engaged in this occupation, his ailments increased so much, that he was confined to his chamber till the month of March 1774. He then proceeded to Sarepta, a colony of the Hernhutters, not far from Tzaritzin, for the benefit of his health; but soon returned, leaving behind him several instruments, and other things of no use at the canal, all of which were unfortunately destroyed by a fire, which broke out there in the month of May 1774. On this occasion, Lowitz sustained also a loss in bills to the amount of 1550 rubles. In the month of April the same year he resumed his labour on the canal, and continued it till the middle of August, when the whole undertaking was unfortunately interrupted by a sudden and une-

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pected event. Lowitz and Inochodzof had been recalled to Petersburgh in the middle of July; but as they were then busily employed in their operations, the plan of which had been drawn up by Lowitz, and as he was desirous of superintending the work in all its details, they requested from the academy leave of absence for a few months longer. About the beginning of August, some time after they had sent in their report, intelligence arrived that the rebel Pugatchef was approaching Dmetriefsk with a large body of his followers; and the dread of these banditti obliged them to quit their residence, and to leave the work unfinished. Each betook himself to that place where he hoped to be in the greatest security. M. Inochodzof sought shelter in the fortress of Dmetriefsk; and to preserve his books, instruments, and other property, buried them in the earth. He was afterwards obliged, with all his attendants, to proceed to Tzaritzin, and thence to Astrakan; but in their way thither, they were twice in danger of being seized and maltreated by the insurgents, from whom they fortunately escaped. Lowitz, with his family, set out in the night between the eighth and ninth of August for the German colony of Dobrinka, and thus inadvertently threw himself into the hands of the rebels, whom he wished to avoid. He imagined that he should be sufficiently protected by concealing himself among his countrymen; but these deceitful colonists, who had entered into the views of the rebels, basely betrayed the confidence placed in them. Being delivered up by them, he was soon after conveyed to the chief of the insurgents on the river Hafra, where he was put to death by this barbarian in the most cruel manner, together with a clockmaker, named Elner, who accompanied him, a German domestic, and a Russian soldier. His wife and his son were suffered by the rebels to remain in the colony, after being robbed of the best part of their property; but Lowitz's books, papers, and instruments, were by good fortune preserved, being deposited in an unoccupied house, which, as it presented no temptation to the rapacity of the rebels, they never thought of examining. When the rebels retired, and M. Inochodzof learned that tranquillity was again restored, he set out in search of his colleague; but soon heard with unspeakable grief, that he had fallen a sacrifice to the resentment of Pugatchef, and his merciless followers. Being now rendered incapable, by the loss of his companion, to continue the operations which had been begun, he returned to Petersburgh, carrying with him all Lowitz's books, papers, and instruments, together with his son; but was obliged to leave his widow at Dmetriefsk, in consequence of indisposition. *Wills Nurnb. Gelehrte Lexicon. Buschirp Wochertliche Nuchrichten. Deutsches Museum.*—J.

LOWMAN, Moses, an eminent and learned English dissenting divine in the eighteenth century, was a native of London, where he was born in the year 1679. Being originally designed for the profession of the law, he received a liberal and learned education, and, in 1697, was entered a student in the Middle Temple. Not long afterwards, however, he gave up all thoughts of following that profession, and determined to qualify himself for the ministerial office among the protestant dissenters. With this view he went to Holland in 1699, and pursued his studies, partly at Utrecht, and partly at Leyden, under the most celebrated professors in philosophy, divinity, oriental learning, and Jewish antiquities, and ably profited by their instructions, as was shewn by his future labours. Having commenced the work of the ministry, in the year 1710, he was chosen assistant preacher in a dissenting congregation at Clapham, in the vicinity of London, where he was ordained in 1714; and afterwards he became their pastor. In this connection he continued during the remainder of his life, discharging the duties of his station with constancy and regularity, esteemed and beloved by his flock, and highly respected by all who knew him. Such parts of his time as he was able to devote to study, were most diligently improved by him, till he became furnished with an extraordinary stock of useful knowledge. No department of literature was neglected by him; but he particularly devoted himself to the study of the sacred scriptures, and of those branches of learning more immediately necessary for their elucidation. In this light he considered Jewish learning and antiquities, of which he became a thorough master. He applied to it the more, as he was fully persuaded that there were perpetual allusions in the writings of the New Testament to the rites, facts, sentiments, and forms of expression which we find in the Old, and that from hence very great light might be thrown upon some of the principal doctrines of Christianity. The first evidence which he laid before the public of the success with which he had cultivated this part of knowledge, was in a valuable treatise published in 1740, entitled, "A Dissertation on the Civil Government of the Hebrews: in which the true Design and

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Nature of their Government are explained; and the Justice, Wisdom, and Goodness of the Mosaical Constitutions are vindicated, in particular, from some late unfair and false Representations of them in the Moral Philosopher," 8vo. In the year 1745, Mr. Lowman published "A Paraphrase and Notes upon the Revelation of St. John," in 4to.; which is deservedly held in the highest esteem by the most judicious critics, and considered to exhibit the most unexceptionable scheme for interpreting this dark and enigmatical book. In 1748, our author gave to the world another work in Jewish antiquities, entitled, "A Rational of the Ritual of Hebrew Worship; in which the wise Designs and Usefulness of that Ritual are explained, and vindicated from Objections," 8vo. This piece, as well as the former, reflects great credit on Mr. Lowman's judgment and penetration; and in both, many things will be found, not only curious, but entirely new. The author also acquired much applause by a little tract concerning "The Demonstration of a God, from the Argument *a priori*." We have no recollection of any other of his productions, published during his life, excepting a sermon, entitled, "The Principles of Popery schismatical;" which forms one of a collection of "Sermons against Popery, preached at Salter's-hall, in 1735, by several Ministers," in two volumes, 8vo.

Some time before his death Mr. Lowman was seized with a painful disorder, under which his sufferings were very great; but he endured them with a fortitude and patience becoming one who had the principles of religion and the prospects of Christianity to support him. He died in 1752, in the seventy-third year of his age. As he was a firm believer in the Christian revelation, so he had imbibed the spirit which it recommends; and those duties and virtues which he inculcated upon others he carefully practised himself. His piety was rational, not superstitious; the effect of principle, not of enthusiasm; serious, but not morose. He was naturally of a cheerful disposition; and knowing that religion is no enemy to cheerfulness, he so far indulged the happiness of his temper, that, notwithstanding he had his trials, and was extremely sensible of some disagreeable circumstances in his life, yet he enjoyed an habitual serenity of mind. His religious principles were truly moderate. He had carefully studied the disputed points of revelation, and had formed his judgment concerning them, not under the bias of party, or the influence of human authority, but with a freedom becoming a lover of truth, and in a way which shewed that he was resolved to embrace it, wherever he should find it. This impartiality in his own enquiries rendered him benevolent and catholic in his disposition to all others. He took the liberty to judge for himself, and he allowed the same liberty to them. He worshipped God, and exercised his ministry in that way which was most agreeable to his own conscience, without imagining that no worship or ministry could be acceptable, which was not formed upon his own plan. Difference of opinion, in equally worthy men, made no difference in his esteem for them; and he knew mankind too well, to think that all honesty, truth, and good sense were confined to one party, and shut up in the narrow enclosure of any single denomination of Christians. He loved a good man, in whatsoever communion he could find him; and he was himself respected and esteemed by many worthy members of the established church, and especially by the principal persons in the village where he lived, who honoured him with their acquaintance and friendship, and treated him, upon all occasions, with that candour, and impartial regard to true merit, which rational religion will always inspire, which good sense will always cultivate, and which is never wanting in polite and well-bred men. A few years after his death, Dr. Chandler, Dr. Lardner, and another of his friends, revised and published a work intended by himself for the press; in which the same learning, ingenuity, and candour are observable, as distinguish his other writings. It is entitled, "Three Tracts. I. Remarks upon this Question: Whether the Appearances under the Old Testament were Appearances of the true God himself, or only of some other spiritual Being, representing the true God, and acting in his Name? II. An Essay on the *Schechinah*. Or, Considerations on the divine Appearances mentioned in the Scriptures. III. Texts of Scripture relating to the *Logos*, considered," 1756, 8vo. *Dr. Chandler's funeral Sermon for Mr. Lowman. Preface to the "Three Tracts." Brit. Biog.*—M.

LOWTH, WILLIAM, a very learned and eminent English divine and commentator on the scriptures, was the son of an apothecary, and born in the parish of St. Martin's, Ludgate, in the city of London, in the year 1661. The care of his early education was undertaken by his grandfather, the reverend Mr. Simon Lowth, rector of Tylehurst in Berkshire, who initiated him in the rudiments of learning. Afterwards he was sent to Merchant-Taylor's school in

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London, where he made such a rapid proficiency, that he was judged to be qualified for the university before he was quite fourteen years of age, and was elected thence into St. John's-college, Oxford, in 1675. Here he pursued his studies with the greatest diligence, and acquired the esteem of his superiors and fellow-collegians, both by his literary improvement and excellent character. In 1683, he was admitted to the degree of M.A.; and proceeded bachelor of divinity in 1688. Four years afterwards, he published, "A Vindication of the divine Authority and Inspiration of the Old and New Testament, in answer to a Treatise lately translated out of French, entitled, 'Five Letters concerning the Inspiration of the Holy Scriptures,'" in 12mo. These letters were written by the celebrated M. Le Clerc, though published without his name. A second edition of Mr. Lowth's treatise appeared in 1699, "With Amendments, and a new Preface, wherein the Antiquity of the Pentateuch is asserted and vindicated from some late Objections." In the mean time, our author's eminent worth, and his reputation as a scholar, had recommended him to Dr. Mew, bishop of Winchester, and formerly president of St. John's-college, who made him his chaplain. By this patron he was promoted to a prebend in the cathedral church of Winchester, in the year 1696; and presented to the rectory of Buriton, with the chapel of Petersfield, in Hampshire, in 1699. The next piece which Mr. Lowth published was an useful little tract, which was very favourably received, and has since gone through several editions. It is entitled, "Directions for the profitable Reading of the Holy Scriptures; together with some Observations for the confirming their divine Authority, and illustrating the Difficulties thereof," 1708, 12mo. In 1714, he published "Two Sermons preached in the Cathedral Church of Winchester, at the Assizes;" and in the same year, "A Commentary on the Prophet Isaiah," in 4to. This was followed by "A Commentary on the Prophet Jeremiah," in 1718, 4to. In the year 1722, some protestant dissenters having built a new meeting-house in the town of Petersfield, Mr. Lowth thought it incumbent upon him to preach a sermon, intended to confirm his parishioners in their communion with the church of England; and at the request of several of his friends, he was induced to publish it. This discourse was entitled, "The Characters of an Apostolical Church fulfilled in the Church of England; and our Obligations to continue in the Communion of it." The publication of this sermon soon produced "Remarks" on it, in a letter to the author, "In which his Characters of an Apostolical Church are considered; the Dissenters Right to them is asserted and maintained; their Ministers Call and Ordination defended; their public Worship vindicated; and Mr. Lowth's Reflections on them and their Assemblies are proved to be unjust and groundless." These "Remarks" were written by Mr. John Norman, a dissenting minister at Portsmouth, who had opened the new meeting with a sermon which he published, under the title of "The Nature and Extent of Christ's Church considered," &c.; of which sermon Mr. Lowth had taken no notice, being unwilling to be drawn into a controversy. But, notwithstanding his reluctance, he was unavoidably engaged in one, and soon published "An Answer" to Mr. Norman's "Remarks;" which that gentleman defended in another pamphlet. To this defence Mr. Lowth made no other reply, than in a private letter to his antagonist; being determined to quit the field of controversy, that he might have leisure for prosecuting his exegetical labours. In 1723, he published his "Commentary on the Prophet Ezekiel;" and in 1726, that on Daniel, and the minor prophets. These truly learned and valuable illustrations of the prophetical writings were afterwards republished together, with additions, in one volume folio, as a continuation of bishop Patrick's commentary on the other parts of the Old Testament; in which form they have undergone repeated impressions.

Mr. Lowth's labours appear to have been chiefly confined within his province as a divine. Yet, to acquit himself the better in that character, he had taken an extensive range in his studies. There is scarcely any ancient author, whether Latin or Greek, profane or ecclesiastical, especially the latter, but what he had read with critical accuracy. While reading, it was his custom to make marginal remarks, relating to criticism and philology, or to enter his observations in his adversaria; and of his collections in this way, he was, upon all occasions, extremely communicative. He furnished Dr. Potter, afterwards archbishop of Canterbury, with notes on Clemens Alexandrinus, which were published, with the author's name to each, in the doctor's edition of that father. He communicated to Dr. Hudson remarks on Josephus, of which that editor availed himself, and acknowledged his obligations in the preface to his edition of the Jewish historian.

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To him Mr. Reading was indebted for numerous annotations, with which he enriched his edition of "The Ecclesiastical Historians," published at Cambridge in 1720; and the author of the "Bibliotheca Biblica" received from him the same kind of assistance, as we are informed in the preface to the last posthumous volume. The learned Dr. Chandler, bishop of Durham, while he was engaged in writing his "Defence of Christianity from the Prophecies of the Old Testament," against Mr. Collins, and his "Vindication" of the same, maintained a constant correspondence with Mr. Lowth, and consulted him upon many difficulties which occurred in the course of that undertaking. But we should not do justice to Mr. Lowth's character, if we did not add, that the most valuable part of it was what was least apparent to the eyes of the world; the private and retired part, that of the good Christian, and the useful parish priest. His unaffected piety, his most exemplary life, his zeal and diligence in the discharge of the pastoral functions, his hospitality, and the readiness with which he embraced every opportunity of being serviceable to his parishioners: these were features by which he was eminently distinguished. Mr. Lowth died in 1732, in the seventy-first year of his age. *Biog. Brit. Brit. Biog.*—M.

LOWTH, Robert, son of the preceding, and an ornament to the church of England, of which he was an eminent prelate, was born at Winchester, in the year 1710. He was educated in grammar-learning at the celebrated seminary in that place, founded by William of Wykeham, in which he acquired an accurate knowledge of the Greek and Roman classics, and made no little progress in oriental literature. While here, his poetic genius discovered itself in the compositions on which he employed himself during his hours of relaxation from his classical pursuits; one of which was a beautiful poem "On the Genealogy of Christ," as it is represented on the east window of Winchester-college chapel, and is inserted in Pearch's collection; and another, which appeared in the twenty-third volume of the Gentleman's Magazine, celebrated "Catherine Hill," the place where the Winchester scholars are allowed to play on holidays. In his eighteenth year, Mr. Lowth was sent to New-college, in the university of Oxford; where he distinguished himself by the assiduity with which he applied to his studies, his uncommon acquisitions in learning, his regular and virtuous conduct, and his amiable manners. Of this institution he was elected a fellow in 1734. In 1737, he proceeded M.A.; and in 1741, was elected professor of poetry in the university of Oxford. While discharging the duties of this office, he delivered his excellent prelections on Hebrew poetry, which, as we shall see, he afterwards sent to the press. The first preferment which he obtained in the church, was the rectory of Ovington in Hampshire, to which he was presented by bishop Hoadley, in the year 1744. In 1748, Mr. Lowth accompanied to Berlin Mr. Legge, afterwards chancellor of the exchequer, who went to that court in a public character; and with whom, from his earliest years, he lived on terms of the most intimate and uninterrupted friendship. In the following year, the duke of Devonshire engaged him to attend his sons, lord George and lord Frederic Cavendish, in the capacity of tutor, during their travels on the continent; and was so well satisfied with the manner in which he conducted himself in this employment, that he ever afterwards proved the steady friend and patron of our divine. Bishop Hoadley, too, gave fresh proofs of his regard for Mr. Lowth's character and merits, in the year 1750, by appointing him archdeacon of Winchester; and three years afterwards, by presenting him to the rectory of East Woodhay, in the county of Southampton. In 1752, he married Mary, daughter of Lawrence Jackson, esq. of Christchurch, in that county; with whom he lived in much conjugal felicity, and who proved the mother of seven children, two of whom only survived their father. In 1753, he gave to the public his "De sacra Poesi Hebræorum Prælectiones Academicæ," in 4to.; of which a new edition, corrected and enlarged, appeared in 1763, in two volumes 8vo. The second volume consists of the preface, notes, and additions to this work in the Gottingen edition, published under the inspection of the learned and ingenious John David Michaelis, professor of philosophy in that university, and greatly improved and illustrated by him. Of this work, to which the duties of the author's professorship gave occasion, it would not be easy to speak in too high terms of praise. For though it is entitled only Lectures on the Hebrew Poetry, it "will be found an excellent compendium of all the best rules of taste, and of all the principles of composition, illustrated by the boldest and most exalted specimens of genius (if no higher title be allowed them) which antiquity has transmitted to us: and which have hitherto seldom fallen under the

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inspection of rational criticism. But these lectures teach us not only taste, but virtue; not only to admire and revere the scriptures, but to profit by their precepts. The author has penetrated into the very sanctuaries of Hebrew literature; he has investigated, with a degree of precision which few critics have attained, the very nature and character of their composition: by accurately examining, and cautiously comparing every part of the sacred writings; by a force of genius, which could enter into the very design of the authors; and by a comprehensiveness of mind, which could embrace at a single view a vast series of corresponding passages, he has discovered the manner, the spirit, the idiom of the original, and has laid down such axioms as cannot fail to facilitate our knowledge and understanding of the scriptures." This character of our author's Prelections, against which few competent judges will except, is given by Dr. G. Gregory, to whom the English reader is greatly indebted for a well-executed translation of them, in two volumes 8vo. first published in 1787, with notes, selected from Michaelis, or added by himself. Subjoined to the Prelections is "A short Confutation of Bishop Hare's System of Hebrew Metre;" which occasioned a Latin letter to be addressed to Dr. Lowth, by Dr. Thomas Edwards of Cambridge, in defence of that system. Under the article relating to the last-mentioned gentleman, we apprized our readers that Dr. Lowth satisfactorily replied to that letter, in "A larger Confutation" of the bishop's system, which was published in 1766.

In the year 1754, the university of Oxford honoured our author with the degree of doctor of divinity, conferred by diploma. During the following year, he received from the Cavendish family a distinguished proof of their regard for him, by being nominated first chaplain to the marquis of Hartington, who was appointed lord-lieutenant of Ireland. Thither he accompanied that nobleman, who was soon furnished with an opportunity of bestowing high preferment upon him, by a vacancy taking place in the see of Limerick. This bishoprick was immediately promised to Dr. Lowth; but, as his native country was peculiarly endeared to him, by family connections, and the superior advantages which it afforded him for prosecuting his literary pursuits, he endeavoured to negociate an exchange of that dignity, for some English preferment. Very fortunately, Dr. Leslie, a prebendary of Durham, and rector of Sedgefield in that diocese, was at the same time desirous of being transplanted into Ireland. No great difficulty, therefore, occurred, in settling matters between these gentlemen, in a manner that was perfectly conformable to both their wishes; and Dr. Butler, who was then bishop of Durham, collated Dr. Lowth to those preferments in his diocese, with expressions of no little satisfaction at receiving a man of such superior talents into the number of his clergy. In the year 1758, at the visitation of the bishop, Dr. Lowth preached a sermon at Durham, in which, with generous ardour, and irresistible force, he pleaded the cause of free enquiry in matters of religion, and cautioned against entertaining suspicions of any proposal for the advancement of religious knowledge, or for the farther illustration of the great scheme of the gospel in general, or the removal of error in any part, in faith, in doctrine, in practice, or in worship. "An opinion," he well observed, "is not therefore false, because it contradicts received notions; but whether true or false, let it be submitted to a fair examination; truth must in the end be a gainer by it, and appear with the greater evidence." This sermon has been frequently printed, and merits a place in the collections of all consistent friends of liberty and christianity. In the same year, Dr. Lowth published in 8vo. his "Life of Wykeham, Bishop of Winchester," and founder of the colleges in which he had received his education. This work is collected from authentic document, and, besides matters of a more private and local kind, chiefly respecting the two societies above alluded to, will furnish the reader with valuable information concerning the manners, and some of the public transactions of the period in which Wykeham lived. Our author's "Short Introduction to English Grammar," in 8vo. made its first appearance in 1762, and has since gone through numerous editions. This valuable piece was originally designed only for domestic use; but its utility in recommending a greater attention to grammatical form and accuracy in our language than had hitherto been observed in it, and the many judicious remarks which occur therein, together with the very favourable reception which it has met with, fully justified its being given to the public, and, indeed, have conferred on the author a high degree of reputation as a grammarian.

In the year 1756, a misunderstanding had taken place between Dr. Lowth and Dr Warburton, the latter of whom took offence at some things advanced in the "Prelections"

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on the subject of the book of Job, which he considered to be aimed at his own peculiar opinions. In consequence of this, a private correspondence took place between them, and, after some explanations, their difference seemed to be amicably composed. But it revived again in 1765, owing to the appearance of "An Appendix concerning the Book of Job," printed at the end of the last volume of a new edition of the second part of "The Divine Legation," in which the author employed himself in repelling the supposed attack upon him already mentioned. This challenge brought Dr. Lowth into the field, who published "A Letter to the Bishop of Gloucester," on that appendix; which was followed by "Remarks upon Dr. Lowth's Letter to the Bishop of Gloucester;" "A Letter to Dr. Lowth on his Letter," &c. by Dr. Brown; "A Letter to Dr. Brown," from Dr. Lowth; "The Epistolary Correspondence between the Bishop of Gloucester and Dr. Lowth;" and other pieces. This dispute was managed on both sides with a degree of heat and acrimony, which reflected disgrace on the parties concerned, in their character as gentlemen and scholars, and was still more dishonourable to them as Christians, and Christian ministers. In the year 1765, Dr. Lowth was admitted a fellow of the Royal Society, and not long afterwards we find that he was chosen a member of the Royal Society at Gottingen. Upon the formation of the new ministry under the auspices of the duke of Cumberland, Dr. Lowth's particular friends had such influence with the men in power, that it was resolved to elevate him to the episcopal bench upon the first vacancy. Accordingly, on the death of bishop Squire, he was promoted to the see of St. Davids, in May 1766; and in the month of September, or October, of the same year, he was translated to the bishopric of Oxford. In this situation he continued, diligently and honourably discharging the duties of the episcopal office, till the year 1777; when, upon the death of bishop Terrick, he was translated to the see of London. In the following year, he presented to the public the last of his literary labours, entitled, "Isaiah: a new Translation; with a preliminary Dissertation, and Notes, critical, philological, and explanatory," in 4to. For such an undertaking he was eminently qualified, by his critical knowledge of the original language, his peculiar acquaintance with the character and spirit of its poetry, which perpetually occurs in the effusions of this sublime prophet, and by his general erudition, both literary and theological. His design in it, was "not only to give an exact and faithful representation of the words and of the sense of the prophet, by adhering closely to the letter of the text, and treading as nearly as may be in his footsteps; but, moreover, to imitate the air and manner of the author, to express the form and fashion of the composition, and to give the English reader some notion of the peculiar turn and cast of the original." How well he has succeeded, upon the whole, in the elegant and beautiful version which he has given the world, is too well known, and has been too generally acknowledged by the learned in every part of Europe, to require any encomium in our pages. In his translation he has adopted the metrical form; for the choice of which he has assigned very powerful reasons, in his preliminary dissertation. It was not to be expected, however, that his version should be faultless. Among other learned men who undertook to point out some mistakes in it, was the late Michael Dodson, esq.; who, among the papers of a small society, instituted for the purpose of promoting the knowledge of the scriptures, and entitled, "Commentaries and Essays," &c. furnished new translations of Isaiah lii. 13.—liii. 12; and of Isaiah i—xii. both pieces with notes, containing criticisms on the bishop's version. These pieces he transmitted, as soon as they were printed, to our prelate; who, on the reception of each, expressed himself in very handsome terms, in notes written to Mr. Dodson, of the manner in which he had conducted his strictures; but pleaded his declining health, as the only reason for his not giving these papers the attention which they were otherwise entitled to receive from him. The bishop's vindication, however, was afterwards undertaken by his nephew, Dr. Sturges, as we have seen under the article DODSON.

In the year 1779, bishop Lowth preached before the king at the Chapel-royal, on Ash-Wednesday; and in a note to this sermon, which was afterwards published, he threw out invidious reflections against the opponents to the ministerial system of government, evidently aimed at the celebrated Dr. Price. The courtly adulation, to which these reflections were by many ascribed, gave much pain to several of the bishop's friends, who, from his former writings, had been accustomed to venerate him not only as a most excellent prelate, but as a sound constitutional whig. Dr. Price, however, in a postscript to one of his own sermons, defended himself against this attack with

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great spirit, and pointedly contrasted the language of the bishop at St. James's with extracts from his visitation sermon, preached at Durham in 1758. On this occasion, likewise, the bishop provoked the animated remonstrances of his friend Mr. Hayley, in his "Elegy on the ancient Greek Model, addressed to the Right Reverend Robert Lowth, Lord Bishop of London." In the year 1781, bishop Lowth was engaged in a law-suit with Lewis Disney Ffytche, esq. concerning the legality of general bonds of resignation; which he considered, and not without reason, to be unfavourable to the independence and integrity of the clergy. Mr. Ffytche had presented a clergyman to a living; but the bishop refused to grant him institution, because he had given to his patron a bond of resignation. The cause was fully argued in the court of Common Pleas, the judges of which delivered their unanimous opinion in favour of Mr. Ffytche. In the court of King's Bench, to which the cause was removed by a writ of error, this judgment was unanimously affirmed. The bishop then brought a writ of error into the House of Peers; and, after the cause had been argued, and the opinion of all the judges taken, who, with only one exception, were all clearly and decidedly in favour of Mr. Ffytche, the decisions of the courts of law were unexpectedly reversed by the lords, though by a majority of one only. Fourteen, out of the nineteen who formed this majority, were bishops. Bonds of resignation were certainly liable to very just objections; but if the law respecting them was wrong, it should have been altered by an act of parliament. For, whether it was quite decent, in a cause between a bishop and a private gentleman, for fourteen bishops and five lay-lords to determine that not to be law, which the judges had declared to be law, and which had been universally understood to be law for at least two centuries, may possibly be questioned. In the direction of his own patronage, the bishop's conduct was highly praiseworthy: for desert was with him the most powerful recommendation to favour; and whenever it was eminently conspicuous in any individual, no person could be more ready spontaneously to reward it than bishop Lowth. With respect to every other point of episcopal duty, likewise, he conducted himself in a manner which reflected honour on himself and on his station. No prelate, therefore, could have been fixed upon, as more deserving of the highest rank in the English church, when archbishop Cornwallis died, in 1783. Accordingly, the king made an offer of the see of Canterbury to Dr. Lowth; but he declined that dignity, on account of his advanced age and growing infirmities, which would have rendered the cares and grandeur connected with that high station an oppressive burden. In the latter years of his life he had a very ill state of health, and endured most severe sufferings from that dreadful disorder the stone; which, however, he bore with exemplary fortitude and resignation. He had also experienced some painful strokes of domestic calamity. In the year 1768, he lost his eldest daughter at the age of thirteen, of whom he was passionately fond, and whom he lamented in an exquisitely beautiful and pathetic epitaph, which is inscribed on her tomb. In 1783, his second daughter, as she was presiding at the tea table, suddenly expired. And his eldest son, whose proficiency as a scholar had answered his most sanguine hopes, and whose prospect of an honourable establishment in life was most flattering, he had the affliction of seeing prematurely hurried to the grave. To these trials also he submitted without repining, supported by the principles and hopes of a Christian philosopher; but they must have inflicted those wounds on his feelings, which could not but contribute to aid his disorder in undermining his constitution. He died at Fulham in 1787, when he had nearly completed the seventy-seventh year of his age.

Of bishop Lowth's extensive learning, fine taste, firm manly mind, and peculiar qualifications for the station which he filled with usefulness and honour, we have already taken notice. With these he possessed a temper, which in private and domestic life, endeared him in the highest degree to those who were most nearly connected with him, and towards all others produced an habitual complacency, and agreeableness of manners. It was, however, naturally quick, and on provocations that led to anger, his emotions were rather hasty; but, to the praise of his discipline over himself, they were always subdued by him, before they had carried him too far. To these abilities and dispositions were added qualities still more estimable, the virtues of a good man, and of a sincere Christian. Besides the articles mentioned in the preceding narrative, he published several single "Sermons," preached on particular occasions, and the following poems: "Ad ornatissimam Puellam," addressed to a lady of the name of Molyneux, and first printed in "The Poetical Calendar," vol. xii. and afterwards in Nichols's "Select Collection of

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Miscellany Poems," from a copy corrected by the author; "On the Marriage of the Princess Royal with the Prince of Orange," 1734; "An Ode to the People of Great Britain, in Imitation of the sixth Ode of the third Book of Horace," 1744; a translation of "Prodicus's Choice of Hercules," 1747, which appeared first in Spence's "Polymetis," and afterwards in Dodsley's "Collection of Poems;" "The Link, a Ballad," to be found in the same collection; "On the Death of the Prince of Wales," 1751; "On the Death of King George II. and the Inauguration of George III." 1761; "On the Marriage of their present Majesties;" and "On the Birth of the Prince of Wales." *Annual Register for* 1787 *and* 1788. *Gent. Mag. for* 1787, *Part II. and* 1790, *Part II. British Plutarch.*—M.

LOYOLA, IGNATIUS DE, founder of the order of the Jesuits, and a saint in the Romish calendar, was descended from a noble Spanish family, and born in the year 1491, at the castle of Loyola in the province of Guipuscoa, whence he took his surname, by which he is most commonly known. At an early age he was sent to the court of Ferdinand and Isabella, where he was appointed page to the king, who was pleased with his liveliness and activity, and distinguished him by marks of favour. But the indolence of a courtier's life soon became disgustful to young Loyola; and the accounts he received of the distinction acquired by his brothers, who served in the army of Naples, fired him with the love of glory, and turned the bent of his inclination towards the military profession. Having communicated his wishes to the duke de Najara, a grandee of Spain, who was his relation, that nobleman, who was himself a soldier, and reckoned one of the most accomplished cavaliers of his time, cherished the martial spirit of Loyola. With the greatest care, he himself taught him his exercises. Under the instructions of so good a master, Ignatius was soon prepared for entering the army, where he passed through different degrees of military rank, and discovered on all occasions great courage, and a strong attachment to the service, both while he was in a subordinate station, and after he became a commander. His morals, which had been corrupted at court, were not reformed in the army, where he addicted himself to the licentiousness too prevalent in the military life; but at the same time he was a good officer, possessed a high sense of honour, was frank, disinterested, and generous, and was greatly beloved by the soldiers. When in the year 1521 the citadel of Pampeluna was besieged by the French, his influence and exhortations encouraged the garrison to hold out to the last extremity, though weak and ill furnished with provisions; and when the enemy, after having made a breach with their artillery, mounted to the assault, he gallantly met them sword in hand, and repulsed them with great slaughter, till he was disabled by a severe wound in his left leg, and by a cannon-shot which in the same moment broke his right. Disheartened at his fall, the garrison immediately surrendered at discretion; and the French used their victory with moderation. Out of respect for the valour which Loyola had displayed, they hastened to his assistance, and carried him to the quarters of their general, where his broken leg was set; and, as soon as he was in a fit state for being removed, they sent him in a litter to his native place, which was at no great distance from Pampeluna. During the progress of a lingering cure, he happened to have no other amusement than what he found in reading the lives of the saints; the effect of which on his mind, naturally enthusiastic, but ambitious and daring, was to inspire him with a desire of emulating the glory of the most celebrated among them, particularly of St. Dominic, and St. Francis. From this time he resolved to renounce the vanities of the world; to visit the Holy-land, and to devote himself to an austere religious life. In pursuance of this resolution, as soon as he was cured he undertook a pilgrimage to our Lady of Montserrat, to hang up his arms near her altar. On his way thither, having met with a morisco, who maintained that Mary had not preserved her virginity after her delivery, Loyola could not hear that proposition without horror, and in vain endeavoured to convince his opponent of the truth of the contrary opinion. By degrees he grew so warm, that the morisco thought it prudent abruptly to quit him, and to proceed on his journey. They had not parted long, before our pilgrim's indiscreet zeal suggested to him, that it was his duty to avenge the insulted honour of the Virgin, by putting to death her impious calumniator. With this design he followed the road which the morisco had taken, till he came to a place where it divided into two branches, when he took the wrong one, and his opponent escaped. Being arrived at Montserrat, he adopted a new method of consecrating himself to the service of the Virgin, borrowed from the practice in ancient chivalry of knights-errant watching their arms all night, before the day of their admis-

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sion into the order. On this occasion, he stripped off his cloaths, which he gave to a poor man, put on a coarse garment of sackcloth, girded himself with a cord, from which was suspended a gourd for carrying water, put a matted shoe on one foot which had not yet recovered the injury produced by his wounds, leaving the other naked and his head exposed to the violence of the weather, and substituting in the place of his lance a plain crab-tree staff. Thus equipped, he presented himself before the altar of the Virgin, hung his sword and other arms on a pillar near the altar, and watched all night, sometimes kneeling and sometimes standing, devoting himself as a champion to the service of the Virgin and of Jesus.

Early on the morning after he had gone through this ceremony, Loyola departed on foot for Manresa, three leagues from Montserrat, where he intended going through a course of penance, by way of preparation for his expedition to the Holy-land. Here he staid about a year, living chiefly with the poor of the hospital, begging his bread from door to door; occasionally retiring to a cavern in a mountain near Manresa; and for a short time inhabiting a cell in the Dominican convent. This time he spent in the most rigorous mortifications of every kind; not indulging himself with any other food but bread and water, excepting a few herbs on Sundays; fasting six days in the week; wearing a coarse hair-cloth next his skin; whipping himself three times a day; spending seven hours every day in vocal prayer; suffering his hair and nails to grow, till he became so squalid a figure, that the boys hooted at him and pelted him whenever he made his appearance abroad; lying only on the bare ground, and permitting himself very little sleep; and enduring numerous spiritual conflicts, during which, like other superstitious and melancholy enthusiasts, he was more than once tempted to put an end to his life. At length, having persuaded himself that he had obtained a complete victory over the devil by these penances, and that God had given him a special call to convert sinners from their wickedness, he moderated his austerities; rendered his person less repulsive by cleansing himself from his filth, and wearing a decent habit of coarse cloth; and commenced his labours of spiritual exhortation, both in private families and in public places. At Manresa also he wrote his book of "Spiritual Exercises;" but whether it was his own composition, or stolen from the works of others, as some Benedictines have maintained, we leave to the consideration of those readers who may deem it a subject deserving of enquiry, whom Bayle has furnished with the evidence on both sides the question. Intent, however, on his visit to Palestine, Loyola departed from Manresa in the year 1523, and embarked on board a vessel at Barcelona, from which he landed in five days at Gaeta. Being now in Italy, he proceeded without delay to Rome, that he might receive the pope's blessing; and having arrived at that city on Palm-Sunday, his holiness Adrian VI. gave him his benediction, and his leave to pursue his pilgrimage to Jerusalem. From Rome he travelled on foot, begging his bread from day to day till he arrived at Venice. Here he procured a passage to the east, and after a voyage of about six weeks arrived at Joppa on the last day of August, and at Jerusalem on the fourth of September. After visiting the scenes of our Saviour's principal transactions in that city and the surrounding country, and going through the exercises usually performed by pilgrims, Loyola formed the design of remaining in Palestine, for the purpose of devoting himself to the conversion of the inhabitants of the east. This design he communicated to the father guardian of the Franciscans, who referred him to the father provincial. That father, well knowing the danger to which an attempt at carrying such a design into execution would expose not only Loyola himself but all the Christians at Jerusalem, exercised the authority with which he was invested by a papal bull, and obliged our pilgrim to return to Europe. During his voyage on board a vessel bound to Venice, while reflecting on the great object which he had principally at heart, that of employing himself in the work of converting sinners, he became fully sensible of his lamentable deficiency in the learning and knowledge requisite for such an undertaking. He, therefore, determined, though he was now about thirty-three years of age, to go through a course of studies, commencing with grammar-learning; and as he was acquainted with the master of the public-school at Barcelona, and trusted that he should be able to find the means of subsistence there, he determined to repair as speedily as possible to that city.

We need not make any apology to our readers for omitting a recital of the miraculous adventures which he met with in this voyage, and the extatic visions with which he was favoured. Such entertainment for the credulous and su-

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perstitious, his historians have amply provided. Bishop Stillingfleet, in his remarks on the idolatry practised in the church of Rome, has from thence drawn a good proof, that the institution of the Jesuits, as well as those of other monks, is founded on fanaticism. But to return to our narrative. Loyola had no sooner landed at Venice, than he proceeded without delay to Genoa, where he obtained a passage by sea to Barcelona. Here he first began to learn the rudiments of grammar, in the year 1524; and when, after much difficulty and labour, he had made so much progress as to be able to understand a Latin author, he began to read the "Enchiridion Militis Christiani" of Erasmus. But that book, in which a purity of style is united with the most sage rules of Christian morality, did not suit the fanatical taste of Loyola, who relinquished it for the study of Thomas à Kempis. Erasmus's work, he said, was like so much ice, which abated the fervour of his devotion, and cooled the fire of divine love in him; on which account he took an aversion to it, and would never read any of that author's writings, nor suffer his disciples to read them. In two years time, Loyola was judged to have made such a progress in grammar-learning, as to be qualified for entering on academic studies, and in 1526 he went to the university of Alcala de Henares. Here he passed through his courses of philosophy and divinity, but with little success, because, as father Maffei relates in his life, he was in too much haste, and observed no method or regularity in his studies; rendering his mind confused by attending several professors every day, and attempting at the same time to become acquainted with rhetoric, logic, metaphysics, natural philosophy, and, above all, scholastic divinity. Besides, he was diverted from his studies by the very considerable portion of his time which he devoted to spiritual exercises and contemplations, to the service of the sick at the hospitals, to his begging excursions, and to the pious instructions and exhortations which he delivered to the people. Loyola had now associated himself with four companions, who imitated his course of life, and went clothed, like him, in brown woollen habits. An account of their extraordinary manner of living, and of the crowds who followed to hear their exhortations, being brought to Toledo, the jealousy of the inquisitors was awakened, who instituted enquiries relative to Loyola's doctrine and behaviour; and having found that there was no reason for suspecting him of heresy, they referred all other matters to the discretion of the grand vicar of Alcala. This dignitary, in the first instance, only prohibited them from distinguishing themselves by their dress from the other scholars of the university. But soon afterwards, Loyola having been accused of instigating a woman of quality and her daughter to undertake a long pilgrimage barefoot, as beggars, he was committed to prison for giving them such indiscreet advice. Hither he was followed by a great concourse of people who came to hear him. The return of the ladies, and their declaration that Loyola, so far from instigating, had dissuaded them from their pilgrimage, induced the grand-vicar to give him his liberty; but with a prohibition against continuing his exhortations to the people, till he had studied divinity four years. To this constraint Loyola was determined not to submit, and therefore removed to the university of Salamanca, where he pursued his practice of exhorting in private and public, and drew after him numerous auditors. This conduct excited the jealousy of the Dominican monks, on whose complaint against him, for intruding into the province of the clergy when he was only a simple laic, he was a second time committed to prison, and when liberated, it was under a similar prohibitory sentence against his practice of exhortation with that pronounced at Alcala. Mortified with being thus repeatedly silenced, he determined to quit his native country and to repair to Paris, which was at that time the most celebrated university in Europe.

Loyola arrived at Paris in the beginning of the year 1528, with a firm resolution to pursue his studies with the utmost vigour; but his poverty, which reduced him to the necessity of lodging in the hospital of St. James, and begging his bread about the city, proved a prodigious obstacle to his proficiency for some time. Afterwards he received assistance from Spaniards in Flanders and England, which countries he visited during his vacation, and also from his friends at Barcelona; by which means he was enabled to provide for himself in a manner that was more reputable, as well as more favourable to his improvement. He recommenced the study of the Latin language at Montague-college; went through a course of philosophy in the college of St. Barbara; and studied divinity under the Dominicans. His zeal, however, for instructing others, and for making converts to his practice of spiritual exercises, ex-

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posed him to trouble in Paris, as well as in the Spanish universities. Here an accusation was preferred against him before the inquisitor Matthew Ory, that without being licensed he had attempted to preach, and that by his spiritual exercises he seduced young men to neglect their duties at college; and he narrowly escaped the punishment of whipping in St. Barbara's college-hall. But notwithstanding these checks to his zeal, he formed an association among the scholars of that college, the members of which took a vow to conform to a strict religious discipline, and to engage in a new undertaking for promoting the interests of the catholic faith, particularly by the conversion of infidels. This vow, after they had been confessed and communicated, they solemnly entered into in the church of Montmartre, on the fifteenth of August 1534; and they renewed it twice in the same place, and on the same day, with the like ceremonies. Before this, upon finishing his divinity course, Loyola had been admitted to the degree of M. A. in 1532. The number of these associators was in the first instance seven, but they afterwards increased to ten. When all the members had completed their divinity course, they entered into an engagement to go in pilgrimage to Jerusalem; and, as Loyola found it expedient to pay a visit to Spain, for the settlement of some affairs, they agreed to meet him at Venice, at an appointed time, in order to embark for the Holy-land. When in Spain, Loyola went about the country preaching repentance, and drew together a prodigious crowd of auditors. Among other things, he exclaimed against the fornication of priests, which was almost grown to be no scandal at that time; and by his representations procured severe laws to be enacted against gaming, and the concubinage of the regular clergy. He also recommended rules for the reformation of general manners, which are said to have been followed by good effects on public morals, and the increase of piety. Not forgetful, however, of the engagement with his companions, he took leave of his native country, and went by sea to Genoa; whence he travelled by land to Venice, and met them there in January 1537. They now prepared for their voyage to the east; but before they embarked, they conceived that they ought to obtain the leave and benediction of the pope. They all of them, therefore, went to Rome, excepting Loyola, who had formerly received the papal licence and blessing; and having readily obtained what they asked of the pope, as well as permission for their being ordained priests, they returned to Venice. During his residence in this city, Loyola formed an acquaintance with John-Peter Caraffa, afterwards pope by the name of Paul IV. After having been admitted into priests orders, Loyola and his companions were desirous of proceeding immediately on their pilgrimage, when the breaking out of war between the Turks and Venetians created an insurmountable obstacle to their undertaking. Thus circumstanced, they resolved to disperse themselves throughout the cities of the Venetian state, for the purpose of promoting a reformation of manners by their preaching and spiritual exercises, and that Loyola and two others should go to Rome, to offer their services to the pope in that employment.

Before the companions separated, they agreed to observe an uniform mode of life, under the following regulations: that they should lodge in hospitals, and subsist only upon alms; that where several of them were together, they should be superiors by turns, each in his week, lest their fervour should carry them too far, were they not to prescribe limits to one another in their penance and labours; that they should preach in public places, and in every other place where they could obtain permission, recommending the beauty and rewards of virtue, and pointing out the deformity and punishments of vice, and this in a simple evangelical manner, without the vain ornaments of eloquence; that they should instruct children in the Christian doctrine, and the principles of right conduct; and that they should receive no money for exercising their functions, but be governed in all their proceedings purely by a view to the glory of God. To these regulations they all consented; and as it might be expected that they would often be asked questions concerning their denomination, and their institute, Loyola instructed them to answer, that, having united to combat heresies and vices under the standard of Jesus Christ, they had no other name by which to distinguish themselves than that of "the company of Jesus." Upon the arrival of Loyola at Rome towards the end of the year 1537, he was introduced to pope Paul III. who received him very favourably, and encouraged him to proceed with zeal and vigour in his plan for reformation. Soon afterwards Loyola projected the institution of a new religious order, and summoned his companions to Rome, from the different places in which they were dispersed, that he might consult with them on the subject. After several meetings, they

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seceded to the plan proposed by him; the outlines of which were, that, to the vows of poverty and chastity, which they had already taken, they should add that of obedience; that a superior general should be elected, to whom they must submit as to God himself; that they should readily and cheerfully undertake the missions to which he might appoint them, living upon alms, if he should so require; that the professed should possess nothing, either in particular or in common; but that in the universities they might have colleges, with revenues and rents for the subsistence of students. This plan Loyola laid before pope Paul III., and applied to him for the confirmation of the new society. The pope referred his petition to a committee of cardinals, who strongly opposed the establishment of such an order, representing it to be unnecessary as well as dangerous; in consequence of which Paul refused to grant his approbation of it. "At last," says Dr. Robertson, "Loyola removed all his scruples by an offer which it was impossible for any pope to resist. He proposed that besides the three vows of poverty, of chastity, and of monastic obedience, which are common to all the orders of regulars, the members of his society should take a fourth vow of obedience to the pope, binding themselves to go whithersoever he should command for the service of religion, and without requiring any thing from the holy see for their support. At a time when the papal authority had received such a shock by the revolt of so many nations from the Romish church; at a time when every part of the popish system was attacked with so much violence and success; the acquisition of a body of men, thus peculiarly devoted to the see of Rome, and whom it might set in opposition to all its enemies, was an object of the highest consequence. Paul, instantly perceiving this, confirmed the institution of the Jesuits by his bull; granted the most ample privileges to the members of the society; and appointed Loyola to be the first general of the order." The papal bull for the establishment of it, under the name of "The society of Jesus," was granted in the year 1540, limiting the number of the professed to sixty; but by a second bull in 1543, the society was empowered to extend the number of members without any restriction, and to enact particular statutes, or to alter the original ones, as circumstances might render it expedient. Loyola was created general of the order in the year 1541, and established his head-quarters at Rome, whence his companions were sent on missions into every part of the world.

Besides conducting the government of the society, Loyola employed himself in several occupations, as the conversion of the Jews, the reforming of lewd women, and the assisting of orphans. Some Jews who were baptized he maintained in the house of the Jesuits, and by his solicitations obtained an order from his holiness, that all Jews who became converts to Christianity should be provided for in a house appointed for that purpose. At his request pope Paul III. enacted, that they should preserve all their possessions; unjustly decreeing at the same time, that if any of them who were well descended, should turn Christians contrary to their parents' will, the whole property of the family should devolve to them. Popes Julius III. and Paul IV. afterwards added a new ordinance, namely, that all the synagogues in Italy should be taxed every year in a certain sum, to be applied to the maintenance of the proselytes. Loyola also extended his attention and zeal to the reformation of common prostitutes, and other lewd women. There was at this time in Rome a convent of Magdalenists, into which such dissolute women were admitted as were desirous of leaving their abandoned courses, provided they would oblige themselves to lead a conventual life during the remainder of their days, and take all the vows of the order. This condition Loyola conceived to be too severe, and calculated to prevent the good effects which had been expected from the founding of this convent. He, therefore, founded a new community of this kind of penitents, for the admission of such single or married women, as were willing to renounce criminal pleasures, without bidding adieu to those of an honest and virtuous kind. It was called "the community of the grace of the blessed Virgin," and occupied apartments built in St. Martha's church, to which Loyola conducted several women himself; and when he was sometimes told, that the labour which he took for the conversion of those prostitutes was all to no purpose, since they were hardened in iniquity, and would return to their bad courses, he replied, that he should think his time well employed, if he could prevent them but one night from offending God. Calumny, we are informed, now levelled all her artillery at him; and the Jesuits in general were accused by their enemies of so many crimes, that the inhabitants of Rome became highly prejudiced against them, and they could scarcely appear in any place without meeting with persons

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who insulted and cursed them. In these circumstances Loyola petitioned the pope to appoint commissioners, for the purpose of examining these accusations; and by the governor and sub-governor of Rome they were pronounced to be malignant calumnies. Like most other founders of religious orders, Loyola had some female devotees, who assiduously attended him; but he did not permit convents of nuns to be founded, who should follow his rule. And when some females had obtained leave from the pope to take the same vow with the Jesuits, he found so much inconvenience arising from their spiritual direction, that he applied to his holiness, who was so far influenced by his representations, that he exonerated the order from that perplexing task. Soon after the accession of pope Julius III. in 1550, having obtained the confirmation of his order anew by that pontiff, Loyola was desirous of resigning his office of general; but the society would not consent to such a measure, and he retained it till his death, which took place in 1556, when he was in the sixty-sixth year of his age. Before that event, he had seen his order spread over the greatest part of the old and new worlds, and in the short space of sixteen years forming twelve large provinces, containing at least an hundred colleges. Loyola was in person of a middle stature, and of an olive complexion, with a bald head, eyes full of fire, a large forehead, and an aquiline nose. He was a little lame in consequence of the wound which he received at Pampeluna, though that defect was scarcely perceivable as he walked. Of fanaticism he had an abundant portion in his composition, and seems to have persuaded himself into a firm belief, that, as he gave out, and his followers afterwards taught, the plan which he formed of the constitution and laws of his society, was suggested to him by the immediate inspiration of Heaven. At first his followers did not pretend that he had wrought any miracles; and a famous Jesuit, Ribadeneira, his contemporary, in the earliest account which he gave of Loyola's life, confessed that he had not, and anticipated the objections which might from this circumstance be alleged against his claims to saintship; but when his canonization began to be talked of, this author could change his tone, and pretend to say, that at the time of his writing he knew his founder had wrought some miracles, but yet was not so certain of their being true, as to venture to publish them. In this "after-game," as Bayle says, "insincere and fraudulent," he had several abettors, who offered themselves as witnesses of a numerous list of miracles performed by Loyola, during his life and after his death, of which the reader may find sufficient specimens, as well as of Loyola's visions and extasies, in the second of our authorities. In 1609, pope Paul V. beatified him; and in 1622, he was canonized by Gregory XV. Innocent X. gave orders that he should have an ecclesiastical office said in his honour throughout the world, under the semi-double rite, in 1644; and Clement IX. raised it to the double rite in 1667.

But whatever might be the honours which were paid to Loyola, the most surprizing to which his history engages our attention, is the prodigious influence and power which his order acquired in a few years, both in the old world and in America, notwithstanding the opposition which it met with from his adversaries. In the year 1608, sixty-eight years after their first institution, the number of Jesuits had increased to ten thousand five hundred and eighty-one. In the year 1710, the order possessed twenty-four *professed* houses; fifty-nine houses of probation; three hundred and forty residencies; six hundred and twelve colleges; two hundred missions; one hundred and fifty seminaries and boarding-schools; and consisted of nineteen thousand nine hundred and ninety-eight Jesuits. Of this formidable body, the constitution, genius, progress, and effects, are highly interesting objects, and the sketch of them contained in Dr. Robertson's excellent "History of the Reign of the Emperor Charles V." book vi. may be recommended to our readers as equally intelligent and candid. *Ribadeneira de Vit. Ignat. Loyolæ. Bouhours de la Vie de Saint Ignace. Bayle. Dupin. Nouv. Dict. Hist. Robertson's Hist. Charles V. b. ii. and vi.*—M.

LUBBERT, SIBRAND, a learned Dutch Calvinist divine and theological professor in the sixteenth and early part of the seventeenth century, was born at Langoworde in Friesland, about the year 1556. After studying polite learning in the college of Bremen, he removed to the university of Wittemberg, where he distinguished himself by his application and proficiency, particularly in his acquaintance with the Hebrew language. Afterwards he went to Geneva, and diligently attended the lectures of Beza, Casaubon, and Francis Portus. From Geneva he went to Newstadt, to which place prince Casimir had removed the

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professors of the reformed religion. Here he principally attended the lectures of the learned Zachary Ursinus, to whose favour he so well entitled himself by his assiduity and improvement, that Ursinus recommended him as the best qualified among his pupils to fill his place in the chair of logic, with a promise of better preferment at some future time. The offer of this post, however, Lubbert modestly declined, pleading a consciousness of his incapacity for an office, in which that illustrious professor had gained so much reputation. When he was prepared for entering on the ministerial profession, he was invited to undertake the pastoral care by the reformed church at Brussels, and by that of Embden. He accepted of the offer of the latter, by Ursinus's advice, and discharged the duties of his post with great fidelity and zeal, insisting in the pulpit rather on useful and moral than controversial topics, and directing his eloquence against vice in every form, with peculiar force and pathos. In the year 1584, he accepted of an invitation to remove into Friesland, where he was appointed preacher to the governor and to the deputies of the states of that province, and also professor of divinity in the new university of Franeker. On this occasion he went to Heidelberg, where he was admitted to the degree of doctor of divinity; and then returned to his professorship, which he occupied with reputation for nearly forty years, during which period he was often employed in very important affairs. He was one of the deputies to the synod of Dort, and one of the wisest and most learned men of the anti-remonstrant party in that assembly. In the university, he was a strict observer of the statutes, and frequently refused the rectorship, on account of the remissness in discipline which had been suffered to take place, and which he was fearful he should not be able to controul. A year before his death, however, he was prevailed upon by intreaties and solicitations to accept of that dignity, there being a probability that the authority of the sovereign would support his measures for promoting reformation and order. In the year 1596, he was invited to the theological chair at Heidelberg, by the elector palatine Frederic IV.; but was induced by the persuasions of the curators of the university of Franeker, and the reluctance of his wife to leave her native country, to decline that offer. He died at Franeker in 1625, about the age of sixty-nine. He was the author of several learned and esteemed treatises against Bellarmin, and his second, Gretzer, in the controversies relating to the scriptures, the pope, the church, and the councils. He also published a work against Socinus, entitled, "De Christo Salvatore," and he exerted his pen against Arminius, Vorstius, Grotius, and the other assertors of the cause of the remonstrants. The last work which he published, was "A Commentary on the Catechism of Heidelberg." Even Scaliger himself, who scarcely gave any person a good word, acknowledged that he was a learned man. *Bayle. Moreri.*—M.

LUBIENIETZKI, STANISLAUS, in Latin *Lubieniecius*, a celebrated Polish unitarian minister in the seventeenth century, was descended from a noble family, related to the house of Sobieski, and born at Racow, in the year 1623. His father, who was minister of that city, educated him with particular care, and not only sent him to the public schools, but took him to see the diets of Poland, in order that he might introduce him to the grandees, and instruct him in every thing that was suitable to his birth. Afterwards our young scholar was sent to Thorn, where he continued two years, and joined the two Socinian deputies who were sent to that city in 1644, during a conference which was held on the subject of a re-union of religions, and of which he drew up an account. Being appointed governor to the young count of Niemirycz, he travelled with him into Holland and France, where he acquired the esteem of several learned men, with whom he conversed on religious topics, without ever concealing his own sentiments, or neglecting any opportunity of maintaining them. Upon the death of his father in 1648, he returned to Poland, and two years afterwards married the daughter of a zealous Unitarian. About the same time he was appointed coadjutor to John Ciachovius, minister of Siedliski; and as he soon exhibited satisfactory proofs of his prudence and learning, he was admitted into the ministry by the synod of Czarcow, and made pastor of a church of that name. This situation he was obliged to quit in 1655, upon the irruption of the Swedes into that neighbourhood; and in the following year he retired with his family to Cracow. Here he employed his time, with the other ministers, in frequent fasting, prayer, and preaching; and, for the benefit of the Hungarian Unitarians who came thither with prince Ragotski, he frequently preached in the Latin language. While he continued at Cracow, he was much noticed by the king of Sweden, who did him the honour

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of admitting him to his table; and after that city fell again into the hands of the Poles, in the year 1657, he followed the Swedish garrison, together with two other Socinians, to supplicate that prince that the Unitarians, who had placed themselves under his protection, might be comprehended in the amnesty to be granted at the conclusion of the peace with Poland. He came to his majesty at Wolgast, who treated him with the same condescension as formerly; and he now obtained an acquaintance with some of the Swedish nobility, to whom he freely explained his religious principles on several occasions, notwithstanding the efforts which were made to silence him by the Swedish Lutheran divines. When, however, the treaty of peace was concluded at Oliva, he had the mortification to find that the Unitarians were cruelly and unjustly excluded from the amnesty granted to others who were not Catholics. Finding himself by this means disappointed in his hopes of remaining in safety in his native country, he went to Copenhagen, in the year 1660, to endeavour to obtain from the king of Denmark an asylum in that city for his persecuted brethren who had been banished from Poland. To this prince, as well as to the Danish nobility, he rendered himself very acceptable, particularly in consequence of the opportunity which his extensive epistolary correspondence furnished him with, of communicating interesting articles of intelligence from different countries. These communications afforded the king so much pleasure, that he gave Lubienietzki an employment, which was that of transcribing his letters for his majesty's perusal, with the promise of an annual pension. He was never, indeed, received at court; but the king frequently sent for him, and heard him discourse on religious subjects. This prince also appointed a debate to be held between our Pole and his confessor, at which he was himself present. These marks of favour created envy in the Lutheran divines, who insinuated that their sovereign was in danger of being perverted to Arianism. As these insinuations were industriously circulated, the king would not venture so far to oppose the public prejudices, as to grant the Unitarians an asylum in Denmark; but he gave Lubienietzki a private assurance, that he would connive at their settlement at Altena.

Thus circumstanced, Lubienietzki thought it most adviseable to return to Pomerania, and arrived at Stettin in the year 1661, where he used all his endeavours to procure an undisturbed residence for himself and his suffering brethren. Persecution, however, soon followed him to this place, from which he was obliged to retire; when he removed to Hamburg, where he directed his family to join him, in the year 1662. In this city he had frequent conversations with queen Christina of Sweden, on the subject of his distinguishing religious opinions, in the presence of some princes; and he was honoured with the application of the king of Denmark to the magistrates, that they would not suffer him to be molested. His friends also obtained for him the title of secretary to the king of Poland, hoping that such a distinction might contribute to his remaining undisturbed. But the bigotry and intolerance of the Hamburg ministers frustrated their hopes. Influenced by the reiterated solicitations of these ministers, the magistrates sent him frequent orders to withdraw from their city; and, notwithstanding his pleas of his Danish majesty's protection, and his own innocence, he found himself compelled to yield to the storm; and retired to Copenhagen in the year 1667. During this second visit to Denmark, he was led to indulge the hope, that he had at length a prospect of a peaceful settlement, for the magistrates of Fredericksburg consented that the Unitarians should reside in their town, and enjoy without molestation the private exercise of their religion. Upon this he removed to that city, and invited his banished brethren to join him; sparing no pains nor cost, to the great injury of his own estate, that he might settle and provide for them there. The enemies of the Unitarians, however, soon pursued them into this hospitable retreat from persecution. As the duke of Holstein-Gottorp, to whose territory Fredericksburg belonged, had not given his formal consent to the settlement of the unitarian refugees in that place, at the instigation of the Lutheran superintendant John Reinboht, who was one of his chaplains, he was persuaded to publish an edict, by which they were banished from that city, and from every part of his dominions. In this emergency, Lubienietzki ventured to repair once more to Hamburg, where the intercession of the king of Denmark with the magistrates induced them for some time to connive at his residence. But the intolerant zeal of the ministers would not suffer him to remain long in peace; and by their incessant solicitations, the magistrates were at last prevailed upon to issue an injunction for his departure from their jurisdiction. He was then

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sick, and promised to obey them as speedily as possible; but some wicked enemy, to make sure of his destruction, contrived that poison should be administered to him in his food, to which two of his daughters, as well as himself, fell a sacrifice while his wife, who had eaten very sparingly, narrowly escaped the same fate. He died in 1675, about the age of fifty-two, and was buried in the church of Altena, notwithstanding the opposition of the Lutheran clergy, who, like their persecuting prototypes in the church of Rome, were desirous of pursuing him to the grave, and treating, what they were pleased to term a heretic's corps, with marks of infamy. Before his death, he had the satisfaction of having obtained for his banished brethren a retreat at Manheim, under the protection of the elector palatine, who is styled the most latitudinarian prince at that time in the world, and who is certainly entitled to the honour of being the most tolerant. He wrote a vast number of books, the greater number of which has not been committed to the press. The titles of them may be seen in Sandius's "Bibliotheca Antitrinitariorum," p. 165, &c. The most considerable of his published works shews him to have been well skilled in astronomy, and is entitled, "Theatrum Cometicum," &c. in two volumes folio, printed at Amsterdam in 1667. It is a most elaborate performance, and contains a minute historical account of every single comet, which had been seen or recorded from the deluge to the year 1665. While it was printing, the knavery of the persons who had undertaken to be its editors, obliged the author to take a journey into Holland. At the time of his death, he was engaged in writing a "History of the Reformation in Poland;" of which all that was found among his papers was printed in Holland in 1685, in 8vo. with an account of the author's life prefixed to it. *Bayle. Hutton's Math. Dict.*—M.

LUBIN, AUGUSTINE, a learned French Augustine monk and able geographer in the seventeenth century, was born at Paris, in the year 1624. He entered at an early age among the religious of the reformed order of St. Augustine, and applying with great diligence to his studies, distinguished himself by his proficiency, particularly in ancient and modern geography, and in sacred and profane history. He passed through all the offices of his order, and was appointed provincial of the province of France, and afterwards assistant-general of the French Augustine monks at Rome. His scientific skill was also rewarded with the post of geographer to the king. He died in a convent belonging to his order at Paris in 1695, when he was in the seventy-second year of his age. He enriched the republic of letters with several works, which, if they are not recommended by the graces of style, abound in useful and curious researches, and are monuments of the erudition of the author. They consist of "Martyrologium Romanum, cum Tabulis Geographicis et Notis Historicis," 4to. 1660; "Tabulæ Sacræ Geographicæ, sive Notitia Antiqua, medii Temporis, et nova, Nominum utriusque Testamenti ad Geographiam pertinentium," 8vo. 1670, forming a dictionary of all the places mentioned in the Bible, and commonly joined with the Latin Bible known under the name of *Leonard;* "Geographical Tables," drawn up to illustrate the abbé Tallemant's translation of the lives of Plutarch from the original Greek, 12mo. 1670; "A Sequel to the Key of the grand Register of the French Benefices, containing the Names of Abbeys, and their Founders, their Situation," &c. 12mo. 1671; "An Account of the Abbeys in Italy," 4to. in Latin; "Orbis Augustinianus, sive Conventuum Ordinis Eremitarum S. Augustini Chorographica et Topographica Descriptio," with a number of maps and designs engraved by the author, 12mo. 1672; "Index Geographicus, sive in Annales Usserianos Tabulæ et Observationes Geographicæ," prefixed to an edition of Usher printed at Paris in 1673, folio; "The History of Lapland," translated from Scheffer, 4to. 1678; and "The Geographical Mercury, or, the Guide to the Curious in Maps," 12mo. 1678, which, though a work of value when it was first published, is obviously not adapted to modern times. *Moreri. Nouv. Dict. Hist.*—M.

LUBIN, EILHARD, a theologian and philologist, was born in 1565, at Westerstede, in the county of Oldenburg, of which place his father was minister. He studied at several German universities, and acquired an exact knowledge of the Greek language, with the branches of science usually taught in those seminaries. He was appointed professor of poetry at Rostock in 1595, and of theology ten years afterwards. He was twice married, and died in 1621. He made himself known by several philological publications, of which were, "Antiquarius, sive Priscorum et minus Usitatorum Vocabulorum Brevis Interpretatio;" "Clavis Linguæ Græcæ, sive Vocabula Latino-Græca;" editions of "Anacreon," "Juvenal

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and Persius," with notes; "Horace" and "Juvenal," with a paraphrase; the "Anthologia," with a Latin version; "Epistolæ veterum Græcorum, Gr. et Lat.;" the "Dionysacs of Nonnus, Gr. and Lat.;" "Commentaries on the Epistles of St. Paul;" "Monotessaron," being a harmony of the evangelists. His Latin poems are printed in the third volume of the "Deliciæ Poetar. German." The work, however, by which he obtained most fame in his life, though now forgotten, was a treatise on the origin of evil, entitled "Phosphorus, de Prima Causa et Natura Mali, Tractatus Hypermetaphysicus." The hypothesis he proposed was that of two co-eternal principles, God and nothing, of which the latter stood in the place of the evil principle of the Manicheans and other theorists. To those who are conversant in the history of metaphysical controversies, it will not appear extraordinary that this unintelligible system had its opponents and defenders. *Bayle.*—A.

LUCA, John-Baptist de, a learned Neapolitan cardinal in the seventeenth century, was of humble origin, and born at Venozza in the Basilicate, about the year 1617. Having been educated to the church, he obtained preferment by dint of merit, and became referendary of the two signatures, and afterwards auditor to pope Innocent XI. By that pontiff he was nominated cardinal, in 1681, and died within eighteen months after his elevation to the purple, about the age of sixty-six. He was the author of "Annotationes ad Concilium Tridentinum;" "Relatio Curiæ Romanæ," 4to., 1680, containing a full account of all the congregations, tribunals, jurisdictions, &c. of that court, and much other curious matter; "Il Dottor Volgare," treating on several legal topics; "A Discourse in Favour of the Italian Language;" and an immense compilation of ecclesiastical law, entitled, "Theatrum Justitiæ et Veritatis," &c. in twenty-one volumes folio; the best edition of which is that of Rome. *Moreri. Nouv. Dict. Hist.*—M.

LUCAN. Marcus Annæus Lucanus, a celebrated Roman poet, was born at Corduba in Spain, about A.D. 39. His father, Annæus Mela, a Roman knight, was the youngest brother of Seneca the philosopher. His mother, Acilia, was daughter of Acilius Lucanus, an eminent orator. Lucan was brought to Rome at the age of eight months, whence his education could have contributed nothing to a provincial impurity of taste and language which some critics have fancied in him. He was early committed to the care of the ablest masters in grammar and rhetoric, and he studied philosophy under the stoic Cornutus (also the preceptor of Persius), from whom he derived the lofty and free strain of sentiment by which he is so much distinguished. He is supposed to have completed his education at Athens. His uncle Seneca, then tutor to the emperor Nero, brought him into public life, and he obtained the office of questor, before he was of the legal age to exercise it. He was admitted to the college of augurs, and was regarded as one in the favour of his prince, and in the full career of honour and opulence. His union with Polla Argentaria, the daughter of a Roman senator, whose merits have been celebrated by two poets, Statius and Martial, added domestic felicity to his external prosperity.

Lucan had at an early age given proofs of poetical talents, and had acquired reputation by several compositions. This circumstance excited the jealousy of Nero, one of whose passions was that of being regarded as the greatest poet and musician of his time. Greedy of public adulation in this favourite point, he recited before a large assembly at the festival of the Quinquennalia, a piece of his own composing on the story of Niobe. Notwithstanding the plaudits with which it was received, Lucan, who also seems to have felt in no small degree the love of admiration, ventured to recite a poem on the fable of Orpheus, in competition with that of the emperor; and, strange to tell, the judges awarded to him the prize. From this period, Nero looked upon Lucan with all the malignity of a vanquished rival, and made use of his power in forbidding him again to repeat any of his verses in public. To this tyrannical mandate, he added the insult of ridiculing and depreciating his works. When the enormities of this imperial monster had excited a conspiracy against him of several persons of distinction, with Piso at their head, Lucan took part in it. To the indignation of an injured author, which Tacitus suggests as his motive, may surely be added the virtuous and patriotic feelings of an enthusiast for liberty and his country, who could not but execrate a tyrant and oppressor. He has, indeed, addressed some very adulatory lines to this same tyrant, but they were probably written while he appeared under the mask of a benevolent and well-disposed young prince. The plot was discovered, and Lucan was apprehended among the other conspirators. It must mortify every lover of genius and liberal principles to learn that he failed in the trial,

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and incurred a stain of baseness which will ever adhere to his name. Tacitus (Annal. xv. 55.) expressly affirms that, overcome by a promise of pardon, he accused as an accomplice, among others, his own mother. This direct charge from so weighty a historian, who certainly was not inclined to calumniate the friends of freedom, can scarcely be set aside by the mere surmises which some defenders of Lucan have offered. The circumstance most in his favour, which has been forcibly dwelt upon by Mr. Hayley, in the notes to his essay on epic poetry, is that (according to Tacitus) the mother of Lucan was passed over without either absolution or punishment; whence it may be conjectured that no evidence existed of her having been charged by her son, but popular rumour; for no other person, however distantly implicated in the conspiracy, seems to have escaped without some kind of penalty. If, however, the virtue of Lucan was betrayed by a moment of weakness, his mind recovered its firmness for the concluding scene. Being ordered to die, he chose the same death with his uncle Seneca, and had his veins opened. When he found himself growing cold and faint through loss of blood, he repeated some of his own lines, describing a wounded soldier sinking in a similar manner, and these were the last words he uttered. He died A.D. 65, in the twenty-seventh year of his age. Of the various poems of Lucan, his "Pharsalia" only has come down to modern times. This is an unfinished piece, relating the causes and events of the civil war between Cæsar and Pompey. Its title to the name of an epic poem has been disputed by those critics who, from the examples of Homer and Virgil, have maintained that machinery, or the intervention of supernatural agency, is essential to that species of composition. Whatever it be entitled, it certainly ranks among the capital productions of the Latin muse, and will be read and admired as long as the language in which it is written shall endure. It is, indeed, not without great faults, such as harshness and obscurity of style, extravagant descriptions, turgid metaphors, and bombastic sentiments. But these are redeemed by a strain of moral sublimity superior to that of any other ancient, by a noble spirit of freedom, and by frequent instances of genuine poetry both in the thoughts and expressions. Hence he has had admirers who have placed him at the very head of epic poets; while others have treated him with great severity, and degraded him to the class of rhetoricians and declaimers. It may safely, however, be asserted, that he was never perused without the warmest emotions by any whose minds were in unison with his own. Of the editions of Lucan, the best are the Variorum, *Lugd. B.* 8vo. 1669; Oudendorp's, with May's supplement, *Lugd. B.* 4to. 1728; Burman's, *Lugd. B.* 4to. 1740; *Bentley's*, Strawberry-hill, 4to. 1760. It is remarkable that there is no Delphin edition of this poet of liberty, and that one of the first classics printed under the short-lived French republic was a Lucan in splendid folio by Didot. He has been translated into French verse by Brebeuf, and into English verse by Rowe. *Taciti Annal. Vossii Poet. Lat. Crusius's Latin Poets.*—A.

LUCAS, Francis, surnamed Brugensis, a learned Flemish divine in the seventeenth century, was a native of Bruges, who was educated at Louvain, where he was admitted to the degree of doctor, and was made dean of the church of St. Omer's. He died in the year 1619. He was profoundly skilled in the Greek, Hebrew, Syriac, and Chaldee languages, and was an expert judicious critic. He was the author of "Notationes in Sacra Biblia, quibus variantia discrepantibus Loca exemplaribus summo Studio discutiuntur," 4to. 1580, of which father Simon gives a particular account, with high commendations; "Commentaria in Evangel." in five volumes folio; "Notæ ad varias Lectiones in Evangel." lib. II.; "Itiner. Jesu Christi, ex IV. Evangel.;" "Apologia pro Chaldaico Paraphraste;" "Concordantiæ Latinorum Bibliorum Vulgatæ Editionis," &c. 8vo. 1684; "Romanæ Correctionis in Latinis Bibliis, Editionis Vulgatæ jussu Sexti V. Pont. Max. recognitis Loca insigniora observata a Fr. Luca Brugensi," 8vo. 1608, &c. *Moreri. Nouv. Dict. Hist. Simon's Crit. Hist., Text of the N. Test. ch. xii. Dict. Bibl. Hist. et Crit.*—M.

LUCAS, Paul, a celebrated traveller, was born at Rouen, in 1664. He felt an early inclination to travel into foreign countries, which he gratified by several tours through the Levant, Egypt, Turkey, and other parts. He brought back a rich treasure of medals and other curiosities for the king's cabinet, who ordered him to draw up an account of his travels, and in 1714 nominated him one of his antiquaries. The duchess of Burgundy gave him a place in her household, and he married one of his own relations. In 1723, he took another voyage to the Levant by order of Lewis XV, whence he brought back several rare manuscripts and medals. After some years of repose, his passion for travelling re-

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vived, and in 1736 he visited Spain, which country he had not before seen. He was very well received by the king, who engaged him to arrange his cabinet of medals; but during this employment he was taken ill, and died at Madrid in 1737, at the age of seventy-two.

The "Travels of Paul Lucas" form seven volumes 12mo. His first travels in 1699, with his second in 1704, were printed at Paris in four volumes, 1712-14: these contain his voyage to the Levant, to Greece, Asia Minor, Macedonia, and Africa. His travels in 1714, in Turkey, Asia, Syria, Palestine, and Egypt, were published at Rouen, in three volumes, 1719. It is asserted that these several relations were drawn up and put in order from his journals by different men of letters; the first travels by Baudelot de Dairval; the second by Fourmont; the third by the abbé Banier. They are accounted amusing and instructive, though not without a mixture of fiction. *Moreri. Nouv. Dict. Hist.*—A.

LUCAS, RICHARD, a learned divine of the church of England, and excellent writer in the seventeenth and former part of the eighteenth century, was a native of Wales, and born at Presteigne in Radnorshire, in the year 1648. When he had acquired the requisite grammar-learning, he was sent to the university of Oxford, and entered a student at Jesus-college in 1664. He was admitted to the degree of B.A. in 1668; and proceeded M.A. in 1672. Afterwards he entered into holy orders, and was for some time master of the free-school at Abergavenny in Monmouthshire. From that place he removed to London, where his pulpit talents were much admired; and he became vicar of St. Stephen's, Coleman-street, and lecturer of St. Olave's, Southwark, in 1683. In 1691, he took his degree of doctor of divinity; and he was installed prebendary of Westminster in 1696. From his youth his eye-sight had been gradually failing; and about this time he had the misfortune to become totally blind. He died in 1715, about the age of sixty-seven. These few particulars contain all that is recorded of the life and character of a divine, who was highly esteemed for his piety and learning, and whose valuable writings will transmit his name with honour to posterity. The most important of these is his "Enquiry after Happiness," in two volumes 8vo. which has passed through a great number of editions, and is deservedly held in high estimation. It was composed by the author after he had lost his sight, and was rendered incapable of public services; and it is to be regretted that he did not live to complete his whole design. Doddridge, in whose MS. lectures this anecdote of him is related, observes that "his style is very peculiar; sometimes very free, nearly approaching to conversation; sometimes grand and solemn; usually very expressive. His method is not clear, but his thoughts are excellent; many of them taken from an attentive observation of life: he wrote as one entirely devoted to God and superior to the world." He was also the author of "Practical Christianity, or an Account of the Holiness which the Gospel enjoins, with the Motives to it," &c. 8vo.; "The Morality of the Gospel," 8vo.; "Christian Thoughts for every Day in the Week," 8vo.; "A Guide to Heaven," 8vo.; "The Duty of Servants," 8vo.; "Sermons," in five volumes 8vo. some of which were published by his son; and he translated into Latin "The whole Duty of Man," which was printed at London in 1680, 8vo. *Wood's Athen. Oxon. vol. II. Gen. Dict. Brit. Biog. MS. ut supra.*—M.

LUCAS, TUDENSIS, a celebrated Spanish prelate and writer who flourished in the thirteenth century, became first of all deacon, and afterwards bishop of Tuy, a city in Gallicia, whence he derived his surname. He made several voyages into the East, and other countries, while he was yet a deacon, for the purpose of obtaining information concerning the religion and ceremonies of different nations; and during a visit to Rome, acquired the esteem of pope Gregory IX., who raised him to the episcopal rank. He was the author of a treatise "Against the Albigenses, in three Books," first published by John Mariana, at Ingoldstadt, in 1612, 4to. and afterwards inserted with notes by Mariana, Gretzer, and Scot, in the twenty-fifth volume of the "Bibl. Patr.;" "The Life of St. Isidore of Seville," given by Mabillon, under Sæc. Benedict. II. and by Bolland, under April, &c.; and he made considerable additions to "The Chronicle of St. Isidore," bringing it down to the year 1236, which are inserted in Andrew Scot's "Hispan. Illustrat." vol. IV. *Cave's Hist. Lit. vol. XI. sub Sæc. Wald. Dupin. Moreri.*—M.

LUCAS VAN LEYDEN. See LEYDEN.

LUCENA, JOAM DE, a Portuguese Jesuit, and one of the many members of that extraordinary society who have honourably distinguished themselves. He was born at Trancoso in 1550, and entered the order in the fifteenth year of his age. His talents soon raised him to the rank of a professor in cardinal Henrique's university of Evora, a distinction which

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Lucena seems to have merited in the learned age of his country. He is said to have been so excellent, or so popular a preacher, that when he had ended his sermon, it was not unusual for his auditors, with one common and unpremeditated cry, to beseech him to proceed.

The work which he left behind him is, in his own language, *Historia da Vida do Padre S. Francisco de Xavier, e do que fizeram na India os mais Religiozos da Companhia de Jesu*—The History of the Life of S. Francisco de Xavier, and of what the other Religious of the Company of Jesus have done in India. It was published at Lisbon in 1600, the year of his death. An Italian version appeared at Rome in 1613, and a Spanish one at Seville in 1619. It was re-edited at Lisbon in 1788, by Bento Joze de Souza Farinha, of the Royal Academy, and regius professor of philosophy, to whom his countrymen are indebted for accurate re-editions of many old and valuable works.

Lucena's history ends with the death of Xavier in 1552. After the fall of the Portuguese empire in India, the villainy of the Dutch in Japan, and the folly of the Dominicans in China, a work which records the progress of Christianity in the east is read with diminished interest. The style of the book is praised by those who can best appreciate it; it contains much to edify a Catholic, and much valuable information for more reasonable readers. The author was a good man, *multis virtutibus doctrinaque merito carus omnibus ac venerabilis*. He died at St. Roques, Lisbon, in his fifty-first year.—R. S.

LUCIAN, a distinguished Greek writer, was a native of Samosata, the capital of Comagene, on the banks of the Euphrates. He was born in the reign of Trajan, of mean parentage, and in his youth was placed with an uncle to learn the art of statuary. Having contracted a disgust for this employment by the bad success of his first attempts, he withdrew from his master, and went to Antioch, where he engaged in literary studies, and embraced the profession of a pleader. Wearied, however, with the contention of the bar, he confined himself to the practice of eloquence as a sophist or rhetorician, in which capacity he visited several foreign countries, particularly Greece, Italy, Spain, and Gaul. Under the emperor Marcus Antoninus, he was appointed procurator of the province of Egypt. He is supposed to have died in the reign of Commodus, at the age of eighty or ninety. The works of Lucian, of which a large number have reached our times, consist of a variety of pieces, narrative, rhetorical, critical, and satirical, partly in the historical and dialectical form, but principally in that of dialogue. Of these, the most popular, and those which have stamped his character as a writer, are such as are distinguished by a vein of humour employed in ridiculing the heathen mythology, or the sects of philosophers which then divided the schools of Greece. He is accounted the principal master of witty raillery among the ancients; and ranks with Swift and Voltaire among the moderns, though his satire is less delicate and ingenious than theirs. Some of his keenest strokes against false religion and philosophy are put into the mouth of the Cynics, Diogenes and Menippus. He himself seems to have adopted no particular system, but to have been the general foe of imposture and superstition in all. As the Epicurean sect concurred with him in this respect, he treats it with more favour than the rest. He likewise frequently assumes the strong sense and acuteness of the Socratics. The Christian religion comes in for a share of his ridicule, but he appears to have been acquainted with it only in the garb of mystery and fanaticism. Like his brother satirists, he is little restricted by truth and moderation in his sarcasms, and readily admits calumnious reports relative to eminent characters. Some of his pieces offend against decency, but in general he is a friend to morality. The best editions of Lucian's works entire are those of Bourdelot, *Paris*, folio, 1615; of Grævius, *Amst.* two volumes 8vo. 1687; of Reitzius, *Amst.* four volumes 4to. 1743, and the Bipontine, ten volumes 8vo. 1789-93. Editions of his select dialogues, and of other detached pieces, are extremely numerous, and much used in schools. *Vossii Hist. Græc. Moreri. Brucker. Bibliogr. Dict.*—A.

LUCIAN, an eminent Christian martyr in the fourth century, according to the most unexceptionable authorities, was a native of Antioch, of which place he became presbyter. From the testimonies of St. Jerome, Eusebius, and Sozomen, it appears that he was a very learned and pious man, of an unblemished and excellent character in all respects, of great eloquence, and particularly well skilled in the knowledge of the Scriptures. He published an edition of the Septuagint, with corrections, suggested by a collation of ancient copies; which version was generally used in Jerome's time, by the churches from Constantinople to Antioch. Lucian also published an edition of the New Testament, the canon of which ap-

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pears to have been much the same with that of other Christians. Jerome, however, does not commend these editions, but accuses them of containing readings and interpolations not warranted by good authorities; and he depreciates Lucian's Septuagint in comparison with Origen's, which last he himself followed in his translation of the Old Testament from the Greek. What the opinion of Lucian was on the subject of the Trinity has been much questioned; and though the evidence is very strong in favour of his having maintained the same sentiments with Arius, or Paul of Samosata, yet the accounts concerning him are so difficult to be reconciled, that this is a point which cannot be easily decided. In Lardner, as quoted below, the reader may find a summary of the testimonies referred to on both sides of the question. During the persecution of the Christians in the reign of Maximin, Lucian was taken into custody, and conducted to Nicomedia, where the emperor then was. Here, in the presence of the emperor, he was commanded to renounce the Christian faith; which he steadily refused, and delivered an eloquent and able apology for it. Upon this he was sent to prison, where he was put to death; but in what manner we are not precisely informed. Rufinus, in his Latin translation of Eusebius's Ecclesiastical History, at the place referred to below, has inserted a speech of considerable length, said to be the same apology which Lucian delivered, concerning which various opinions are entertained by different critics, some thinking it to be Lucian's, others Rufinus's, and others in part only the apology of our martyr, with some additions by the historian. Whichever of these hypotheses be the true one, it is deserving of attention, as it represents in some measure the sentiments of those ancient Christians, who considered their religion as a divine institution of virtue. In St. Jerome's time there were extant some small treatises of his concerning the faith, and some letters; of which there are no remains now in existence excepting a fragment of one letter preserved in the Paschal chronicle, if that be genuine. As to the creed or formulary of faith concerning the Trinity, which is sometimes called Lucian's, its claim to genuineness cannot be reconciled with the testimony of antiquity. In "the Acts of Lucian," inserted in the first volume of Bollandus's "Acta Sanctor.," many additional circumstances are mentioned respecting Lucian, which are either evidently fabulous, or contradictory to the established truth of history, and are therefore undeserving of notice. *Fabricii Bibl. Eccl. sub Hieron. cap.* 77. *Eusebii Hist. Eccl. lib. viii. cap.* 13. *Sozomen. Hist. Eccl. lib. iii. cap.* 5. *Lardner's Cred. part II. vol. V. chap.* 58. *Dupin. Cave's Hist. Eccl. vol. I. sub sæc. Novat.*—M.

LUCIFER, the celebrated bishop of Cagliari, or Calaris as the ancients wrote it, the metropolitan city of the island of Sardinia, flourished in the fourth century. He was one of the deputies sent by pope Liberius to Milan in the year 354, whither the emperor Constantius had summoned a council for the purpose of condemning Athanasius. At that council Lucifer and Eusebius bishop of Verceil adhered most strenuously to the cause of the Alexandrian prelate, whom they defended with undaunted courage. Provoked at their firmness, which few had the spirit or integrity to imitate, the emperor banished them into the East. Lucifer's place of exile was at first at Germanicia, a city in Syria; hence he was afterwards removed to Eleutheropolis in Palestine, where he resided for the longest period. Here he wrote two books in defence of Athanasius and his supporters, against the emperor Constantius, with so much boldness, and even indecent violence, that, as St. Jerome observes, when he wrote them, his mind must have been prepared to suffer martyrdom. These books he not only published, but sent a copy of them to Constantius to be presented to him in his own name. Astonished at his intrepidity, the emperor delivered them to Florentius, grand master of his palace, to send them to Lucifer, that he might either acknowledge or disavow them. Without hesitation the bishop openly declared himself to be the author, and wrote to Florentius that he was ready to suffer death in defence of what he had written and done. But if he courted the honours of martyrdom, he did not obtain them. About this time Athanasius sent a deacon to him, with a letter of thanks for the service which he had rendered the catholic cause, and requesting a copy of his works, which he either translated himself, or caused to be translated from the Latin into Greek. On the death of Constantius, Lucifer, who with his fellow-sufferer Eusebius had been exiled into the upper Thebais, recovered his liberty in common with the other catholic bishops, and came to Antioch, where the Catholics were divided into two parties. Instead of contributing to heal the breach, Lucifer widened it, by joining with the opponents of the bishop Meletius, who, though a Catholic, was ordained by bishops suspected of Arian-

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ism, and had communicated with them; and he intemperately ordained Paulinus, a presbyter among the malcontents, to the episcopal office. This step was condemned by his friend Eusebius of Verceil, who had been sent to Antioch by the synod of Alexandria, with the view of re-establishing the peace of that church. But Lucifer, determined to maintain what he had done, indignantly withdrew from the communion of Eusebius; and he formed a party, called after him Luciferians, who resolved to avoid all commerce or fellowship with those bishops who had declared themselves in favour of the Arians, or acceded to the act of absolution, which the catholic world in general had passed in favour of those who in the time of Constantius had deserted to the Arians. Lucifer and his followers, it seems, were willing to receive the laity who came over from the Arians, upon renouncing their error; but they would not consent that bishops, who had complied with the Arians, should be received as such. They might, upon their returning to the Catholics, be received as laymen; but they were not any more to officiate in the church. With this resolution Lucifer withdrew into Sardinia, and produced a schism in the church; which spread very widely, but did not obtain numerous adherents, and does not appear to have outlived the current century. Lucifer is supposed to have died in the year 370. His works are written without art and eloquence, with much heat and passion, and in a harsh and barbarous style. Dupin pronounces them to be "nothing but a collection of passages of Scripture, mixed with apostrophes, applications, and reflections." They consist of, "ad Constantinum Imperatorem, Lib. II.;" "De Regibus Apostaticis;" "de non conveniendo cum Hæreticis;" "de non parcendo Delinquentibus in Deum;" "Quod moriendum sit pro Filio Dei;" and "Epistola brevis ad Florentium." They were collected together, and published at Paris by John Till, bishop of Meaux, in 1568, 8vo.; and are inserted in the fourth volume of the Biblioth. Patr. *Fabricii Bibl. Eccl. sub Hieron. cap.* 95. *Cave's Hist. Lit. vol. I. sub sæc. Arian. Dupin. Moreri. Lardner's Cred. part II. vol. IX. ch.* 91.—M.

LUCILIUS, Caius, a Roman poet, was born at Suessa in the country of the Aurunci, about B. C. 148. He was of a good family, and was great-uncle to Pompey the Great. In the Numantine war he bore arms under Scipio Africanus the Younger, with whom and his friend Lælius he lived upon familiar terms. It is said in the Eusebian chronicle that he died at Naples B. C. 103, at the age of forty-six; but this is probably a mistake, since Horace speaks of him as an old man, and A. Gellius mentions him as citing the Licinian law, which was not passed till five or six years after the alleged time of his death. Lucilius rendered himself famous as the first Latin satirist, at least the first of note, and his verses appear to have been extremely popular in Rome. From Horace, who refers to them several times in his own satires, we learn that he imitated the old Greek comedians in marking out by his censure individuals notorious for their vices, though of the highest rank; being (says this poet)

——uni æquus Virtuti, atque ejus amicis.

To Virtue only and her friends a friend.
Pope.

Horace, however, describes him as harsh and negligent in his versification, hasty, and unwilling to submit to the toil of correctness. He was likewise censured for the frequent mixture of Greek with Latin words. He appears to have been a great egotist, committing (says Horace) "all his secrets to his books, whence the whole life of the old man is displayed, as in a votive tablet." He was a keen and vehement satirist, who, according to the metaphor of Juvenal, pursued the guilty "sword in hand." Of his thirty books of verses only some scattered fragments are come down to modern times. These were published separately, with annotations, by Francis Douza in 4to. *Amst.* 1593; reprinted at Padua, 1713. The fragments are also given in Mattaire's "Corpus Poetarum." *Vossii Poet. Lat. Bayle.*—A.

LUCIUS I. pope, succeeded to the see of Rome upon the death of Cornelius, in the year 252. In this statement Jerome and Eusebius concur; while the latter adds, that he did not preside over the Roman church quite eight months. At present, the day of his ordination and the duration of his episcopate are reckoned uncertain. Bishop Pearson thought it probable, that he was ordained on the twenty-fifth of September, and sat five whole months and ten days, dying on the fourth of March 253; which hypothesis nearly agrees with the conjectures of other modern writers. He was banished from Rome immediately after his ordination, under the reign of Gallus; but he soon returned, to the great joy of his flock, who crowded to meet him. On this occasion St. Cyprian wrote him a letter,

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congratulating him upon his return from his exile, as he says he had done before upon his ordination and confession. In this letter St. Cyprian observes, that he was perhaps recalled to be immolated in the sight of his flock, that they might be encouraged and animated by his Christian constancy and resolution. In a letter afterwards written to pope Stephen, Cyprian calls Lucius a martyr; but the ancient writers are silent on the subject of his death; and, perhaps, the expression of that father in this place is not to be understood strictly, but would be more properly rendered a confessor. *Fabricii Bibl. Eccl. sub Hieron. cap.* 66. *Eusebii Hist. Eccl. lib. vii. cap.* 2. *Platina. Moreri. Bower. Lardner's Cred. Part II. vol. V. ch.* 46.—M.

LUCIUS II. pope, formerly called *Gerard de Caccianemici*, was raised to that dignity on the death of Celestine II. in the year 1144. He was a native of Bologna, who embraced the ecclesiastical life among the canons regular of St. Augustine. In the year 1125, pope Honorius II. created him a cardinal, by the title of cardinal of the holy cross at Jerusalem, and appointed him librarian of the Roman church. By pope Innocent II. he was nominated chancellor of the same. In 1127, he was sent papal legate into Germany; as he was a second time in 1135. Being made governor of Beneventum by pope Innocent, in 1132, he bravely defended that city against the army of Roger, king of Sicily. That prince afterwards concluded a peace with Innocent; but again commenced hostilities against the territories of the church, soon after the elevation of Lucius II. to the popedom. He now seized on Terracina, plundered the famous monastery of Monte Cassino, as well as the church, and ravaged all Campania. At an interview with the pope, however, he consented to terms of peace, and after restoring the captured places, returned to Sicily. In our life of pope Innocent II. we have seen, that a little before the death of that pontiff, the Romans threw off the papal yoke in temporal matters, restoring the senate, and creating their own magistrates, to whom alone they would yield obedience. This attempt to recover their ancient liberties they persisted in after the election of Lucius, whom they acknowledged for lawful pope, but would not own him for their sovereign. Instructed by Arnold of Brescia, they maintained that it was inconsistent with the profession of the clergy, that they should possess lordships, estates, or temporal dominion, and that they ought to content themselves with such decent subsistence as they might derive from voluntary tythes and oblations. To Lucius, as their bishop, they paid all due respect; but soon after his election, assembling in the capitol, they vested the patrician dignity in one of their own body, and submitted to him as their prince. In these circumstances, finding himself unable to oppose them, Lucius wrote to Conrad king of Germany, imploring his protection in very humble terms. At the same time the Romans also sent letters and an embassy to that prince, to invite him to take possession of the metropolis of the empire, which they had rescued from the slavery under which it had long groaned, and were ready to deliver up to him as their liege lord and sovereign. They likewise entreated him to fix his residence at Rome, and to restore that city, which had been the seat of the empire till it was usurped by the popes, to its ancient splendour. To their application Conrad paid no regard; but he treated cardinal Guido, the bearer of the pope's letter, with the utmost marks of respect, and expressed great concern at his not being in a condition to send his holiness any assistance. Notwithstanding that Lucius was thus deprived of all hope of relief from the king of Germany, yet, being able no longer to brook the haughty behaviour of the senate and their patrician, who treated him as their subject, he determined, with the assistance of his friends in Rome and the neighbourhood, to attempt the recovery of his temporal power. Accordingly, having assembled a body of troops, he put himself at their head, and marched against the capitol, where the senate was sitting. He met, however, with so vigorous a resistance from the Roman people, that his troops were repulsed; and while he was endeavouring to encourage them, he received so severe a wound from a stone, that he died a few days afterwards. This event took place in February 1145, after a pontificate of between eleven and twelve months. Ten of his "Letters" are extant in the tenth vol. of the "Collect. Concil." and two in the second vol. of Baluze's "Miscellanea. *Platina. Cave's Hist. Lit. vol. II. sub sæc. Wald. Dupin. Moreri. Bower.*—M.

LUCIUS III. pope, originally named *Humbaldo Allucingoli*, was a native of Lucca. Having been educated to the church, he first obtained a canonry in the cathedral of that city; and in the year 1142, was created cardinal-priest by pope Innocent II. Adrian IV. sent him legate into Sicily, where he maintained the interests of the holy see with great zeal

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and prudence, and on his return was nominated bishop of Ostia. In the year 1177, pope Alexander III. appointed him his legate to the emperor Frederic Barbarossa, where by his negociations he prepared the way for the reconciliation which took place between the emperor and the pope at Venice, in the same year. About that time we find that he was dean of the sacred college. In the year 1181, upon the death of Alexander III. Humbaldo was chosen his successor in the papacy, and at his consecration took the name of Lucius. At his election the decree of the Lateran council was put into execution for the first time, which declared the concurrence of two thirds of the electors present sufficient to render an election valid; and he was the first pope who was elected by the cardinals alone, to the exclusion of the people and clergy, who had hitherto taken a part in the choice of a new pope. In the year 1182, Lucius absolved William, king of Scotland, from the excommunication which his predecessor Alexander had denounced against him, for driving from the see of St. Andrew's a bishop elect whom the clergy had chosen, and placing in it one of his chaplains; and he also took off the interdict which had been laid on the whole kingdom on that occasion. Towards the close of the year, a quarrel took place between the pope and the Romans, said to have been occasioned by his refusal to comply with some customs which had been observed by all his predecessors. Provoked at his refusal, the Romans broke out into insurrection, and drove him out of the city, pursuing him from one strong-hold to another, till he retired for safety to Verona. From this place he wrote to the emperor, imploring his protection; who espoused his cause with great zeal, and ordered Christian, archbishop of Mentz, to march at the head of a powerful army to his assistance. This prelate soon reduced all the strongholds in the neighbourhood of Rome, and, encamping at Tusculum, so harrassed the Romans by the parties which he daily sent out against them, that they were ready to receive the pope on his own terms, when the death of Christian produced a sudden alteration in the state of affairs. For on that event, his army immediately dispersed, and the Romans became more determined than before in their opposition to the pope. Lucius, finding himself incapable, for want of money, to raise sufficient forces for reducing them to submission, sent nuncios to all the Christian princes and bishops, to gather contributions in aid of the holy see. He thought it more prudent, however, to make use of the sums which he received in gaining over some of the leading men among the Romans, than in levying troops; and having succeeded in this object, he ventured to return under their protection to Rome. Not long afterwards, the Romans rose in insurrection a second time, laying waste the lands of the church, and treating all whom they thought favoured the cause of the pope with the greatest barbarity. Upon this Lucius, after anathematizing all the accessaries to the deeds of rapine and cruelty which had been committed, retired in great haste to Anagni; whence he went into Lombardy, to implore the protection of the emperor, who was then on his march to Italy, for the purpose of holding a council at Verona. To that city the pope repaired in July 1184; and on the arrival of the emperor, a council was opened on the first of August, at which that prince and his holiness, with the lords and bishops of Lombardy, and other nobles and prelates attended. In this council, the pope's claim to the territories of the countess Matilda was examined, and likewise the emperor's; but nothing was determined, such proofs being alledged on both sides, as puzzled the ablest civilians among them. In the next place the pope preferred his complaints against the Romans, painting in the strongest colours the enormities which they had perpetrated; and they were declared by the whole assembly enemies to the church. To this council may also be traced the origin of the inquisition against heretics. For not only were the Albigenses condemned and anathematized anew, under different names, but all who should admit them into their houses, suffer them in their territories, or afford them any sort of relief. Under the same sentence were included all who held or taught different doctrines from those held and taught by the Roman church. Some grounds of difference, however, arose between the emperor and pope, with respect to subjects which the former had at heart. He warmly espoused the cause of several bishops and other ecclesiastics, who had been suspended from their benefices and functions for adhering to the antipopes, during the schism under the pontificate of Alexander III., and who now appeared at the council professing great sorrow for what they had done, and earnestly entreating forgiveness and a reinstatement in their former conditions. At first the pope gave his promise that he would comply with their request; but this he afterwards retracted, alledging that as they had been deposed in a general council, they ought

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to be restored in a general council, which he promised to assemble for that purpose at Lyons. This opposition to his wishes gave umbrage to the emperor; as did more particularly the pope's refusal to crown his son Henry, and to give him the title of emperor. To this measure Lucius would by no means give his consent, unless the father resigned his crown; pretending, that it would be as absurd that two emperors should occupy the same throne, as that two popes should sit in the same chair. Another dispute arose between them concerning the election of an archbishop of Treves. The electors having been divided among themselves, and made a return of both the candidates, Fulmar and Rudolph; though the former had the majority on his side, the emperor had put the latter in possession of the see. Upon this Fulmar appealed to the pope, who readily espoused his cause, and the affair was warmly discussed in the council. But the pope, thinking it not prudent to proceed to a direct rupture with the emperor, at so critical a juncture in his own situation, found means to delay the final decision of this business. In these several proceedings it is not difficult to perceive that the desire of maintaining and exalting the papal power and influence was his governing motive. Before the meeting of this council, Lucius had sent legates with letters addressed to the Saracen princes Saladin and his brother Saphadin, who had reduced the Christians in Palestine to the most desperate condition, in order to treat of a peace between them and the Christian princes. These legates were received by the Saracen chiefs with all possible marks of honour, and brought letters from them to the pope, written in the most respectful terms, and still extant, in which they declared their readiness to conclude a peace with the Christians, and to agree to a mutual exchange of prisoners upon just and equitable conditions. But this treaty between the pope and the two Saracen princes, if there was sincerity in either or both sides, had not the wished-for success; and we find the pope pressing with great earnestness the Christian princes in 1184, to send powerful succours to the assistance of their friends and brethren in the Holy-land. But while Lucius was promoting to the utmost of his power a new crusade, he died at Verona in November 1184, after a pontificate of four years, and between two and three months. Though he did not possess a great share of learning, he is commended for prudence, piety, and unblemished manners. Two of his "Letters," and a "Decree," are inserted in the tenth volume of the "Collect. Concil." *Platina. Cave's Hist. Lit. vol. II. sub sæc. Wald. Dupin. Moreri. Bower.*—M.

LUCRETIA, a Roman lady of distinguished virtue, was the wife of Collatinus, a near relation of Tarquin, king of Rome. Whilst the Roman army was lying before Ardea, a town of the Rutuli, Sextus, the son of Tarquin, one evening gave an entertainment to the other royal youths, at which Collatinus was present. As they were warmed with wine, a dispute arose concerning the excellence of their respective wives; when Collatinus proposed that, in order to decide it, they should mount their horses and see how the wife of each was employed. The proposal was agreed to; and on visiting Rome, the spouses of the young Tarquins were found passing the night with their acquaintances at a banquet. They next proceeded to Collatia, where Lucretia was discovered spinning in the midst of her maids. She received her husband and the young princes with a grace which, together with her beauty and merit, made such an impression upon Sextus Tarquin, that he resolved to gratify the guilty passion he had conceived. Some days afterwards he went secretly to Collatia, and was hospitably entertained and lodged by the unsuspecting Lucretia. In the middle of the night he rose, and finding his way to her bed-chamber, with his sword in his hand, awakened her, and pressed her to comply with his desires. When neither his entreaties nor threats were able to shake her conjugal fidelity, he at length told her, that he would stab her, and after killing a slave, would lay him by her side, and swear that he had slain them both in the act of adultery. The fear of infamy effected what the dread of death could not do, and she submitted to the ravisher. He left her in triumph; while Lucretia, overwhelmed with shame and grief, sent a messenger to summon her father, husband, and kindred. When they were assembled around her, she made them acquainted with the whole transaction, and declaring her intention to expiate her own fault by death, conjured them to avenge her on the perfidious violater. To their soothing remonstrances she only replied by drawing a concealed dagger, and plunging it to her heart. Such is the story as related by Livy, and adopted by Ovid in his very beautiful description of the incident in his Fasti. Dionysius Halicarnassensis, however, states the circumstances differently, saying nothing of the challenge among the

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husbands, or their nocturnal visit to their wives. All agree in the catastrophe, which was the immediate cause of the expulsion of the Tarquins, and the change of government in Rome. This event took place B.C. 509. *Livii Hist. l. i. Dionys. Halicarn. l. iv.*—A.

LUCRETIUS. Titus Lucretius Carus, an eminent Latin poet, was a Roman, but whether of the ancient Lucretian family is uncertain. According to the Eusebian chronicle, he was born about B.C. 96. It is probable that he was sent to Athens when young, and there studied philosophy under Zeno the Sidonian, a celebrated Epicurean, and Phædrus. We have no other anecdote of his life than the romantic one, that an amatory philtre being administered to him by his wife, he was rendered insane, and thenceforth had only intervals of reason, during which he composed the poem which has conferred so much celebrity on his name. It is said that he died by his own hand, in the forty-fourth year of his age.

The poem of Lucretius in six books, entitled "De Rerum Natura," was the first accurate statement of the Epicurean philosophy in the Latin language. It is an example of the great freedom with which opinions contradictory to the established religion were at that time maintained; for no writer has in stronger terms controverted all the popular notions of heathenism, and even those fundamental points in all religions, the existence of a creative power, a providence, and the immortality of the soul. His language and versification partake of the rudeness of an early period of literature, and in the argumentative parts of his work, the poet is frequently scarce discernible. But where the subject admits of elevated sentiment or descriptive beauty, no poet, at least no Roman poet, has taken a loftier flight, or exhibited more spirit and sublimity. Nor is it only in detached passages that he has displayed the genius of a true poet: the same animated strain is supported almost throughout entire books, when he gets free from the trammels of his system. Virgil studied him closely, and has borrowed much of his diction. The morality of Lucretius is generally pure, although some of his descriptions are gross and licentious. The absurd impiety of his philosophy cannot now be accounted dangerous; and the gravest characters in modern times have not scrupled the office of his editors and commentators. The best editions of his work are those of Creech, *Oxon.* 8vo. 1695; of Havercamp, *Lugd. B.* two volumes 4to. 1725; and of Wakefield, *Lond.* three volumes 4to. 1796. It has been metrically translated into Italian by Marchetti, and into English by Creech and Good. *Vossii Poet. Lat. Bayle. Brucker.*—A.

LUCULLUS, Lucius Licinius, an eminent Roman commander, was born about B.C. 115. He was of a consular family, and was brought up in those liberal studies which then began to distinguish the Roman youth. He made the first essay of his eloquence in impeaching Servilius, an augur, who had procured the condemnation of his father for the crime of peculation; and though he failed in his attempt, the spirit of his conduct was generally applauded. He served with credit in the Marsian war, and was created edile in his absence. Sylla employed him in various important concerns, among which was the direction of the mint. When that commander was engaged in the siege of Athens, he sent Lucullus into Egypt and Lybia, to procure a supply of ships. Though received with great respect by king Ptolemy, he was unable to induce him to send succours to Sylla; he was however successful in other places, and collected a fleet, with which he gave two defeats to that of Mithridates, and convoyed Sylla's troops from the Thracian Chersonesus. After peace was concluded, Lucullus was appointed to collect the tax of Asia, in which business he acted with justice and lenity. His absence in that country happily freed him from the necessity of taking part in the civil wars of Marius and Sylla; he continued, however, to be so much in the confidence of the latter, that at his death he made Lucullus guardian to his son. In the year B.C. 74, Lucullus was elected consul with M. Cotta. Hostilities having again taken place between Mithridates and the Roman commanders in Asia, a renewal of the war was expected; and the wealth to be gained in that part of the world rendered the post of general an object of ambition. Lucullus, who dreaded the competition of Pompey, took measures to retain that commander in Spain; and upon the death of Octavius, governor of Cilicia, he employed the interest of Præcia, a celebrated courtezan, to gain over the tribune Cethegus, by whose influence he was appointed successor to Octavius. At the same time the conduct of the war with Mithridates was unanimously decreed him. His colleague Cotta was sent with a fleet to guard the coasts of Bithynia.

The war began with considerable advantages to Mithridates, who defeated the lieutenant of Cotta by land, and burnt the Roman fleet.

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Lucullus advanced against him, but found him so much superior in force that he declined an engagement, and harassed the enemy by frequent skirmishes. Mithridates suddenly decamping, laid siege to the important city of Cyzicum, which had always been faithful to the Roman cause. Lucullus followed, and cut off the rear of the king's army; after which he took a strong post in the vicinity of Cyzicum, by which means he intercepted the supplies of provisions from the surrounding country, and reduced Mithridates to great difficulties. The people of Cyzicum, in the mean time, foiled all the king's attempts to storm their city; and his army being greatly diminished by famine and disease, he was constrained to raise the siege. The Roman general lost no opportunity of annoying him in his retreat, and great numbers of his troops were destroyed both by land and sea. Lucullus reduced all Paphlagonia and Bithynia, and entering Pontus, took Eupatoria and other places. He next invested the strong town of Amisus, the protracted siege of which gave time to Mithridates to come to its relief, and Lucullus was obliged to retire to the mountains. At length, however, the king was deserted by his army, and found it necessary to withdraw into Armenia, to his son-in-law, king Tigranes. All the cities of Pontus submitted to Lucullus; among the rest Amisus, which was burnt, to his great displeasure. He repaired it, and having reduced Pontus to the form of a Roman province, sent a message to Tigranes, requiring him to deliver up Mithridates. This demand being refused, Lucullus marched against the Armenian prince, and laid siege to Tigranocerta. Tigranes, assembling a prodigious host, advanced to relieve it; but his dastardly troops were thrown into confusion at the first onset, and were totally defeated with great loss. The victory was almost bloodless to the Romans, who are said never before to have fought against such superior numbers. Although Lucullus is represented by Plutarch as paying considerable attention to dreams and omens, yet he showed a contempt of vulgar superstition on this occasion; for being admonished by some of his officers not to give battle on that day, which was the anniversary of a great defeat sustained by the Romans from the Cimbri, he replied, "I will make this too an auspicious day for Rome." The war, however, through the vigour of Mithridates, was rekindled with various success. Triarius, one of Lucullus's lieutenants, was defeated with great slaughter; and no termination appeared assignable to a contest, which was no sooner suppressed in one part than it broke out in another. The soldiers murmured at being led to the remotest parts of Asia with no reward for their toils, while their general was continually amassing wealth from plundered provinces. He was also accused at Rome with designedly protracting the war for his own emolument; and at length discontents proceeded so far, that the Roman senate appointed the consul Glabrio to supersede him. This commander, however, effected nothing against the enemy; and Pompey was the only man whom the Roman people thought worthy of being entrusted with the task of bringing this tedious war to a conclusion. Armed with the extraordinary powers of the Manilian law, he proceeded to Asia, B.C. 67, and had an interview with Lucullus in Galatia, which was conducted with politeness, but was far from cordial on either side. The latter, with 1600 men to attend his triumph, returned to Rome, where he was received very honourably by the senate, but underwent an accusation before the people for peculation. With difficulty he obtained permission to triumph. The spectacle, as might be expected, was splendid; and besides a large sum conveyed to the treasury, it exhibited registers of much more which he had expended on the public service. His own private fortune was greater than ever before had been possessed by a Roman citizen; and he resolved to enjoy it at his ease, without troubling himself with political concerns. He occasionally, indeed, gave a vote with his friends of the senatorian party, and joined the true republicans in checking the ambition of Pompey; but his efforts were faint, and at length totally ceased. Soon after his return, he divorced his wife Clodia, the sister of the infamous Clodius, and herself scarcely less infamous; and he contracted a new alliance with Servilia, the sister of Cato, whose irregularities of conduct equalled those of her predecessor. In his mode of living he adopted a luxurious profusion scarcely paralleled by a private citizen in any age or country, but under the direction of a refined taste, and not excluding the rational pleasures of literature and cultivated society. At a vast expence, he collected a library more numerous and select than Rome had before possessed, which he threw open to all persons of learning and curiosity. It was particularly the resort of the Greeks who visited Rome, and whom he treated with great hospitality, delighting to converse with them on topics of philosophy, with all the sects of which he was well acquainted. He was himself principally attach-

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ed to the doctrines of the Old Academy, the defence of which is put into his mouth by Cicero, in a dialogue entitled "Lucullus." His philosophy, however, was expended in words; for no man carried further that personal luxury which all moral systems so much decry. The profusion of his table was constant and perpetual. Some Greek strangers whom he had for several days entertained sumptuously, modestly excusing themselves from further attendance at his board on account of the expence to which they put him, he smiled, and told them that "part, indeed, of what was provided was for them, but the greater share was for Lucullus." Supping once alone, and finding a scanty fare set before him, he called for his house-steward and asked the reason of it. The man excused himself, from his knowledge that there was to be no company that evening. "What! (said the master) did you not know that Lucullus was to sup with Lucullus?" His fame in this point once induced Cicero and Pompey, by way of putting him to the test, to invite themselves in a free way to sup with him the same evening, on condition that he should give them nothing but what was provided for himself. Lucullus consented, but requested in their presence to give a single order to a servant, and this was, that "supper was to be served in the Apollo." Every dining-room in his domestic arrangement had a stated sum allotted for an entertainment given in it, and the Apollo stood highest. The two illustrious visitors were therefore surprised with a most costly banquet, which appeared as a matter of course. As an instance of that superfluity of wealth in which the owner does not know what he possesses, Horace tells a story of Lucullus, that being once asked if he could lend a hundred military tunics (chlamydes) for a scenic entertainment, he replied, "Where should I find so many? however, I will see." Soon after, he wrote word that he had at home five thousand of them, and they might have all if they pleased. His magnificence in building was not inferior to his other displays of expensive luxury. He had a superb summer villa at Tusculum, and a winter residence in the bay of Naples, at which last were vast excavations in the rock for reservoirs of salt water to keep live sea-fish, the great object of Roman epicurism. His gardens at Rome were upon a scale of regal grandeur, and long subsisted among the principal decorations of that metropolis. It is not extraordinary that one who thus exhausted every source of gratification should in the decline of life fall into a state of mental imbecility. He died at the age of sixty-seven or sixty-eight, and was much regretted by the Roman people, who, doubtless, had tasted the fruits of his munificence. Lucullus may rank among the great men of Rome, both for his civil and military qualifications. He was also estimable in many points of moral character: he was generous, humane, mild, and equitable; but the example he gave of boundless profusion and immoderate luxury, supplied by the pillage of countries probably rendered hostile for that very purpose, may be considered as a powerful cause of the subsequent debasement of the Roman character, and subversion of its constitution. *Plutarchi Lucullus. Univers. Hist.*—A.

LUDLOW, EDMUND, a distinguished leader of the republican party in the civil wars of Charles I., was descended from a family of rank originally settled in Shropshire, but removed to the county of Wilts. He was born about 1620, at Maiden-Bradley in that county, being the eldest son of sir Henry Ludlow, knight. He received his academical education at Trinity-college, Oxford, whence he was removed to the Temple for the study of the laws and constitution of his country. His father, who was chosen a representative for Wiltshire to the long parliament of 1640, having joined the party in opposition to the court, Edmund warmly adopted the same principles, and entered into a military association among the students of the law, with most of whom he joined the army as one of the life-guards of the earl of Essex. In this situation he was present at the battle of Edge-hill, soon after which he raised a troop of horse for the regiment of sir Edward Hungerford, which he commanded at the siege of Wardour-castle. Of this fortress, when taken, he was made governor, and he held it ten months against all the efforts of the king's party, till it was battered to ruins. On its surrender, he was carried to Oxford as a prisoner of war, but was soon exchanged, and was appointed by the parliament sheriff of Wiltshire. He took a commission in the army under sir William Waller, and raising a regiment of horse, was present at the second battle of Newbury, and at several other warm actions, in which he displayed equal valour and conduct.

When the heads of the presbyterian party were thrown out of power by the self-denying ordinance, Ludlow seceded with them, and remained without public employment till he was chosen in 1645 knight of the shire for Wilts, in the place of his father, who died

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two years before. At this time the machinations of the heads of the army, and of Cromwell in particular, became manifest to the true republicans, and Ludlow was one of those who opposed them with the greatest firmness and openness. He thought it necessary, however, in order to establish his favourite republic, to join with the army against the parliament, when the latter had voted that the king's concessions were ground for a treaty; and he was active in the arbitrary measure of purging the house by excluding the members who had promoted that vote. He was one of those who, according to his own expression, "had the honour" of sitting in judgment upon the king. Soon after that event he married, and with his wife's portion and part of his patrimony made a purchase of two manors in Wiltshire out of the alienated dean and chapter lands. Cromwell, probably for the purpose of keeping him out of his way, caused him to be nominated lieutenant-general of horse in Ireland, and one of the commissioners for civil affairs in that kingdom. He arrived there in the beginning of 1650, and joining the army under lord-deputy Ireton, performed many services with great vigour and ability. After the death of Ireton, the chief command of the army devolved upon Ludlow; but as he continued to oppose the ambitious schemes of Cromwell, he was superseded by Fleetwood. During his absence in Ireland, Cromwell had dissolved the long parliament, and assumed the office of protector, a revolution in which Ludlow was by no means disposed to concur; and he used all his influence with the soldiers to keep them steady to the cause in which they first engaged. The new government did not choose to treat with harshness a man so much and so justly respected; but as he would not deliver up his commission which he had received from the former parliament, the option was given him to remain in confinement in Ireland, or go to London. He chose the latter, but upon his arrival at Beaumaris he was put under arrest till the protector's pleasure should be known. After some delay, arising from his refusal to enter into an engagement not to act against the existing government, he was permitted to come to London, where he had a long conference with Cromwell and his principal partisans. In this he maintained, with great freedom and presence of mind, the republican principles on which he acted, and could not be induced to make any absolute engagement for his future submission. When the protector found it necessary to call a new parliament, he determined to prevent Ludlow from becoming a candidate for a seat, or interfering in elections; and sending for him, he warmly charged him with disaffection, and required security of him, on pain of confinement. Ludlow denied he had done any thing contrary to law, and refused to owe his liberty to compliance with an unjust requisition: in the end, his brother Thomas was induced to engage for him, though without his consent, and he went into Essex, where he continued till Cromwell's last illness. When Richard was declared protector, Ludlow, with other republicans, joined the army party of Wallingford-house, and was instrumental in the restoration of the long parliament, in which he took his former seat. He was appointed one of the committee of safety, and had the command of a regiment. His attachment to the parliament, however, rendering him suspected to the army faction, whose designs he thwarted, he was again sent to Ireland as commander in chief of the forces there. He arrived at Dublin in August 1659, and immediately took measures to fix the officers in the interest of the parliament. In the mean time the army in England had taken the power into their own hands; the news of which induced Ludlow, with the hope of conciliating the two parties, to return to London. Finding, however, nothing but confusion and intrigue in the capital, he resolved to resume his post in Ireland, and support the authority of parliament there to the best of his power. In his efforts for this purpose, he was opposed by the council of officers at Dublin, who proceeded so far as to exhibit a charge of high-treason against him. To obviate its effects, he hastened back to London, where it soon appeared that things were tending to a restoration of monarchy. He attended at the consultations of the republicans, to prevent this issue, if possible; till at length, perceiving the tide of public inclination to be irresistible, he began to consider of his own safety. Though his name was not among the seven excepted in the bill of indemnity, yet the proclamation for all the late king's judges to surrender themselves within fourteen days filled him with just apprehension. His friends differed in their advice on this occasion; but in conclusion, he thought it the safest course to withdraw from the kingdom. After undergoing several hazards of being taken, he landed safely at Dieppe, in September 1660, whence he proceeded to Geneva, where he was joined by two others of the king's judges. Not being satisfied with the security offered by this state,

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they withdrew to the territories of the canton of Bern; and with several more of the party fixed their residence first at Lausanne, and afterwards at Vevay. The vengeance of the royal family against the regicides, not satiated by the execution of those who remained in England, pursued those who had taken refuge abroad, and descended to the hire of assassins for their destruction. Lisle, one of the fugitives in Switzerland, was shot dead in the church-yard of Lausanne. An attempt was made against the life of Ludlow, by a party who came over the lake from Savoy; but their intentions were timely discovered. His own caution, and the vigilance of the magistrates of Bern, who zealously exerted themselves for the protection of their guests, preserved him from further dangers, and he passed the remainder of his life in this retreat, much honoured for his private virtues, and probably esteemed for his public conduct by a people of republicans. On the revolution which dethroned another Stuart king, and placed William on the throne, Ludlow, confiding in the principles which seemed to have revived in his native country, entertained hopes of being suffered to end his days in it, and even of being employed in the cause of liberty. He came over to England in 1689, and ventured to appear openly in London; but a motion being made in the house of commons by sir Edward Seymour, the head of the tory party, for an address to the king to issue a proclamation for his apprehension, he returned to Vevay, where he closed his life in exile in 1693, at the age of seventy-three. A monument was erected to his memory in the principal church there by his widow, who had been his faithful and courageous partner in all fortunes.

Edmund Ludlow was undoubtedly one of the purest characters engaged in the unhappy contests of those times. His public conduct seems to have been always directed by truly patriotic principles, however mistaken in their application. He was disinterested, equitable, and humane; calm and sedate, yet resolute; virtuous without austerity, and pious without fanaticism. He had considerable talents, both civil and military; and if he was sometimes the dupe of craft and dissimulation, he did not want sagacity to penetrate into the general intentions of the different parties. He left to posterity a valuable legacy in his "Memoirs," first printed at Vevay, in two volumes 8vo. 1698, to which another volume was added in 1699. They were reprinted in London, in one volume folio, 1751, with the addition of "The Case of King Charles I." drawn up by John Cook, solicitor to the high court of justice on his trial. A new edition in quarto was printed in 1771. These Memoirs contain an account of the author's own transactions during the civil wars and the subsequent period, together with many particulars relative to the general history of the times, written in a clear unaffected style; and though not entirely free from party misrepresentation, are replete with curious and authentic matter. *Ludlow's Memoirs. Biogr. Britan.*—A.

LUDOLF, Job, a learned orientalist, was born in 1624, of an ancient family at Erfurt, in Thuringia. He was educated in the university of his native place, and particularly attended to the study of jurisprudence, and of the learned languages, especially those of the east. For the purpose of instruction, he travelled into several countries of Europe, and after an absence of six years returned to Erfurt. He exercised there during eighteen years the functions of a counsellor, and was frequently deputed to assist at the diets held upon the subject of the contests between the dukes of Saxony and the archbishops of Mentz. Wearied at length with public business, and impatient to devote himself entirely to his studies, he obtained his dismission from Frederic duke of Saxony, who granted him the title of honorary counsellor. He chose for the place of his retreat the city of Frankfort on the Mayne; but scarcely had he settled his family there, when the elector-palatine placed him at the head of his finances. In his service he made two journeys to France, where he consulted the libraries of Paris, in order to obtain every information connected with his favourite oriental studies. At length he returned to Frankfort, and employed himself for the remainder of his life in finishing and revising the different works he had composed. He died in 1704, at the age of eighty, in universal esteem, as well for his virtues as his talents. He possessed a great fund of knowledge, acquired by indefatigable industry; and was equally fitted for the dispatch of public business, and the retired pursuits of the closet. Of the numerous writings of Ludolf, the principal are "Historia Æthiopica," folio, 1681: "A Commentary on the same," folio, 1691: "An Appendix to the same," 4to. 1693: in these works the history, religion, and manners of the Ethiopians are detailed at length; and though some errors and inaccuracies have been pointed out, they are allowed to contain a great mass of authentic information: "An Abyssi-

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nian Grammar and Dictionary, folio, 1698: "Dissertatio de Locustis," folio, 1694; "Fasti Ecclesiæ Alexandrinæ," folio, 1691: "De Bello Turcico feliciter Conficiendo," 4to. 1686. *Moreri. Nouv. Dict. Hist.*—A.

LUDOLF, HENRY-WILLIAM, nephew of the preceding, and a learned as well as pious writer, was born at Erfurt, in the year 1655. His father, who was a counsellor of that city, gave him a liberal education; and his uncle instructed him in the oriental languages, particularly the Hebrew and the Arabic, in which he became a considerable proficient. He obtained the post of secretary to M. Lenthe, envoy from Christian V. king of Denmark to the court of Great Britain; who was so well satisfied with the manner in which he acquitted himself in that employment, that he afterwards recommended him to prince George of Denmark, who in 1680 appointed him his secretary. This situation he retained for some years, till the attack of a violent disorder rendered him incapable of discharging its duties; when he was permitted to retire, with a handsome pension. Upon his recovery, he resolved to visit foreign countries, and particularly such as were little known to travellers, that he might become acquainted with their manners, and learn their languages. Russia was the first country of this description which excited his curiosity; and as he had acquired some knowledge of the Russian language before he left England, he was soon able to converse with the natives, and met with a polite reception from the principal persons in that country. As he understood music, and was an able performer on several instruments, he had the honour to display his accomplishments in this art before the czar at Moscow, to the great surprize and delight of that prince. The various knowledge, likewise, which he discovered in his conversations with the Russian clergy, led them to consider him as a prodigy of learning; and particularly the facility with which he discoursed in the Hebrew tongue, with some Jews who were in that country. Upon his return to London in 1694, he was obliged to undergo the operation of cutting for the stone; and as soon as his health would permit he set about the composition of "A Russian Grammar," intended for the use not only of traders and travellers, but of the natives themselves, by exhibiting the principles of their language in a more regular form than had been before laid down. This work was printed at the Oxford university press, and published in 1696. Ludolf's curiosity now determined him to take a voyage into the east, that he might obtain information concerning the state of the Christian church in the Levant. He arrived at Smyrna in November 1698; whence he went to Jaffa, from Jaffa to Jerusalem, and from Jerusalem to Cairo; making useful observations on the productions of nature and art, and carefully examining the state of government and religion in the different countries through which he passed. An anecdote which he relates of a conversation which took place between him and the commander of a Turkish vessel, on board of which he had taken his passage for Alexandria, is not unworthy of being preserved. He was one day reading aloud our Saviour's sermon in the mount, out of the Arabic version of the New Testament, which had been printed at the expence of Mr. Boyle; when the captain, after having listened for some time, asked him, "What book that was?" Upon his answering, "that it was the system of the Christian religion;" the captain replied, "that could not possibly be true, since the practice of the Christians was directly the reverse." To this Ludolf rejoined, "that he was mistaken, and that it was easy to account for his being so; since the Turks had little opportunity of conversing with, or observing the manners of any other Christians than sailors or merchants, who were too commonly a disgrace to their religion." With this answer the Turk appeared to be well satisfied, and afterwards treated our traveller with great civility and kindness. As soon as Ludolf had returned to England, his reflections on the deplorable state of Christianity among those who professed that religion under the Turkish government induced him to undertake an impression of the New Testament in the vulgar Greek, and to present it to the members of the Greek church. The version which he made use of was one that had been published several years before in Holland, in two volumes. Being encouraged in this undertaking by the liberal contributions of the bishop of Worcester, and other friends, Ludolf carefully superintended an impression of this version, which was printed at London, in one volume 12mo.; which he afterwards distributed among the Greeks, by means of the connections which he had formed in his eastern tour. He often expressed his wishes, that the protestant powers of Europe would in one respect imitate the papists, in their zealous endeavours to propagate their religion, by establishing a kind of college at Jerusalem. He wished also, that the men to be selected for such an institu-

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tion should not be persons devoted to the propagation of the peculiarities of any of the particular systems concerning which Protestants differ among themselves, but united together by an agreement in the fundamental principles of the gospel, and by universal love and charity. A college of such men, well acquainted with the vulgar Greek, Turkish, and Arabic languages, would, he was persuaded, contribute wonderfully to the spreading of the Christian faith in the east. Ludolf is certainly entitled to praise for the liberality of his own views; but we fear that the period is at a distance when such a project as that of which he had conceived the idea may be more than utopian. In the year 1709, Ludolf was appointed by queen Anne one of the commissioners for managing the charities collected for the relief of the poor Palatines, whom the severe exactions of the French, and the calamities of war, had driven from their native country. He died in the year 1710, in the fifty-fifth year of his age. Besides his "Russian Grammar," he was the author of "Meditations on Retirement from the World;" "Meditations upon divers Subjects, tending to Promote the inward Life of Faith," &c.; "Considerations on the Interest of the Church Universal;" "A Proposal for promoting the Cause of Religion in the Churches of the Levant;" "Reflections on the present State of the Christian Church;" and "A Homily of Macarius, done out of Greek." Some of these pieces were printed separately, and they were all published in a collective form in the year 1712. *Lives and Characters of the most illustrious Persons, British and Foreign, who died in the year* 1710.—M.

LUGO, JOHN DE, a learned Spanish Jesuit and cardinal, who flourished in the seventeenth century, was the son of the deputy from Seville to the states of the kingdom convened at Madrid, where he was born in the year 1583. He discovered early proofs of capacity, being able to read printed books and written hand at three years of age; and at fourteen, he gave evidence of his qualifications for entering on academic studies, by maintaining theses on different subjects. Soon afterwards he was sent to the university of Salamanca to study the law; where he was induced by the example of an elder brother to enter among the Jesuits in the year 1603, notwithstanding the opposition which his father made to that step. He went through his course of philosophy in the seminary belonging to the order at Pampeluna, and studied divinity at Salamanca. Upon his father's death he was sent by his superiors to Seville, to take possession of a very considerable inheritance which fell to him and his brother, and with the consent of the latter divided it among the Jesuits of Seville and Salamanca. During five years he taught philosophy with great applause at Medina del Campo; and afterwards he was appointed professor of divinity at Valladolid. In this employment he acquitted himself with so much success, that his superiors thought him worthy of a professorship of greater eminence; and accordingly, in 1621, they sent him to fill their divinity chair at Rome. This post he occupied during twenty years, with very distinguished reputation, devoting himself entirely to the duties of his employment, without spending his time in paying court to the cardinals, and visiting ambassadors. In the year 1643, pope Urban VIII. raised him to the purple, without his knowledge, or his entertaining the least suspicion that his holiness had such a design. Many singular particulars are related of the unambitious disposition which this Jesuit displayed, when he was made acquainted with his promotion, and in his subsequent conduct, which those of our readers who have any curiosity on the subject may find recorded in Bayle. He died in 1660, about the age of seventy-seven. He invented, or at least brought into credit, the doctrine of inflated points, intended to repel the objections against the divisibility of parts *in infinitum*, as well as against mathematical points; and he is said to have been the author of the notion of the philosophical sin: but these scholastic subtleties, which for a time were the subjects of much discussion, have long been exploded by philosophers and divines. He also published seven ponderous folio volumes, in Latin, on questions in scholastic divinity and morals; of which those only maintain any reputation in the catholic schools which treat "De Virtute et Sacramento Penitentiæ," and "De Justitia et Jure." What principally entitles his name to be transmitted to posterity is the circumstance of his having been the first person who brought into repute that excellent febrifuge the *quinquina*, and who introduced it into France in the year 1650, where it was called at first *cardinal de Lugo's powder*. This drug he administered *gratis* to the poor who were afflicted with aguish complaints, but obliged the rich to purchase it with its weight in gold. His elder brother, *Francis de Lugo*, taught divinity in Spain, Mexico, and Santa Fee, and died in 1652, about the age of seventy-two. He was the

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author of "Commentarii in primam Partem S. Thomæ de Deo, Trinitate, et Angelis," 1647, in two volumes folio; and other treatises in scholastic divinity and morals. *Antonii Bibl. Hispan. Bayle. Nouv. Dict. Hist.*—M.

LUKE, SAINT, an evangelist, and the companion of St. Paul in his labours, as St. Mark was of St. Peter, according to Eusebius of Cæsarea and St. Jerome, who are followed by some ancient and the greater number of modern writers, was a native of Antioch; but we do not find that hypothesis countenanced by any other fathers before Eusebius. Grotius and Wetstein are of opinion that he was not only born at Antioch, but was also a slave, either at Rome, or in Greece; who, having obtained his freedom, returned to his native place, whose he became first a Jewish proselyte, and then a Christian. And Cave as well as Mill think it likely, that he was converted by Paul at Antioch. These notions, however, appear to be entirely destitute of foundation in antiquity. If he is the Lucius mentioned in Romans xvi. 21, the Lucius of Cyrene in Acts xiii. 1, Luke the beloved physician in Colos. iv. 14, and the Lucas spoken of in Philem. verse 24, as seems most probable in the judgment of able ancient and modern critics, he must have been of Jewish descent, a relation of St. Paul, and, not unlikely, a native of Judea. His profession, it appears, was that of a physician: but that he was also a painter, as the catholic legends pretend, is rejected as a fable by the most judicious writers in that communion. Luke must have been an early believer; and, upon the supposition that he was one of the two whom our Lord met with on the way to Emmaus, on the day of his resurrection, which has a great appearance of probability, he was a hearer and a disciple of Christ himself. Fabricius, Dr. Whitby, and other learned men among the moderns as well as ancients, have been of the opinion that he was one of the seventy disciples; which seems to have been founded rather on conjecture, than on the authority of testimony. It is certain, however, that he was held in high esteem by St. Paul, who expressly calls him his fellow-labourer, and whom he accompanied when that apostle first went into Macedonia. Jerome says, that he was the constant companion of St. Paul in his travels. This at least we may assert, on the authority of Scripture history, that he was with St. Paul at Troas, whence they went by sea to Samothracia, thence to Neapolis, and thence to Philippi. We find no express mention of him afterwards, till St. Paul was a second time in Greece, and was setting out for Jerusalem with the collections which had been made for the poor Christians in Judea. On this occasion he accompanied St. Paul from Greece through Macedonia to Philippi, and in his subsequent voyages along the coasts of Asia to Cæsarea; whence they travelled to Jerusalem. Here he continued with the apostle till the insurrection of the Jews against him in the Temple, and attended him during his imprisonment at Cæsarea, after he had made his appeal to Cæsar. And when St. Paul was sent prisoner from Cæsarea to Rome, Luke went with him in the same ship, and remained with him during the two years of his imprisonment in that city, beyond which period the history of the Acts of the Apostles is not carried. After the enlargement of St. Paul, it appears most probable that St. Luke went into Greece, and continued to preach the gospel in different parts of that country till his death. With respect to the precise time, place, and manner of that event, we have no certain information; but from a comparison of the accounts handed down by tradition it seems probable, that he died a natural death in Achaia, at an advanced age, and about the year of Christ 70.

The writings for which the Christian church is indebted to St. Luke, are his "Gospel," and the history of "The Acts of the Apostles." These books are inscribed to a person named Theophilus, who appears from the titles to have been a man of rank; but whether he was a Gentile, or a Jew, it is difficult, if not impossible, and certainly of no moment, to determine. "The Gospel of St. Luke" presents us with the history of the life and actions of Christ, from his birth till his ascension; to which is prefixed an account of the birth of his forerunner, John the Baptist. His motive for undertaking it was, to give an accurate history of the events in our Saviour's life, founded on the testimony of the apostles and eye-witnesses; of which many had attempted to furnish narratives, which were either imperfect or erroneous. Among the productions of these "many," St. Luke could not mean to include the Gospels of St. Matthew and St. Mark; for it may be satisfactorily shewn from internal evidence, that if those Gospels were written and published at so early a period as his own, which there is strong reason for questioning, they were at the time when he wrote unknown to him. And he speaks of the authors of these narratives, as if they themselves

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were not eye-witnesses of the facts which they recorded; and, therefore, at any rate he could not have Matthew in view. But whether those histories were the productions of honest men, who had given defective accounts, as some maintain, or were erroneous and fabulous narratives, as others contend, are questions which it does not belong to our province to discuss; and we refer our readers for the arguments in support of those opposite hypotheses to Lardner and Michaelis as quoted below. With respect to the time when this Gospel was written, the commonly received opinion is, that St. Luke wrote it not long before the Acts of the Apostles, which were published in 63, or 64; and our English critic just mentioned has pointed out some marks of time in the Gospel itself, which serve considerably to support that hypothesis. On the other hand, the learned German employs much ingenuity in endeavouring to invalidate that opinion, and to prove that, for ought we know, it may have been written many years before the Acts of the Apostles. But the place where St. Luke wrote this Gospel has given rise to a still greater variation in sentiment, than the time when it was composed. Michaelis enumerates no less than nine different opinions which have been advanced in ancient or in modern times, on this subject; and, after enquiring into the evidence on which each is built, concluded it to be most probable that St. Luke wrote his Gospel in Palestine, while St. Paul was prisoner at Cæsarea. Lardner coincides in opinion with Jerome, that it was written in Achaia, and supposes that, during St. Paul's imprisonment in Judea, St. Luke embraced the opportunity of completing his collections for it, in his conversations with several of the apostles, and other eye-witnesses of our Lord's person and works; and that when he left St. Paul at Rome, on the termination of his imprisonment, he went into Greece, and there composed and published his Gospel. It must be acknowledged, however, that the different hypotheses on this subject are all founded on traditionary reports; and it is not easy to determine which is the most eligible conjecture.

The other work of our evangelist is the history of "The Acts of the Apostles," which was intended, as appears from the very first sentence, to be a continuation of his "Gospel." According to Mill, it was written in the year 64. That it was not written before the year 63 must be granted, since it continues the history of the actions of the apostles to the termination of St. Paul's imprisonment, which is allowed to have taken place in that year. It is not improbable, therefore, that St. Luke finished it, either in that or the following year, at Rome or in Greece. From a survey of its contents, it will be sufficiently obvious, that St. Luke did not intend to write a general history of the Christian church, during the first thirty years after Christ's ascension: for he has wholly omitted many facts, which an historian, who designed to write a general account of the Christian church, would not have passed over in silence. He has also omitted many material transactions in the life of the apostle Paul, and given no account of some of the controversies which took place, and of the heretical opinions which distracted the church. Of these omissions Michaelis, and more particularly Lardner, have selected several remarkable instances. But these omissions are no disparagement to his history; and the relation of the particulars which they have selected was not necessary for the object which he had in view. That object seems to have been twofold: to relate in what manner the gifts of the Holy Spirit were communicated on the day of Pentecost, and the subsequent miracles performed by the apostles, by which the truth of Christianity was confirmed; and to deliver such accounts, as proved the claim of the Gentiles to admission into the church of Christ, a claim disputed by the Jews, especially at the time when St. Luke wrote the Acts of the Apostles. And it was the circumstance last mentioned which excited the hatred of the Jews against St. Paul, and occasioned his imprisonment in Rome, with the period of which St. Luke closes his history. Perhaps, also, it was St. Luke's intention only to record those facts, which he had either seen himself, or heard of from eye-witnesses. Of all the evangelists he appears to have been the most skilful in the Greek tongue, and the style of his writings, though not free from Hebraisms, is much purer than that of most other books of the New Testament. *Acts of the Apostles, passim. Eusebii Hist. Eccl. lib. iii. cap. 4. Hieron. Præfat. in Evang. Luc. Grotii et Wetstein. Præf. in Luc. Millii Proleg. Num.* 112. *Fabricii Bibl. Græc. vol. III. lib. iv. cap.* 5. *Cave's Hist. Lit. vol. I. sub sec. Apost. Whitby's Pref. to Paraph. on Luke. Lardner's Hist. Apost. and Evang. vol. I. ch.* 4. § 3. *and ch.* 8. *Marsh's Transl. of Michaelis's Introd. to New Test. vol. III. part i. ch.* 5.—M.

LULLI, JOHN-BAPTIST, an eminent musician, was born of obscure parents near Florence in 1633. Discovering almost from his

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infancy a propensity to music, he was instructed in the guitar by a benevolent cordelier. His performance happened to attract the notice of the chevalier de Guise, then on his travels, who brought him, about the age of twelve, to France, and placed him in the service of mademoiselle de Montpensier. This lady, disgusted by his mean and unpromising appearance, sent him down to her kitchen as under-scullion. In that situation, however, his talents disclosed themselves by his assiduity in scraping at leisure hours upon a wretched fiddle; and his mistress, when acquainted with the circumstance, had him taught the violin by a regular master, under whom he made a rapid proficiency. He at length procured admission into the king's band, and began to attend to musical composition. Some of his airs pleased the king so well, that he placed him at the head of a new band, called Les Petits Violons. He continually rose in favour with his majesty and the public, and became the creator of a new species of French music, which enchanted the nation, and conferred upon him a lasting fame. It possessed great variety, and abounded with airs, chorusses, and dances, so easy and natural, that they dwelt upon the memory of all who heard them, and were frequently joined in by the whole audience in the pit. He was particularly regarded as having brought to perfection the *grand opera*, the spectacle on which the French pride themselves, as having surpassed all mankind. In conjunction with the poet Quinault, he produced many pieces of this kind which obtained the highest applause. It was in 1672 that, upon the resignation of the abbé Perrin, he was appointed to the opera-management, from which time he produced new operas annually as long as he lived. Lewis XIV. granted him letters of nobility, and created him a secretary in the chancellery, to the mortification of the haughty Louvois and others of that board. He amassed considerable wealth, of which he was accounted greedy. In his manners he had little of the courtier, being rough and boisterous, but without any mixture of malevolence. He had great vivacity, and much pantomime in his conversation, loved wine, and was somewhat inclined to libertinism. He was, however, a man of integrity, and rendered himself equally respected and beloved by the opera-performers. The king, in 1687, having recovered from a dangerous illness, Lulli composed a Te Deum on the occasion, during the performance of which, as he was beating time with great animation, he chanced to strike his foot with his cane. This accident produced a mortification in the toe, which resisted all applications, and gradually gained ground, till his life was in manifest danger. His confessor was summoned, who refused to give him absolution, unless he would deliver to him a new opera he was composing, to be committed to the flames. This was done, and Lulli, being somewhat better, was soon after visited by a prince of the blood, who reproached him with having burned his music in compliance with a gloomy Jansenist. "Hush! my lord (said Lulli) I have another copy." This sally, however, was soon succeeded by a relapse, in which the confessor had all the advantage. The poor penitent submitted to be laid upon a heap of ashes with a cord about his neck, in which situation he sung to an air of his own composing,

Il faut mourir, pécheur, il faut mourir!

He soon after expired, at the age of fifty-four. *Nouv. Dict. Hist. Burney and Hawkins's Hist. of Music.*—A.

LULLY, Raymond, a philosopher of great note in the dark ages, was born at Majorca in 1234. In his youth he bore arms, and led the life of a man of pleasure. Falling in love with a young maid, who obstinately rejected his addresses, she at length, to free herself from his importunities, displayed to him her breast consumed with a cancerous ulcer. The spectacle had such an effect upon him, that he plunged into religious retirement, and devoted the rest of his days to pious pursuits. Others, however, say that it inspired him with the resolution of seeking a remedy for her disease, and was the motive for the chemical studies for which he became famous. It appears certain that he undertook a course of travels into Africa and the East for the purpose of converting the Mahometans to the Christian faith, where he incurred great hardships and dangers. He was so much inflamed with zeal for this object, that not succeeding in his application to various Christian princes for assistance, he entered into the Franciscan order, and returned to Africa with the hope of obtaining the crown of martyrdom. When he was again found in that country, from which he had been permitted to depart only on condition of not returning, he was thrown into prison, and after suffering much torture, was

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freed through the interest of some Genoese traders, who took him on board their ship to convey him home. On the passage, when just in sight of his native land, he died, in 1315. From this narrative, which represents Lully in the light of a fanatic missionary, we should not expect that scientific character which has caused his name to be preserved to modern times. He is celebrated in a two-fold capacity, that of a scholastic metaphysician, and that of an experimental chemist. In the first department he was the inventor of a *great art* which exactly suited the genius of the age. It consisted in collecting a number of general terms, common to all the sciences, of which an alphabetical table was to be provided. Subjects and predicates taken from these were to be respectively inscribed in angular spaces upon circular papers. The essences, qualities, affections, and relations of things being thus mechanically brought together, the circular papers of subjects were fixed in a frame, and those of predicates were so placed upon them as to move freely, and in their revolutions to produce various combinations of subjects and predicates, whence would arise definitions, axioms, and propositions, varying infinitely. This contrivance, worthy of Laputa, was greatly admired in its time, and its author acquired the title of *the most enlightened doctor*.

As a chemist Lully appears in a very different light; for although the chief object of his pursuit was the philosopher's stone and fancied universal remedy, yet he was aware that it could only be acquired by a series of experiments. Boerhaave says of the chemical works extant in Lully's name, that he has perused most of them, and finds them, beyond all expectation, excellent, so that he has been tempted to doubt whether they could be the work of that age. "So full (says he) are they of the experiments and observations which occur in later writers, that either they must be supposititious, or the ancient chemists must have been acquainted with many things which pass for modern discoveries." Lully is supposed to have derived his chemical knowledge from his travels in the East, and particularly from the writings of Geber; but great doubt prevails concerning the genuineness of the works passing under his name, and some have questioned whether he ever applied to this science. A complete edition of all the writings attributed to him, in theology, morals, medicine, physics, chemistry, &c. was printed some years ago at Mentz. *Boerhaave's Chemistry. Brucker's Hist. of Philos.*—A.

LUNA, Miguel de, a Granadan of Moorish extraction, and royal interpreter of Arabic in Spain. He published as a translation from Abucacim, *La Historia del Rey D. Rodrigo y Perdida de Espana*, and also *Segunda Parte de la Perdida de Espana, Vida del Rey Jacob Almanzor*. These works, which have been translated, and are still sometimes quoted as true history, are now known to have been his own, and Miguel de Luna must be ranked among literary impostors.—R. S.

LUPUS, Christian, vernacularly *Wolf*, a learned Flemish monk of the order of St. Augustine, was born at Ypres, in the year 1612, and embraced the religious life at the age of fifteen. As soon as he had completed his course of divinity at Louvain, he was sent to teach philosophy at Cologne; in which office he acquitted himself with such ability, that he secured the particular esteem of the learned Fabio Chigi, at that time papal nuncio in Germany, and afterwards pope by the name of Alexander VII. In the year 1655, Lupus was one of the deputies sent to Rome by the university of Louvain, to negotiate some matters of moment with the papal court, and obtained the object of his mission. Soon after his return home, he was appointed professor of divinity at Louvain, where he devoted almost fifteen hours a day to the studies appropriate to his department, and was distinguished by extraordinary success. Afterwards he filled the first posts belonging to his order in that province. As a reward of his merits, pope Clement IX. was desirous of creating him a bishop, and appointing him sacristan of the Roman church; but his love of study and repose induced him to decline both these dignities. From pope Innocent XI. and the grand duke of Tuscany he also received marks of esteem, and the latter in vain repeatedly offered him a considerable pension, that he might attach him to his court. He died in 1681, when he was about seventy years of age, after having published a number of works, in Latin, replete with erudition. They consist of "Commentaries on the History and on the Canons of Councils, both general and particular," in five vols. 4to. 1665--1673; "A Treatise on Appeals to the Holy See," 4to. in which he is the advocate for the most blind submission to the papal authority; "A Collection of Letters and Monuments, relating to the Councils of Ephesus and Chalcedon," in two vols. 4to.;

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"A Collection of the Letters of St. Thomas of Canterbury," with his life prefixed; "A Commentary on the Rescriptions of Tertullian;" "A Treatise on Contrition," 12mo. and a vast number of "Dissertations," &c. *Moreri. Nouv. Dict. Hist.*—M.

LUPUS, SERVATUS, a French abbot in the ninth century, celebrated for his learning, eloquence, and piety, was descended from a considerable family in the diocese of Sens, and born about the commencement of the century. After having received a learned education, he embraced the ecclesiastical life in the abbey of Ferrieres, under Alaric or Aldric, who was then abbot, and afterwards archbishop of Sens. About the year 828 he went from this monastery to the abbey of Fulda, in Germany, where he studied the Scriptures under the celebrated Rabanus, who at his request composed his "Commentaries upon the Epistles of St. Paul." Lupus, who was yet only a deacon, ably profited by the instructions of this learned man, and returned to France in the year 836, with a high reputation for his proficiency in scriptural knowledge. Soon afterwards he was introduced to the empress Judith, who presented him to the emperor Lewis *the Debonnaire*, at whose court he continued for some time, in the expectation of preferment. In the year 842, he was fixed upon by Charles *the Bald* to supersede Odo in the abbacy of Ferrieres, whom that prince was determined to deprive of his monastery, on account of his having embraced the party of Lotharius. Odo, however, resisted his taking possession, till compelled by imperial power to quit the field. In the year 844, Lupus assisted at the council of Verneuil, and was selected to draw up the canons of the council. He also assisted at other assemblies of the French bishops, particularly at the council of Soissons, in 853. Some time before the year 855, he was sent ambassador from Charles *the Bald* to pope Leo IV.; and that prince afterwards gave him a commission, jointly with the celebrated Prudentius, to reform all the monasteries in France. These two illustrious characters were zealous defenders of St. Augustine's doctrine of grace. The time of his death is uncertain; but he was living at the close of the year 861, and maintained a high reputation, not only for his extensive acquaintance with profane and general literature, but for his knowledge of the doctrine and discipline of the church, of the writings of the Latin fathers, and his extraordinary sanctity of manners. A collection has been made of 130 of his "Letters," upon different subjects, relating to difficulties in grammar, civil and ecclesiastical affairs, points of doctrine, discipline and morals; which are written with solidity, correctness, and elegance, and throw considerable light on the history of the period in which he lived. They were first published by Papirius Masson in 1588, in an octavo volume, and afterwards, in a much more correct state, by Andrew du Chesne, in the third volume of his "Collection of French Historians." There are also still extant, by Lupus, "A Book of the three Questions," relating to free will, predestination, and the redemption by the blood of Christ, written against Godeschalc; two "Letters," one to Charles *the Bald*, and another to Hincmar, bishop of Rheims, first published by father Sirmond in 1648; "The Life of St. Wigbert, Abbot of Fritzlar;" and "The Life of St. Maximin, Bishop of Treves," published by Busæus, in 1602. In 1664, M. Baluze printed a neat edition of all the works of Lupus, in one vol. 8vo. enriched with learned and curious notes, and some additional fragments at the end of the volume; which is inserted in the fourteenth volume of the "Bibl. Patr." *Cave's Hist. Lit. vol. II. sub sæc. Phot. Dupin. Moreri. Nouv. Dict. Hist.*—M.

LUSSAN, MARGARET DE, a copious French novelist, was born at Paris in 1682. Her parents were a celebrated fortune-teller named Fleury, and a coachman; but she received an education beyond what might be expected from her birth. It is said that the learned Huet, becoming acquainted with the vivacity of her parts, encouraged her to write romances. She likewise derived great advantage in the formation of her taste from her connexion with la Serre de Langlade, an unfortunate author, but a good critic. With him she always lived upon the most intimate terms, and he was supposed to be married to her; but although her sentiments for him are said to have passed the bounds of friendship, it does not appear that the flame was mutual. Indeed her charms were exclusively mental; for she is described as being excessively brown, with a cast in her eye, and in voice and air totally unfeminine. Her soul, however, was of an amiable mould: she was generous, feeling, humane, constant in friendship, and though subject to anger, yet free from malignity. She delighted to perform good actions, was gay and lively, and had virtues which more than compensated her weaknesses. Among the latter was an immoderate attachment to the pleasures of the table, which at length brought on an indigestion that proved fatal to her at the age of seventy-five. The

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titles of her works are "L'Histoire de la Comtesse de Gondés:" "Anecdotes de la Cour de Philippe Auguste;" (this, which was the most successful of her publications, is attributed to the pen of the abbé Boismorand): "Memoires Secrets et Intrigues de la Cour de France sous Charles VIII.:" "Marie d'Angleterre:" "Annales de la Cour de Henri II:" "La Vie du brave Crillon." From this list it will appear that she was a proficient in that kind of fiction which has real characters and events for its basis; a favourite species of writing with French authors in particular, who are too apt in more serious works to confound truth and falsehood. Her romances are said to be interesting, with an artful choice of situations, and happy display of the passions, but apt to run into prolixity, and void of precision. Her reputation rose so high at one time, that her name was borrowed for some works not her own. *Nouv. Dict. Hist.*—A.

LUTHER, MARTIN, the illustrious author of the reformation in Germany, was descended from parents in humble circumstances and born at Eisleben in Saxony, in the year 1483. Having discovered an early inclination for learning, he was initiated in the rudiments of grammar while he continued at his father's house, and when he had entered on his fourteenth year, was sent to a school at Magdeburg. Owing to the poverty of his parents, however, he was not able to remain there more than one year; and during that time was obliged, like many other poor German scholars, to support himself by begging his bread. From Magdeburg he was sent to Eysenach in Thuringia, where he was amongst the relations of his mother, who was descended from an ancient and reputable family in that place. Here he attended a celebrated school for four years, and distinguished himself by his diligence and proficiency, while he afforded many indications of uncommon vigour and acuteness of genius. In the year 1501, he went to the university of Erfurt, where he went through the courses of logic and philosophy, according to the scholastic methods then in vogue, under very able masters, and wanted not penetration to comprehend all the niceties and distinctions with which they abounded; but his understanding, naturally sound, and superior to every thing frivolous, soon became disgusted with those subtile and uninstructive sciences. He, therefore, studied with great assiduity the works of the ancient Latin writers, such as Cicero, Virgil, Livy, &c.; and, as he possessed a wonderfully retentive memory, laid in from them such a fund of knowledge and good sense, as rendered him the object of admiration to the whole university. Having obtained the degree of M. A. when he was only twenty years of age, he afterwards read lectures on Aristotle's physics, on ethics, and other branches of philosophy, and acquired no little reputation for eloquence, as well as learning, acuteness, and vigour of mind. As he was thus possessed of talents and acquirements which would appear with eminent advantage in the legal profession, by the advice of his relations he applied to the study of jurisprudence; but he was soon diverted from this pursuit, and led entirely to change his views in life, by an accident. While walking out one day with a friend into the fields, by the discharge of a thunder-cloud his companion was killed, and he was himself thrown on the ground, though he sustained no personal injury. This event affected him very sensibly; and as his mind was naturally susceptible of serious impressions, and tinctured with somewhat of that religious melancholy which delights in the solitude of a monastic life, he determined to retire from the world into a convent of Augustinian friars, and without suffering the entreaties of his parents to divert him from what he thought his duty to God, he assumed the habit of that order. Here he applied himself closely to the study of divinity, as laid down in the writings of the schoolmen; but was soon furnished with a more solid foundation of knowledge and piety in the sacred Scriptures. Having accidentally met with a copy of the Latin bible, which lay neglected in the library of his monastery, and which he had never before seen, his curiosity was so highly raised, that he abandoned all other pursuits, and devoted himself to the study of it, with such eagerness and assiduity, as astonished the monks, who were little accustomed to derive their theological notions from that source. After having passed a year in the monastery of Erfurt, he took the vows; and he was admitted to priests' orders in the year 1507.

The fame of Luther's sanctity and learning, and particularly his knowledge of the scriptures, was now widely diffused; and in the year 1508, Frederic, elector of Saxony, having lately founded an university at Wittemberg, the place of his residence, chose Luther to fill at first the chair of philosophy, and afterwards that of divinity, in the new seminary. The duties of these employments he discharged with so much ability, and in a method so different from the usual mechanical and dull forms of lecturing, that he was crowded with

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pupils from all quarters, and was deservedly esteemed the chief ornament of the university. At the same time Luther distinguished himself by the superiority of his talents as a pulpit-orator. In the year 1510, the monks in different convents belonging to his order, being embroiled in some disputes with their vicar-general, fixed upon Luther to go to Rome, for the purpose of defending their cause at the papal court: an employment for which his abilities, and firm undaunted mind, peculiarly qualified him. While in that city, he made his observations on the pope, and the government of the Romish church; he also examined the manners of the clergy, which he severely censures, and particularly condemns the haste and indifference with which they discharged the public duties of their sacred function. "I had not been long at Rome," says he, "before I performed mass; and I frequently saw it performed by others, but in such an indecent manner, that I can never think of it without horror." Of the effects produced on his mind by the observations which he made in this journey, he afterwards often spake with pleasure, declaring, "that he would not but have made it for a thousand florins." As soon as he had accomplished the object of his mission, he returned to Wittemberg; where, in the year 1512, he had the degree of doctor of divinity conferred on him, at the expence of Frederic, elector of Saxony, who frequently heard him preach, and was fully sensible of his extraordinary merits. At first, Luther was desirous of declining this honour, considering himself too young for such a distinction, as he was only in his thirtieth year: but his objection was over-ruled, and he was told that he must suffer himself to be dignified, "for that God had important services to be performed in the church, and through his instrumentality." Lightly as this expression might at the time be uttered, subsequent events proved it to be a serious truth. Luther now applied himself with the greatest diligence to the duties of his divinity chair. He read lectures on the books of Scripture. He explained the Epistle to the Romans, and afterwards the Psalms, of which his illustrations were so satisfactory, that, in the judgment of pious and thinking men, he was regarded as the harbinger of a new day which was to succeed the long night of darkness and ignorance. He also boldly opposed, both in his lectures and in his sermons, many erroneous notions which had been received in the church and in the schools, renouncing all other tests of their truth but the Scriptures. To qualify himself the better for his important office, he applied himself with diligence to the study of the Greek and Hebrew languages, and encouraged their cultivation in the university. He also recommended the perusal of the writings of Erasmus, as admirable antidotes to monastic ignorance, and helps in acquiring just sentiments, and awakening a liberal spirit of enquiry. While Luther was thus active in propagating knowledge by his lectures and sermons, he was a rigid exactor of discipline among the students, and was himself an example of strict obedience to the laws of the university, of indefatigable application, and of unimpeachable morals. By these means he acquired vast credit and authority, and contributed to raise the university of Wittemberg to a height of reputation, which amply gratified the elector for his munificence in founding it. In these circumstances, a general sale of indulgences published by pope Leo X. proved the first link in a chain of causes which produced a revolution in the sentiments of mankind, the greatest, says Dr. Robertson, as well as the most beneficial, that has happened since the publication of Christianity. Of this historian's masterly sketch of the causes, origin, progress, and effects of the reformation, we shall freely avail ourselves in the remaining part of this article. When Leo was raised to the papal throne, he found the revenues of the church exhausted by the vast projects of his two ambitious predecessors, Alexander VI. and Julius II. His own temper, naturally liberal and enterprizing, rendered him incapable of that severe and patient economy which the situation of his finances required. On the contrary, his schemes for aggrandizing the family of Medici, his love of splendour, his taste for pleasure, and his munificence in rewarding men of genius, involved him daily in new expences; in order to provide a fund for which, he tried every device that the fertile invention of priests had suggested, to drain the credulous multitude of their wealth. Among others, he had recourse to a sale of indulgences. The indulgences pretended to convey to the possessor either the pardon of his own sins, or the release of any one in whose happiness he is interested, from the pains of purgatory. They were first invented in the eleventh century by Urban II. as a recompence for those who went in person to join the armies of the crusaders in the Holy-land. Afterwards they were granted to those who hired a soldier for that purpose; and in process of time were bestowed on such as gave money for accomplishing any pious work en-

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joined by the pope. Julius II. had bestowed indulgences on all who contributed towards building the church of St. Peter at Rome; and as Leo was carrying on that expensive fabric, his grant was founded on the same pretence. The right of promulgating these indulgences in Germany, together with a share in the profits arising from the sale of them, was granted to Albert, elector of Mentz and archbishop of Magdeburg; who, as his chief agent for retailing them in Saxony, employed Tetzel, a dominican friar, of licentious morals, but of an active spirit, and remarkable for his noisy and popular eloquence. This man, assisted by the monks of his order, executed the commission with great zeal and success, but with little discretion or decency. For though, by magnifying the benefit of their indulgences, and selling them at a low price, they for a time carried on a lucrative traffic among the credulous and the ignorant; yet the extravagance of their encomiums, and the irregularities in their conduct, came at last to give general offence, and to make it the general wish that some check were given to this commerce, no less detrimental to society than destructive to religion.

In the mean time Luther beheld with the utmost concern the artifices of those who sold, and the simplicity of those who bought, indulgences. Boldly rejecting the opinions of the schoolmen, on which the practice was founded, and finding that it derived no countenance from the Scriptures, he determined openly to protest against such a scandalous imposition on his deluded countrymen. Accordingly, in the year 1517, from the pulpit in the great church at Wittemberg, he inveighed bitterly against the irregularities and vices of the monks who distributed indulgences; tried the doctrines which they taught by the test of Scripture; and pointed out to the people the danger of relying for salvation on any other means than those appointed by God in his word. The boldness and novelty of these opinions excited great attention; and being recommended by the authority of Luther's personal character, and delivered with a popular and persuasive eloquence, they made a great impression on his hearers. Luther also wrote to Albert, elector of Mentz and archbishop of Magdeburg, remonstrating against the false opinions, as well as wicked lives of the preachers of indulgences; entreating him to exercise the authority vested in him in correcting these evils; and apologizing for the freedom which he had taken in his letter, influenced solely by a sense of duty, and no want of submission to ecclesiastical authority. To this letter the archbishop paid no attention, being too deeply interested in the success of his agents to correct their abuses. He paid equal disregard to the theses, containing Luther's sentiments concerning indulgences, which he transmitted on this occasion to that prelate. These theses, which were ninety-five in number, he proposed as subjects of enquiry and disputation, and publicly fixed them up in a church at Wittemberg, with a challenge to the learned to oppose them on a day which he appointed, either in person or by writing; and to the whole he added a solemn protestation of his profound respect for the apostolic see, and implicit submission to its authority. On the day fixed, no person appeared to contest Luther's theses, which rapidly spread all over Germany, and excited universal admiration of the boldness which he discovered in venturing to call in question the plenitude of papal power, and to attack the Dominicans, armed as they were with all the terrors of inquisitorial authority. With his invectives against these monks the friars of his own order were highly pleased, and hoped to see them exposed to the hatred and scorn of the people; and he was secretly encouraged in his proceedings by his sovereign, the elector of Saxony, who flattered himself that they might contribute to give some check to the exactions of the court of Rome, which the secular princes had been long unsuccessfully endeavouring to oppose.

The publication of Luther's theses soon brought into the field many zealous champions in defence of the opinions on which the wealth and power of the church were founded. In opposition to them, Tetzel published counter-theses, at Frankfort on the Oder. He also endeavoured to excite the indignation of the clergy and populace against Luther, by the most bitter invectives, denouncing him from the pulpit as a heretic; and in his character of inquisitor, burnt his theses publicly at Frankfort. This insult the students of Wittemberg retaliated upon the theses of Tetzel, by committing them to the flames in the public market-place, but without the knowledge of Luther, who expressed his disapprobation of that procedure. In the year 1518, two famous Dominicans, Prierias, master of the sacred palace, and inquisitor general, and James Hogstrat, rose up also against the adventurous reformer, and attacked him at Cologne, with the utmost vehemence and ardour. Their example was soon followed by another formidable

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champion, the celebrated Eckius, professor of divinity at Ingolstadt, and one of the most zealous supporters of the Dominican order. But the manner in which they conducted the controversy did little service to their cause. Luther combated indulgences by arguments founded in reason, or derived from Scripture; while they produced nothing in support of them but the sentiments of schoolmen, the conclusions of the canon law, and the decrees of popes. The people, however, now began to be dissatisfied with an appeal to those guides, when they were found to stand in opposition to the dictates of reason, and the determinations of the divine law; and they were strongly impressed by Luther's intrepid declaration, "that if the pope and cardinals entertained the same opinion with his opponents, and set up any authority against that of Scripture, there could be no doubt but that Rome was itself the very seat of antichrist, and that it would be happy for those countries who should separate themselves from her." At the same time, however, Luther addressed himself by letters, written in the most submissive and respectful terms, to the Roman pontiff and to several of the bishops, shewing them the uprightness of his intentions, as well as the justice of his cause, and declaring his readiness to change his sentiments, as soon as he should see them fairly proved to be erroneous.

But, while all Germany was interested by these novelties in Luther's doctrines, they excited little attention and no alarm at the court of Rome. A stranger to theological controversies, and apt to despise them, Leo X. viewed the quarrels of German monks with indifference and contempt. He imputed the whole to monastic enmity and emulation, and seemed inclined not to interpose in the contest, but to allow the Augustinians and the Dominicans to wrangle about the matter with their usual animosity. The incessant representations, however, of Luther's adversaries, that the heresies which he propagated threatened the most fatal mischiefs to the interests of the church, and, in particular, the application of the emperor Maximilian to his holiness, that he would by his authority terminate disputes which otherwise would produce the most fatal divisions in Germany, at length roused the attention of Leo, who directed a summons to be issued, citing Luther to appear at Rome, within sixty days, and give an account of the doctrines which he had maintained. The persons appointed to be his judges were the bishop of Ascoli, auditor of the sacred chamber, and the inquisitor general Prierias, who by writing against Luther had already prejudged his cause. Leo wrote at the same time to the elector of Saxony, beseeching him not to protect a man whose tenets were shocking to all pious ears; and he enjoined the provincial of the Augustinians to check the rashness of an arrogant monk, which disgraced his order, and gave offence and disturbance to the whole church. The strain of these letters, and the appointment of Prierias to sit in judgment on him, afforded unequivocal indications of what sentence Luther might expect at Rome. He, therefore, made use of every effort to obtain a hearing of his cause in Germany. With this view, the professors of the university of Wittemberg wrote to the pope, excusing Luther from going to Rome, under various pretexts, and praying that some persons of learning and authority might be commissioned to decide on his doctrines in that country. The elector of Saxony also desired the same thing of the pope's legate at the diet of Augsburg, maintaining, that the cause of Luther belonged to a German tribunal, and that it ought to be decided by the ecclesiastical laws of the empire. At the same time Luther himself, who had not then the most distant intention of questioning the papal authority, wrote a most submissive letter to Leo, in which he promised an unreserved compliance with his will. Influenced by these letters and applications, the pope empowered his legate in Germany, cardinal Cajetan, to hear and determine the cause. In this first step, observes Dr. Mosheim, the court of Rome gave a specimen of that temerity and imprudence, with which all its negociations, in this weighty affair, were afterwards conducted. For, instead of reconciling, nothing could tend more to inflame matters than the appointment of Cajetan, a Dominican, and, consequently, the declared enemy of Luther, and friend of Tetzel, as judge and arbitrator in this nice and perilous controversy.

Luther, notwithstanding the reason which he had to complain that his judge was selected from among his adversaries, after having obtained the emperor's safe conduct, repaired to Augsburg in the month of October 1518. Here he was admitted into the cardinal's presence, who conferred with him on the points in debate, at three different meetings. The legate, however, would not condescend to enter into a formal dispute with a person of such inferior rank, and even disdained to resort to any other methods of persuasion, than the

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arrogant dictates of mere authority. In a high and overbearing tone, he required Luther, by virtue of the apostolic powers with which he was invested, to retract the opinions which he had advanced, humbly to confess his fault in publishing them, and to submit respectfully to the judgment of the Roman pontiff. But the intrepid spirit of Luther was not to be daunted by such a haughty and violent manner of proceeding. Though surprized at the abrupt mention of a recantation, before any endeavours had been used to convince him that he was mistaken, his presence of mind did not forsake him, and he declared, with the utmost firmness, that he could not, with a safe conscience, renounce opinions which he believed to be true; nor should any consideration induce him to do what would be so base in itself, and so offensive to God. At the same time he expressed the same respect as formerly for the papal authority, and declared his readiness to submit to the lawful determination of the church. He also expressed his willingness to refer the controversy to certain universities which he named, and promised neither to write nor preach concerning indulgences, provided the same silence with respect to them were enjoined on his adversaries. These declarations and offers Cajetan disregarded or rejected, and still peremptorily insisted on Luther's simple recantation, threatening him with the censures of the church, and forbidding him to appear in his presence any more, unless he came prepared to comply with what he required. This imperious and imprudent manner of proceeding, as well as other circumstances, gave Luther reason to suspect that his person was in danger from the legate's power and resentment, notwithstanding the emperor's safe conduct; and he determined, by the advice of his friends, to withdraw suddenly and secretly from Augsburg. But before his departure, he prepared a formal and solemn appeal from the pope, ill-informed as he then was concerning his cause, to the pope, when he should receive more full information with respect to it.

Luther's sudden departure from Augsburg, and the publication of his appeal, enraged the papal legate, who wrote to the elector of Saxony, complaining of both; and requiring him, as he regarded the peace of the church, to withdraw his protection from that seditious monk, and either to send him a prisoner to Rome, or to banish him from his territories. The elector, however, declined complying with either of these requests, under various pretexts, and with many professions of esteem for the cardinal, as well as of reverence for the pope; and he also gave assurances to Luther that he would not desert him. Thus supported, that reformer continued to vindicate his own opinions, and to inveigh against those of his adversaries, with more freedom and vehemence than ever; and he gave a challenge to all the inquisitors to come and dispute with him at Wittemberg, promising them not only a safe conduct from the elector, but liberal entertainment, free from any expence, while they continued at that place. In the mean time, Leo's ambition and despotism urged him to issue a bull, in the month of November 1518, by which he attempted, by his own decision, to put an end to the dispute about indulgences. In this bull he magnified the virtue and efficacy of indulgences, in terms as extravagant as any of his predecessors had ventured to use in the darkest ages; and commanded all Christians to assent to what he delivered as the doctrine of the catholic church, under the penalty of the heaviest ecclesiastical censures. No sooner did Luther receive information of this inconsiderate and violent measure, than he was convinced that the pope would soon proceed to extremities against him; and, therefore, had recourse to the only expedient in his power for preventing the effect of the papal censures, by appealing from the pontiff to a general council, which he affirmed to be superior in authority to the pope. The death of the emperor, however, in January 1519, rendered it expedient for the court of Rome to suspend any direct proceedings against Luther. For by that event, the vicariat of that part of Germany which is governed by the Saxon laws devolved to the elector of Saxony, and was executed by him during the interregnum which preceded the election of the emperor Charles V. Under his administration, Luther enjoyed tranquillity, and his opinions were suffered to take root in different places, and to grow up to some degree of strength and firmness. At the same time Leo, who was much interested in the succession to the empire, that he might avoid irritating a prince who had such influence in the electoral college as Frederic, thought it expedient to have recourse to negociation, that he might bring back our reformer to submission and obedience. For this purpose he fixed upon Charles Miltitz, a Saxon knight, who belonged to his court, and was a person of great prudence, penetration, and dexterity, and in every respect qualified for such a delicate commission. This person Leo sent as

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his legate into Saxony, to present to Frederic a golden consecrated rose, such as the popes had been accustomed to bestow, as a peculiar mark of distinction, on those princes for whom they professed an uncommon friendship and esteem; and also to treat with Luther about the means of reconciling him to the court of Rome. Miltitz artfully commenced the business of his legation, by loading Tetzel with the bitterest reproaches, on account of the irregular and superstitious means which he had employed for promoting the sale of indulgences, and attributed to him all the abuses that Luther had complained of. This incendiary having been sacrificed as a victim to cover the Roman pontiff from reproach, Miltitz entered into a particular conference with Luther; and, by the concessions which he made, his encomiums on Luther's character, capacity, and talents, his soothing language, and his pathetic expostulations in favour of union and concord in an afflicted and divided church, produced a considerable impression on Luther's mind. Upon this occasion he led him to make submissions, which shewed that his views were not, as yet, very extensive, his former prejudices quite expelled, or his reforming principles steadily fixed. For he not only offered to observe a profound silence in future on the subject of indulgences, provided that the same condition were imposed upon his adversaries, but he wrote a humble and submissive letter to the pope, acknowledging that he had carried his zeal and animosity too far; and he even consented to publish a circular letter, exhorting all his followers to reverence and obey the dictates of the holy Roman church: a measure which could scarcely have been expected from a man who had already appealed from the pope to a general council.

Had the court of Rome been prudent enough to have been satisfied with the submission of Luther, and repressed the forwardness of its champions to appear in the field of theological controversy, the cause of the reformation would have been almost nipped in its bud; at least its growth and progress would have been considerably retarded. But the excessive zeal of some inconsiderate bigots renewed the divisions which were so near being healed, and animated Luther and his followers to examine deeper into the enormities which prevailed in the papal hierarchy, as well as the doctrines of the church of Rome. One of the circumstances that contributed principally, at least by its consequences, to render the legation of Miltitz ineffectual for the restoration of peace, was a famous controversy carried on at Leipsic, in the year 1519. It originated in a challenge from Eckius, who had before drawn his pen against Luther, to Carlostadt, his colleague and companion, to a public dispute concerning the freedom of the will; and to Luther, to enter the lists with him, while he defended the authority and supremacy of the Roman pontiff. The challenge was accepted; and on the appointed day the three champions appeared in the field. The assembly which met to witness the combat was numerous and splendid, and each of the combatants conducted himself with great skill and dexterity; but, in the opinion of the majority of those who were present, the victory was not obtained by the challenger. In the dispute concerning the papal supremacy and authority, Luther demonstrated, that the church of Rome, in the earlier ages, had never been considered as superior to other churches, and combated the pretensions of that church and its bishop, from the testimony of Scripture, the authority of the fathers, and the best ecclesiastical historians, and even from the decrees of the council of Nice; while the arguments of Eckius were derived from the spurious and insipid decretals, which were scarcely of four hundred years standing. This controversy, however, was left undecided, as Hoffman, who was at that time rector of the university of Leipsic, and who had been appointed judge of the arguments alleged on both sides, refused to declare to whom the victory belonged; so that the decision of this matter was left to the universities of Paris and Erfurt. One of the immediate effects of this dispute was an increase of the enmity which Eckius had conceived against Luther; and from this time the former breathed nothing but fury against the Saxon reformer. Luther, however, had the satisfaction to find that his dispute with Eckius had convinced the excellent Philip Melancthon, at that time professor of Greek at the university of Wittemberg, of the justice of his cause; and he had soon afterwards the farther satisfaction of seeing a vigorous auxiliary arise in Switzerland, in the person of Ulric Zuingle, a canon of Zurich, whose extensive learning and uncommon sagacity were accompanied with the most heroic intrepidity and resolution. Efforts were also about this time made by Carlostadt, Melancthon, and Luther, to draw over Erasmus to their party, whose reputation and authority were of the highest weight in Europe, and who, by his strictures upon the errors of the church, as well as upon the ig-

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norance and vices of the clergy, may be considered to have scattered the seeds, which Luther cherished and brought to maturity. But that great man, however favourable he might be to many of their opinions, was prevented from joining the reformers by various reasons, which we have particularly noticed in his life. In this same year, the opinions of Luther concerning indulgences were censured by the universities of Cologne and Louvain; against whose decrees he immediately wrote, with his usual spirit and intrepidity, which acquired additional strength from every instance of opposition.

While such was the state of things in Germany, Eckius repaired to Rome, intent on accomplishing the ruin of Luther. There he entered into a league with the Dominicans, who were in high credit at the papal court, and more especially with their two zealous patrons, Prierias and Cajetan; supported by whom, he earnestly solicited Leo to condemn Luther, and to exclude him from the communion of the church. At length, overcome by the importunity of these pernicious counsellors, the pontiff determined to comply with their request; and frequently assembled the college of cardinals, in order to prepare the sentence with due deliberation, and consulted the ablest canonists how it might be expressed with unexceptionable formality. After these preparations, on the fifteenth of June, 1520, the bull which proved so fatal to the church of Rome was issued; in which forty-one propositions, extracted from Luther's works, were condemned as heretical, scandalous, and offensive to pious ears; all persons were forbidden to read his writings, on pain of excommunication; those who possessed any of them were commanded to commit them to the flames; he himself, if he did not, within sixty days, publicly recant his errors, and burn his books, was pronounced an obstinate heretic, excommunicated, and delivered unto Satan for the destruction of his flesh; and all secular princes were required, under pain of incurring the same censure, to seize his person, that he might be punished as his crimes deserved. When the account of this rash sentence was brought to Luther, he was neither disconcerted nor intimidated, but calmly consulted the most proper means of present defence, and future security. After renewing his appeal to a general council, he came to the bold determination of voluntarily renouncing the communion of the church of Rome, and of exposing to the world, without the least disguise or ceremony, the abominable corruptions and delusions of the papal hierarchy. He began by publishing severe remarks upon the bull of excommunication; and being now persuaded that Leo had been guilty both of impiety and injustice in his proceedings against him, he intrepidly declared the pope to be that man of sin, or antichrist, whose appearance is foretold in the New Testament; he declaimed against his tyranny and usurpations with greater violence than ever; he exhorted all Christian princes to shake off such an ignominious yoke; and boasted of his own happiness in being marked out as the object of ecclesiastical indignation, because he had ventured to assert the liberty of mankind. Nor did he confine his expressions of contempt for the papal power to words alone. As Leo, in the execution of the bull, had appointed Luther's books to be burnt at Rome, he, by way of retaliation, assembled all the professors and students in the university of Wittemberg, and with great pomp, in the presence of a prodigious multitude of people of all ranks and orders, he committed to the flames the pope's bull, and the decretals and canons relating to his supreme jurisdiction; and his example was followed in several of the cities of Germany. He also collected from the canon law some of the most extravagant propositions with regard to the plenitude and omnipotence of the papal power, as well as the subordination of all secular jurisdiction to the authority of the holy see, which he published with a commentary; pointing out the impiety of such tenets, and their evident tendency to subvert all civil government. Within less than a month after this important step had been taken by the Saxon reformer, a second bull was issued out against him, on the sixth of January 1521, by which he was expelled from the communion of the church, for having insulted the majesty, and disowned the supremacy, of the Roman pontiff.

The publication of the papal bulls in Germany produced a different effect from what was expected by the imperious pontiff. Instead of intimidating Luther, they led him to form the project of founding a church upon principles entirely opposite to those of Rome, and to establish in it a system of doctrine and ecclesiastical discipline, consonant with the spirit and precepts of the Gospel. From this time, therefore, he applied himself to the pursuit of truth with still more fervour and assiduity than he had formerly done, and reiterated his attacks upon the main strong hold of popery,

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the power and jurisdiction of the Roman pontiff. Hitherto, no secular prince had openly embraced his opinions; no change in the established forms of worship had been introduced; no encroachments had been made upon the possessions or jurisdiction of the clergy; and the controversy, though conducted with great heat and passion on both sides, was still carried on with theses, disputations, and replies. A deep impression, however, was made upon the minds of the people; their reverence for ancient institutions and doctrines was shaken; and the materials were already scattered, which kindled into the combustion that soon spread over all Germany. Students crowded from every part of the empire to Wittemberg; and under Luther, Melancthon, Carlostadt, and other masters then reckoned eminent, imbibed opinions, which, on their return, they propagated among their countrymen, who listened to them with that fond attention, which truth, when accompanied with novelty, naturally commands. In this state of things the emperor Charles V. arrived in Germany; and the first act of his administration after he had been crowned at Aix-la-Chapelle was to appoint a diet of the empire to be held at Worms, on the sixth of January 1521. In his circular letter to the different princes, he informed them, that he called this assembly in order to concert with them the most proper measures for checking the progress of those new and dangerous opinions, which threatened to disturb the peace of Germany, and to overturn the religion of their ancestors. Previously to the meeting of the diet, the pope caused a brief to be presented to the elector of Saxony, by which he gave him notice of the decree which he had made against the opinions of Luther; and accompanied it with a request, that he would cause all Luther's books to be burnt, and that he would either put him to death, or imprison him, or send him to Rome. He also sent a brief to the university of Wittemberg, exhorting them to put his bull into execution against Luther: but to these briefs and exhortations, neither the elector nor the university paid any regard. The emperor and other princes, however, shewed greater readiness to gratify his holiness, and at the instance of his legates, Luther's books were burnt in several cities of Germany. Charles would also have yielded to their solicitation, that an imperial edict should without delay be issued against that reformer, had he not been unwilling to give offence to the elector of Saxony, to whom he was under much greater obligations than to any other of the German princes, as it was chiefly owing to his disinterestedness, as well as zealous and important services, that he had been raised to the empire, in opposition to the pretensions of such a formidable rival as Francis I. king of France.

The diet having assembled at Worms at the time appointed, when the state of religion was taken into consideration, the papal legates insisted that, without any delay or formal deliberation, the diet ought to condemn a man whom the pope had already excommunicated as an incorrigible heretic. In this demand the emperor, to the success of whose political views the pope's friendship was at that time of the utmost importance, appeared desirous of gratifying them. However, the elector of Saxony employed his credit with Charles, to prevent the publication of any unjust edict against Luther, and to have his cause tried by the canons of the Germanic church, and the laws of the empire. And such an abrupt manner of proceeding, as was moved for by the legates, being deemed unprecedented and unjust by the other members of the diet, they made a point of Luther's appearing in person, and declaring whether he adhered or not to those opinions which had drawn upon him the censures of the church. The emperor therefore resolved, that Luther should be called before the diet, and that he should be publicly heard before any final sentence should be pronounced against him. For his protection against the violence of his enemies, not only the emperor, but all the princes through whose territories he had to pass, granted him a safe conduct; and Charles wrote to him at the same time, requiring his immediate attendance on the diet, and renewing his promises of protection from any injury or ill-treatment. This letter and safe conduct were delivered to Luther by an officer, who was sent to accompany him to Worms; and were no sooner received by him; than without a moment's hesitation he prepared to obey the summons. Many of his friends, however, were greatly against his going to the diet, observing, that from the late burning of his books he might anticipate the sentence which would be passed on himself. Others reminded him of the fate of Huss, under similar circumstances, and protected by the same security of an imperial safe conduct; and, filled with solicitude, advised and entreated him not to rush wantonly into the midst of danger. But Luther, superior to such terrors, silenced them with this reply: "I am lawfully called," said he, "to appear

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in that city, and thither will I go in the name of the Lord, though as many devils, as there are tiles on the houses, were there combined against me."

Luther arrived at Worms on the sixteenth of April, where greater crowds assembled to behold him, than had appeared at the emperor's public entry. While he continued in that city, his apartments were daily filled by princes and personages of the highest rank, and he was treated with all the respect paid to those who possess the power of directing the understanding and sentiments of other men. When he appeared before the diet, he behaved with the greatest decency and propriety, and readily acknowledged an excess of vehemence and acrimony in his controversial writings. At the same time he displayed the utmost resolution and presence of mind, while, on the seventeenth and eighteenth of April, he pleaded his cause before that grand assembly. At length, in answer to the demand that he should renounce the opinions which he had hitherto held, he firmly and solemnly declared, that he would neither abandon them, nor change his conduct, unless he were previously convinced, by the word of God, or the dictates of right reason, that his sentiments were erroneous, and his conduct unlawful. To this resolution he steadily adhered, notwithstanding the entreaties and threatenings which were employed to conquer the firmness of his purpose. Irritated at his unbending spirit, some of the ecclesiastics present had the baseness to propose, that they should imitate the example of the council of Constance, and avail themselves of the opportunity of having the enemy in their power, to deliver the church at once from such a pestilent heretic. But the members of the diet refusing to expose the German integrity to a fresh reproach by a second violation of public faith; and Charles being no less unwilling to bring a stain upon the beginning of his administration by such an ignominious action, Luther was permitted to depart in safety. A few days after he had left Worms, an excessively severe edict was published in the emperor's name, and by the authority of the diet, in which he was declared a member cut off from the church, a schismatic, a notorious and obstinate heretic, deprived of all the privileges which he enjoyed as a subject of the empire; the severest punishments were denounced against those who should receive, entertain, or countenance him, either by acts of hospitality, by conversation or writing; and all were required to concur in seizing his person, as soon as the term of his safe conduct expired. But after all, this rigorous decree produced almost no effect, as the emperor, whose presence, authority, and zeal, were necessary to render it respectable, was involved in a multiplicity of occupations, created by the commotions in Spain, and the wars in Italy and the Low Countries, which made him lose sight of the edict of Worms; while all those sovereign princes who had not been present at the diet, and who had any regard for the liberties of the empire and the rights of the Germanic church, treated it with the highest indignation, or the utmost contempt. And some days before the publication of this edict, the elector of Saxony had employed a prudent precaution, which effectually secured Luther from the storm. For, in consequence of a preconcerted plan, and, as some have imagined upon probable grounds, not without the knowledge of the emperor, as Luther, on his return from Worms, was passing near Eysenach, a number of horsemen in masks rushed out of a wood, and surrounding his company, carried him, after dismissing all his attendants, with the utmost secrecy to the castle of Wartenberg.

This sudden disappearance of Luther not only occasioned the most bitter disappointment to his adversaries, but rendered them doubly odious to the people in Germany, who, not knowing what was become of their favourite reformer, imagined that he was imprisoned, or perhaps destroyed, by the emissaries of Rome. In the mean time, Luther lived in peace and quiet, supplied by the elector with every thing necessary or agreeable; but the place of his retreat was carefully concealed, until the fury of the present storm against him began to abate, upon a change in the political situation of Europe. Nor was his confinement here inconsistent with amusement and relaxation; for he enjoyed frequently the pleasure of hunting in company with his keepers, passing for a country gentleman, under the name of Yonker George. In this solitude, which he frequently called his Patmos, he translated a great part of the New Testament into the German language; wrote and published several treatises in defence of his doctrines, or in confutation of his adversaries, which revived and animated the spirit of his followers; and wrote frequent letters to his trusty friends and intimates, to comfort them during his absence. During his confinement, he had the satisfaction of learning that his opinions continued to gain ground, and had acquired the ascendant in almost every city in Saxony. At this time, the Augusti-

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nians of Wittemberg, with the approbation of the university, and the connivance of the elector, ventured upon the first step towards an alteration in the established forms of worship, by abolishing the celebration of private masses, and by giving the cup as well as the bread to the laity, in administering the sacrament of the Lord's supper. But whatever consolation the courage and success of his disciples, or the progress of his doctrines in his own country, afforded Luther in his retreat, it was in some degree damped by the information which he received, that the university of Paris, the most ancient, and at that time the most respectable of the learned societies in Europe, had published a solemn decree, condemning his opinions; and that king Henry VIII. of England had published a treatise against him. These events seemed to oppose insuperable obstacles to the propagation of his principles, in the two most powerful kingdoms of Europe. But Luther was not overawed, either by the authority of the university, or the dignity of the monarch; and he soon published his animadversions on both, in a style no less vehement and severe, than he would have used in confuting his meanest antagonist. His contemporaries, however, were so far from being shocked by the manner of his answering them, that they considered it as a new proof of his undaunted spirit; and a controversy in which such illustrious disputants had embarked drew such general attention to our reformer's doctrines in France and England, that, in spite of the civil and ecclesiastical powers, daily converts were gained to them in both those countries.

The active spirit of Luther, however, could not long bear a state of retirement, and, after an absence of about ten months, he returned to Wittemberg, March 6, 1522, without the permission, or even the knowledge, of his patron and protector Frederic. One of his principal motives for taking this bold step was the information which he received of the proceedings of Carlostadt, one of his disciples, who was animated with the same zeal, but possessed less prudence and moderation than his master. During the absence of Luther, he endeavoured to abolish the use of mass, auricular confession, the invocation of saints, and abstinence from meats. He also threw down and broke the images of the saints that were placed in the churches, and instigated the multitude to proceed to dangerous excesses in destroying the relics of popish idolatry. Encouraged by his exhortations, they rose in several villages of Saxony, broke into the churches with the multuary violence, and threw down and destroyed the images which were erected in them. Such irregular and outrageous proceedings were so repugnant to all the elector's cautious maxims, that, if they had not received a timely check, they could have hardly failed of alienating from the reformers a prince, no less jealous of his own authority, than afraid of giving offence to the emperor, and other patrons of the ancient opinions. Sensible of the danger, Luther quitted his retreat, and condemned in strong terms the conduct to which Carlostadt's impetuosity and rashness had given rise. Happily for the reformation, the veneration for his person and authority was still so great, that his appearance alone suppressed that spirit of extravagance which began to seize his party. Carlostadt and his fanatical followers, struck dumb by his rebukes, submitted at once, and declared that they heard the voice of an angel, not of a man. We have already mentioned that while Luther was concealed in the castle of Wartenberg, he translated a great part of the New Testament into the German language. He now applied himself with redoubled industry and zeal to that work, and with the assistance of Melancthon, and several others of his disciples, he finished part of it in the present year. The publication of this performance, which was gradually followed by translations of the other parts of Scripture, produced sudden and incredible effects, and proved more fatal to the church of Rome, than that of all Luther's others works. It was read with wonderful avidity and attention by persons of all ranks. With astonishment they discovered how contrary the precepts of Christ are, to the inventions of his pretended vicegerents; and being now put into possession of the rule of faith, they conceived themselves qualified, by applying it, to judge of the established opinions, and to pronounce when they were conformable to the standard, or when they departed from it. About this time, Nuremberg, Frankfort, Hamburg, and several other imperial cities in Germany, abolished the mass, and the other superstitious rites of popery, and openly embraced the reformed religion. The elector of Brandenburgh, likewise, together with the dukes of Brunswick and Lunenburgh, and the prince of Anhalt, became avowed patrons of Luther's opinions, and countenanced the preaching of them in their territories.

In this state of things pope Leo X. died, and was succeeded in the pontificate by Adrian

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VI., who had formerly been preceptor to the emperor. One of the first objects of Adrian's care after his elevation to the papacy was, to deliberate with the cardinals concerning the proper means of putting a stop to the growing defection from the catholic pale in Germany. With this design he sent Francis Cheregato, his legate, to the diet which was assembled at Nuremberg in November 1522. In the brief which he addressed to that assembly, he condemned Luther's opinions with more asperity and rancour of expression than Leo had ever used; severely censured the princes of Germany for suffering him to spread his pernicious tenets; and required the speedy and vigorous execution of the sentence which had been pronounced against Luther and his followers at the diet of Worms. At the same time he acknowledged, with great candour, the corruptions and abuses of the Roman court to be the source whence most of the evils which the church now felt or dreaded, had flowed; promising the exertion of all his authority to reform them, and requesting their advice respecting the most effectual means of suppressing the heresy which had sprung up among them. The members of the diet, after praising the pope's pious and laudable intentions, excused themselves from not executing the edict of Worms, on account of the prodigious increase of Luther's followers, and the aversion to the court of Rome among their other subjects, owing to its innumerable exactions; both which circumstances rendered such an attempt not only dangerous, but impossible. They also transmitted to his holiness a list of an hundred grievances, which the empire imputed to the iniquitous dominion of the papal see; and proposed the assembling, without delay, a general council in one of the great cities of Germany, as the only adequate measure for correcting the evils complained of, and for restoring the church to tranquillity, soundness, and vigour Afterwards they passed an edict, on the sixth of March 1523, prohibiting all innovations in religious matters, until a general council should decide what was to be done in an affair of such high moment and importance. But this edict was no more carried into execution than that of Worms, and Luther still went on successfully in laying the foundations of a new church in direct opposition to that of Rome. Among the other numerous subjects which employed his pen during the present year, were those of the monastic life, and vows of celibacy, against which he directed not only the force of weighty arguments, but the weapons of satire. One of the earliest effects of his labours on these points, was the elopement of nine nuns, among whom was Catharine a Boria, from the nunnery of Nimptschen, who were conducted by a burgess of Torgaw to Wittemberg. This proceeding, as may be imagined, gave high offence to the papists; but Luther warmly extolled it, in a publication written in the German language, and compared the deliverance of these nuns from the slavery of a monastic life to that of souls redeemed by the death of Christ.

In the year 1524, Clement VII., who had succeeded to the papacy on the death of Adrian, sent cardinal Campeggio as his nuncio to the diet of the empire which was again assembled at Nuremberg. This pontiff was determined, by every possible means, to elude the demands of the Germans, both with respect to the calling of a council, and the reformation of abuses in the papal court. Campeggio, therefore, according to his instructions, when he addressed the diet, took not the least notice of what had passed at the last meeting, but exhorted them in a long discourse to execute the edict of Worms with vigour, as the only effectual means of restoring peace to the church, and inveighed severely against the lenity of those princes who had delayed putting it in force. The diet, in return, desired to know the pope's intentions concerning the council, and the redress of the hundred grievances. These points the artful nuncio endeavoured to elude, by general and unmeaning declarations of the pope's resolution to pursue such measures as would be for the greatest good of the church; and renewed his demand of vigorous proceedings against Luther and his adherents. In this demand he was warmly seconded by the emperor's minister; but the diet could only be brought to promise, that they would observe as far as was possible the edict of Worms, while at the same time they renewed their demands of a general council, and left all other matters in dispute to be examined and decided at the diet which was soon to be assembled at Spires. The nuncio, perceiving that the German princes in general were no enemies to the reformation, retired to Ratisbon, with the bishops, and those of the princes who adhered to the cause of Rome; where they engaged vigorously to execute the edict of Worms in their respective dominions. In the same year the controversy between Luther and Erasmus commenced, which has been already noticed by us in the life of the latter. About this time also the difference became public between

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Luther and Carlostadt on the subject of the eucharist. Luther, though he had renounced the popish doctrine of *transubstantiation*, according to which the bread and wine are changed by consecration into the body and blood of Christ, yet he was of opinion, that the partakers of the Lord's supper received, along with the bread and wine, the real body and blood of Christ. This doctrine, equally mysterious and incomprehensible with the former, is commonly known by the name of *consubstantiation*. Carlostadt, who was Luther's colleague, and whose doctrine was afterwards illustrated and confirmed by Zuingle, maintained on the contrary, that the body and blood of Christ were not *really* present in the eucharist; and that the bread and wine were no more than external *signs*, or *symbols*, designed to excite in the minds of Christians the remembrance of the sufferings and death of Christ, and of the benefits which arise from it. This opinion was embraced by all the friends of the reformation in Switzerland, and by a considerable number of its votaries in Germany. On the other hand, Luther defended his doctrine with relation to this point, without conceding in the least to his brethren who differed from him; and hence arose a tedious and vehement controversy, which, notwithstanding the endeavours that were used to reconcile the contending parties, terminated, at length, in a fatal division between those who had embarked together in the sacred cause of religion and liberty. This controversy contributed greatly to retard the progress of the reformation.

Another unhappy occurrence, which, by its consequences, proved highly injurious to that progress, was the civil war which broke out in the year 1525, called the *rustic war*, or the war of the peasants. This class of men had been long subject to the most grievous oppressions and impositions, which, multiplying continually, at length drove them to despair. Infuriated by the severity of their sufferings, a number of them ran to arms, in the neighbourhood of Ulm in Suabia, to whose standard the peasants flocked from the adjacent country, in the hope of having at length some prospect of deliverance from their miseries; and the contagion, spreading from province to province, reached almost every part of Germany. Wherever they came, they plundered the monasteries; laid waste the lands of their superiors; razed their castles, and massacred without mercy all persons of noble birth, who were so unhappy as to fall into their hands. Having, as they imagined, intimidated their oppressors by the violence of these proceedings, they drew up and published a memorial, containing all their demands; which, as they were chiefly confined to a diminution of the cruel tasks imposed upon them, and their obtaining a greater measure of liberty than they had hitherto enjoyed, were not unreasonable, and might have been granted by a wise policy, had they not ruined their cause by a continuance of their brutal and unmeaning fury. To oppose this, the princes and nobles of Suabia and the Lower Rhine were driven to arm in their own defence, and having raised such of their vassals as still continued faithful, and attacking some of the mutineers with open force, and others by surprize, cut to pieces or dispersed all who infested those provinces. At first, as we have seen, this war seemed to have been kindled only by civil and political views. But when the frenzy reached those countries in which the reformation was established, it assumed a new and more dangerous form. There it met with men who had been practised in innovation, and who, having been accustomed to consider themselves as judges of the most important doctrines of religion, and to reject without scruple what appeared to them to be erroneous, would naturally turn the same daring and inquisitive eye towards government, and think of rectifying whatever disorders or imperfections were discovered there. And in Thuringia, a province belonging to the elector of Saxony, the inhabitants of which were mostly converts to Lutheranism, enthusiasm gave it the most mischievous direction. In that country Thomas Muncer, who had been a disciple of Luther, but made pretensions to greater purity of doctrine, had acquired a wonderful ascendancy over the minds of the people. He made a boast of visions and revelations, and preached up perpetual mortification, gravity of countenance, little speaking, a plain manner of dress, and seriousness of deportment. He also declaimed against all distinctions of ranks and orders, and maintained that Christians should live together like brethren, having all things in common. These extravagant tenets had been widely diffused, and made a deep impression, when the spirit of revolt broke out among the peasants in Thuringia. These insurgents, not satisfied with aiming at a redress of their grievances, proposed to level every distinction, and by abolishing property, to reduce men to their

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natural state of equality, in which all should receive their subsistence from the common stock. Muncer assured them, that the design was acceptable to God, who had in a dream given him a promise of its success. Seduced by him, to whom they submitted as their leader and prophet, the peasants set about the execution of their design, not only with the same rage which animated those of their order in other parts of Germany, but with the ardour which enthusiasm inspires. They deposed the magistrates in all the cities of which they became masters; seized the lands of the nobles, and obliged such of them as they got into their power to wear the peasant's dress, and to be distinguished by the appellations given to people in the lowest class of life, instead of their former titles; and proceeded to every act of violence and cruelty which rebellion and fanaticism could suggest. To put an end to their enormities, the elector of Saxony, the landgrave of Hesse, and the duke of Brunswick, united their forces, and with a body of cavalry surrounded Muncer at the head of eight thousand of his deluded followers. Unwilling to shed the blood of the misguided wretches, these princes sent a young nobleman to their camp, with an offer of a general pardon, provided that they immediately laid down their arms, and delivered up the ringleaders of the sedition. This offer, together with a sense of their present danger, made an evident impression upon the peasants; which Muncer endeavoured to remove, by haranguing them with his usual vehemence, and exhorting them not to trust the deceitful promises of their oppressors, nor to desert the cause of God, and of Christian liberty. In this critical moment, a rainbow, which was the emblem painted on the colours of the insurgents, happening to appear on the clouds, Muncer took advantage of that incident, and, raising his eyes and hands towards heaven, cried out, "behold the sign which God has given. There is the pledge of your safety, and a token that the wicked shall be destroyed." Upon this, the fanatical multitude set up a great shout, as if certain of victory; and, after murdering the young nobleman who had brought them the offer of pardon, demanded to be led towards the enemy. Enraged more than ever at this fresh instance of their barbarity, the princes advanced, and began the attack; when the discipline of well-trained troops soon triumphed over an armed rabble, of whom above five thousand perished in the field. Muncer was among the foremost of those who escaped by flight; but he was taken the next day, and put to death on the scaffold; by which event the war of the peasants was terminated.

This fanatical insurrection certainly proved prejudicial to the progress of Luther's doctrines, and was industriously made use of by his enemies, in order to prepossess the public with an opinion, that they naturally tended to produce such mischievous effects. But, as Dr. Mosheim justly argues, if it cannot be denied that many of these insurgents had perversely misunderstood the doctrine of Luther concerning Christian liberty, and taken occasion from thence of committing the disorders which rendered them so justly odious; yet, on the other hand, it would be a most absurd instance of partiality and injustice, to charge that doctrine with the blame of those extravagant outrages which arose from the manifest abuse of it. Indeed, Luther himself, by his conduct and his writings during these commotions, sufficiently defended both his principles and his cause against any such imputations. He acted like a common parent, solicitous about the welfare of both parties, without sparing the faults or errors of either. On the one hand, he addressed a monitory discourse to the nobles, exhorting them to treat their dependents with greater humanity and indulgence. On the other, he severely censured the seditious spirit of the peasants, advising them not to murmur at hardships inseparable from their condition, nor to seek for redress by any but legal means. And when his exhortations to the latter were found ineffectual, he wrote letters to the princes of the empire, in which, with his usual energy, he called upon them to unite in exterminating disorders, which every well-wisher to the public peace and happiness must hold in abhorrence. While such as we have seen was the state of affairs in Germany, Luther very suddenly married Catharine a Boria, who was of a noble family, and one of the nuns, who in the year 1523 had thrown off the veil and eloped from the nunnery of Nimptschen. This step of his was far from meeting with the approbation of his friends; and his enemies took occasion from it to be profuse in their censures, and in their calumnious misrepresentations. The Catholics could not give it a softer appellation than that of incestuous or profane; and even his most devoted friends and followers thought it indecent, at a time when his country was involved in so many calamities. Indeed, Lu-

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ther himself was sensible of the impression which it had made to his disadvantage, as appears from his declaration in one of his letters, that "it had made him so despicable, that he hoped his humiliation would rejoice the angels, and vex the devils." But if he was at first so much affected by this circumstance, as to need the consolation of Melancthon, he soon recovered his self-possession; and being satisfied with the motives of his conduct, bore the censures of his friends, and the reproaches of his adversaries, with his usual fortitude. Of those motives the reader may meet with a particular account in Bayle, under the article Catherine de Bore; where they may also find some amusing anecdotes relative to Luther's wedding, the estimation in which he held his wife, and his subsequent behaviour in the conjugal connection.

While the war of the peasants was raging in Germany, Frederic, elector of Saxony, and the first protector of the reformation, died; but the blow was the less sensibly felt, as he was succeeded by his brother John, a more avowed and zealous, but less able patron of Luther and his doctrines. Frederic, whose character was distinguished by an uncommon degree of prudence and moderation, had, during his life, been a sort of mediator between the Roman pontiff and the reformer of Wittemberg, and had always entertained the hope of restoring peace in the church, and of so reconciling the contending parties as to prevent a separation either in point of ecclesiastical jurisdiction or religious communion. Hence it was, that while, on the one hand, he made no opposition to Luther's design of reforming a corrupt and superstitious church, but rather encouraged him in the execution of it; yet, on the other, it is remarkable that he took no pains to introduce any change into the churches in his own dominions, nor to subject them to his jurisdiction. But his successor, the elector John, acted in a quite different manner. Fully satisfied of the truth of Luther's doctrine, and persuaded that it must lose ground and soon be suppressed, if the despotic authority of the Roman pontiff remained undisputed and entire, he, without hesitation or delay, assumed to himself the supremacy in ecclesiastical matters, and established a church in his dominions, totally different from the church of Rome, in doctrine, discipline, and government. He also ordered a body of laws, relating to the form of ecclesiastical government, the method of public worship, the rank, offices, and revenues of the priesthood, and other matters of that nature, to be drawn up by Luther and Melancthon, which he afterwards promulgated throughout his dominions. The illustrious example of this elector was soon followed by all the princes and states of Germany who renounced the papal supremacy and jurisdiction. No sooner had the elector taken this decisive and undisguised line of conduct, than the religious differences between the German princes, which had hitherto kept within the bounds of moderation, broke out into a violent and lasting flame. By the patrons of popery evident intimations were given of their intention to make war upon the Lutheran party, and to compel them by force to renounce the doctrines of the reformation; and this design would certainly have been put into execution, had not the troubles of Europe disconcerted their measures. The Lutherans, on the other hand, began to deliberate concerning the most effectual means of defending themselves against superstition armed with violence, and formed the plan of a confederacy for that prudent purpose. In the mean time the diet of the empire assembled at Spires, in June 1526, at which Ferdinand, the emperor's brother, presided; Charles being fully occupied with the troubled state of his dominions in Spain and Italy. When the state of religion came to be considered in the diet, the emperor's ambassadors used their utmost endeavours to obtain a resolution, that all disputes about religion should be suppressed, and the sentence which had been pronounced at Worms against Luther and his followers put into rigorous execution. This was firmly opposed by the greater part of the German princes, who maintained that they could not execute that sentence, nor come to any determination with respect to the doctrines by which it had been occasioned, before the whole matter was submitted to the cognizance of a general council, lawfully assembled. This opinion, after long and warm debates, was adopted by a great majority; and at length the whole assembly unanimously agreed to present a solemn address to the emperor, beseeching him to assemble, without delay, a free and general council; and it was also agreed that, in the mean time, the princes and states of the empire should, in their respective dominions, be at liberty to manage ecclesiastical matters in the manner which they should think the most expedient, yet so as to be able to give an account of their administration to God and the emperor.

Nothing could be more favourable to the

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cause of Lutheranism than such a resolution. Several princes, whom the fear of persecution and punishment had hitherto prevented from declaring for the reformation, being now delivered from their restraint, renounced publicly the superstition of Rome, and introduced among their subjects the same form of religious worship, and the same system of doctrine, which had been received in Saxony. And in general, all the Germans who had before rejected the papal discipline and doctrine were now employed in bringing their schemes and plans to a certain degree of consistence, and in adding vigour and firmness to the glorious cause in which they were engaged. In the mean time Luther and his fellow-labourers, by their writings, their instructions, their admonitions, and counsels, inspired the timorous with fortitude, dispelled the doubts of the ignorant, fixed the principles and resolution of the wavering and inconstant, and animated all the friends of the reformation with a spirit suitable to the importance and grandeur of their undertaking. But this encouraging state of things was of no long duration. For the emperor, as soon as he had appeased the troubles which had engaged his attention in different parts of Europe, directed his view to Germany, and determined to attempt the recovery of those prerogatives which his predecessors had lost; and which were necessary to the promotion of his ambitious schemes. Nothing, he saw, was more essential towards attaining this object, than to suppress opinions which might form new bonds of confederacy among the princes of the empire, and unite them by ties stronger and more sacred than any political connection. Nothing seemed to lead more certainly to the accomplishment of this design, than to employ zeal for the established religion, of which he was the natural protector, as the instrument of extending his civil authority. Accordingly, he appointed a diet of the empire to be held at Spires, in March 1529, in order to take into consideration the state of religion. In that diet the archduke Ferdinand presided, and, after several long debates, had the address to procure a majority of voices approving a decree, which revoked the resolution of the former diet of Spires, and declared unlawful every change which should be introduced into the doctrine, discipline, or worship of the established religion, before the determination of a general council was known. This decree was justly considered to be iniquitous and intolerable by the elector of Saxony, the marquis of Brandenburgh, the landgrave of Hesse, the duke of Lunenburgh, the prince of Anhalt, together with the deputies of fourteen imperial cities; who, when they found that all their arguments and remonstrances made no impression upon Ferdinand, and the abettors of the Romish church, entered their solemn protest against it, on the nineteenth of April, and appealed to the emperor, and a future council. On that account they were distinguished by the name of PROTESTANTS, which from this period has been applied to all sects, of whatever denomination, which have revolted from the Roman see.

No sooner had the dissenting princes and deputies entered their protest against the decree of the diet, than they sent ambassadors into Italy, to lay their grievances before the emperor. The persons employed in this commission executed the orders which they had received with the greatest resolution and presence of mind, and conducted themselves, in all respects, in a manner worthy of the principals, whose sentiments and conduct they were sent to justify and explain. The emperor, whose pride was wounded by this spirit and firmness in persons who dared to oppose his designs, ordered these ambassadors to be apprehended and put under arrest for several days. The news of this violent step soon reached the protestant princes, and convinced them that their personal safety, and the success of their cause, depended upon their courage and concord. They, therefore, held several meetings, in different places, for the purpose of forming such a powerful league as might enable them to repel the violence of their enemies; but so different were their opinions and views of things, that they could not come to any satisfactory conclusion. Among the circumstances that promoted animosity and discord between the friends of the reformation, and prevented that union which was so desirable between persons embarked in the same good cause, the principal one was the difference in opinion of the divines of Saxony and Switzerland, concerning the manner of Christ's presence in the eucharist. With the hope of terminating this controversy, not by keen debate, but by an accommodation of differences, produced by the reconciling spirit of charity and prudence, Philip, landgrave of Hesse, in the year 1529, invited to a conference at Marpurg, Luther and Zuingle, together with some of the most eminent doctors who adhered to their respective parties. The divines who were assembled for this pacific

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purpose disputed, during four days, in presence of the landgrave. The principal champions in these debates were Luther, who attacked Oecolampadius, and Melancthon, who disputed against Zuingle; and the controversy turned upon several points of theology, in relation to which the Swiss doctors, and particularly Zuingle, were supposed to entertain erroneous sentiments. From the greatest part of these supposed errors that illustrious reformer cleared himself, with the most triumphant evidence, and in such a manner as appeared entirely satisfactory, even to Luther himself; but neither of the contending parties could be persuaded to abandon, or even to modify, their difference in opinion concerning the manner of Christ's presence in the eucharist. So that the only advantage which resulted from this controversy was, that the jarring parties formed a kind of truce, by agreeing to a mutual toleration of their respective sentiments, and leaving to the disposal of Providence, and to the effects of time, the cure of their divisions.

While the Protestants were preparing a new embassy to the emperor, they received an account that he was determined to come into Germany, with a view to terminate, in a diet which he had already appointed to be held at Augsburg, in June 1530, the religious disputes which had produced such animosities and divisions in the empire. During his stay in Italy, Charles held many consultations with pope Clement VII. concerning the most effectual means for that purpose. In these interviews, the emperor insisted, in the most serious and urgent manner, on the necessity of assembling a general council. Clement, on the other hand, employed every argument to dissuade the emperor from consenting to such a measure. He represented general councils as factious, ungovernable, presumptuous, formidable to civil authority, and too slow in their operations to remedy disorders which required an immediate cure; and he alleged, that it was the duty of the emperor to support the church, and to employ his whole power in executing speedy vengeance on the obstinate heretical faction, who dared to call in question the authority of Rome and its pontiff. Charles, however, was satisfied that endeavours should be made to reconcile the Protestants by means less violent; but promised, if gentler arts failed of success, that then he would exert himself with rigour to reduce them to the obedience of the holy see. In his journey towards Augsburg, he had many opportunities of observing the disposition of the Germans with regard to the points in controversy, and found their minds every where so much irritated and inflamed, as convinced him, that nothing tending to severity ought to be attempted, until all other measures proved ineffectual. In order that the emperor might be able to form a clear idea of the matters in debate, the elector of Saxony ordered Luther, and other eminent divines, to commit to writing the chief articles of their religious system, and the principal points in which they differed from the church of Rome. In compliance with this order, Luther delivered to the elector at Torgaw the seventeen articles, hence called *the articles of Torgaw*, which were deemed by him a sufficient declaration of the sentiments of the reformers. It was judged proper, however, to enlarge them, and, by a judicious detail, to give perspicuity to their arguments, and thereby strength to their cause. For this purpose the protestant princes employed the pen of Melancthon, who, with a due regard to the counsels of Luther, expressed his sentiments and doctrine with the greatest elegance and perspicuity, and in terms as little offensive to the Roman Catholics as a regard for truth would permit. Such was the origin of the famous creed, known by the name of *the confession of Augsburg*.

On the twentieth of June 1530, the diet was opened; and, as it was unanimously agreed that the affairs of religion should be discussed before any other matters, the Protestants received from the emperor a formal permission to give in an account of their religious principles and tenets. Accordingly, on the twenty-fifth of the same month, the chancellor of Saxony read, in the German language, in presence of the emperor and the assembled princes, the confession above mentioned, which was presented to the emperor, signed by the princes and deputies of the Lutheran party. At the same time the Protestants who had adopted the opinions of Zuingle delivered in their confession, drawn up by Martin Bucer. Of these confessions a refutation was undertaken by John Faber, Eckius, and another doctor, named Cochlæus, which was also read publicly in the diet, and the unlimited submission of the Protestants to the doctrines and opinions contained in it required by the emperor. But instead of yielding obedience to the imperial command, they declared themselves by no means satisfied with the reply of their adversaries, and requested a copy of it, that they might demonstrate more fully its extreme insufficiency and

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weakness. This reasonable request, however, the emperor refused to grant; but he did not discourage the respective parties from meeting, to try whether it were not possible to bring about a reconciliation upon fair, candid, and equitable terms. For this purpose, various conferences were held between persons of eminence, piety, and learning, chosen from both sides, and nothing was omitted that might have the least tendency to calm the animosity, heal the divisions, and unite the hearts of the contending parties: but all in vain, since the difference between their opinions was too considerable, and of too much importance to admit of a reconciliation. Finding the divines immoveable, Charles turned to the princes their patrons, whom he solicited separately, and allured by promises of those advantages which it was known they were most solicitous of obtaining. But, however desirous they were of obliging the emperor, they would not make sacrifices to him of their integrity; and, with a zeal and fortitude which redound to their immortal honour, refused to abandon what they deemed the cause of God, for the sake of any earthly acquisition. Every scheme to gain or disunite the protestant party thus proving abortive, the emperor was determined to take vigorous measures for asserting the doctrines and authority of the established church, and enforcing the submission of such obstinate heretics. By his express order, on the nineteenth of November, during the absence of the Hessian and Saxon princes, the diet issued a severe decree, condemning most of the peculiar tenets held by the Protestants; forbidding any person to protect or tolerate such as taught them; enjoining a strict observance of the established rites; and prohibiting any further innovation under severe penalties. All orders of men were required to assist with their persons and fortunes in carrying this decree into execution; and such as refused to obey it were declared incapable of acting as judges, or of appearing as parties in the imperial chamber, the supreme court of judicature in the empire. To all which was subjoined a promise, that an application should be made to the pope, requiring him to call a general council within six months, in order to terminate all controversies by its sovereign decisions.

The severity of this decree, which was considered as a prelude to the most violent persecution, convinced the Protestants that the emperor was resolved on their destruction; and the dread of the calamities which were ready to fall on the church oppressed the feeble spirit of Melancthon, who gave himself up to melancholy and lamentation. But Luther, who during the sitting of the diet had endeavoured to confirm and animate his party by several treatises which he addressed to them, was not disconcerted or dismayed at the prospect of this new danger. He comforted Melancthon and his other desponding disciples, and exhorted the princes not to abandon those truths which they had lately asserted with such laudable boldness. His exhortations made the deeper impression upon them as they had at that time received an account of a combination among the popish princes of the empire for the maintenance of the established religion, to which Charles himself had acceded. This circumstance convinced them, that their own safety, as well as the success of their cause, depended on union. They, therefore, assembled, in the year 1530, and the year following, first at Smalkalde, and afterwards at Frankfort, and formed a solemn alliance and confederacy, with the resolution of defending vigorously their religion and liberties against the dangers and encroachments with which they were threatened by the edict of Augsburg. Into this confederacy they invited the kings of England, France, and Denmark; and by their negociations secured powerful foreign protection and assistance, in case of necessity. Luther, who at first seemed averse to this confederacy, from an apprehension of the calamities and troubles which it might produce, perceiving at length its necessity, consented to it; but uncharitably, as well as imprudently, refused comprehending in it the followers of Zuingle among the Swiss, together with the German states or cities, which had adopted the sentiments and confession of Bucer. In this state of things, which portended an approaching rupture, the elector palatine, and the elector of Mentz, offered their mediation, and endeavoured to reconcile the contending princes. With respect to the emperor, many circumstances combined to convince him, that this was not a juncture when the extirpation of heresy was to be attempted by violence and rigour. He saw that the imprudent precipitation with which he had already proceeded, in compliance with the pope's inclinations, had forced the Protestants into a formidable union, which put them into a capacity of setting the head of the empire at defiance. He saw the Turks preparing to enter Austria with immense forces, and stood in need of succours, which the protestant princes refused to grant as long

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as the edicts of Worms and Augsburg remained in force. And he was anxious to obtain from those princes an approbation of his favourite measure for continuing the imperial crown in his family, the election of his brother Ferdinand to the dignity of king of the Romans, which had been concluded by a majority of votes at the diet of Cologne, in the year 1531, but contested by them as contrary to the fundamental laws of the empire. On these accounts, he could not but be aware of the policy and necessity of coming to a speedy accommodation with the malcontent princes. Negociations were, accordingly, carried on by his direction with the confederates of Smalkalde, and, after many delays and difficulties, terms of pacification were agreed upon at Nuremberg, and ratified solemnly in the diet at Ratisbon, August 3, 1532. By this treaty, the protestant princes engaged to assist the emperor with all their forces in resisting the invasion of the Turks; and it was stipulated, that universal peace should be established in Germany, until the meeting of a general council, the convocation of which within six months the emperor was to endeavour to procure; that no person should be molested on account of religion; that a stop should be put to all processes begun by the imperial chamber against Protestants, and the sentences already passed to their detriment be declared void.

Luther now had the satisfaction of seeing, in consequence of this religious truce, one of the principal obstacles to the undisguised profession of his opinions removed. Encouraged by it, those who had been hitherto only secret enemies to the Roman pontiff now spurned his yoke publicly, and renounced his jurisdiction. This appears from the various cities and provinces in Germany, which, about this time, boldly enlisted themselves under the standards of our reformer. Henceforth the Protestants of Germany, who had hitherto been viewed only as a religious sect, came to be considered as a political body of no small consequence; and Luther was incessant in his exhortations to them to confirm the reformation, their grand bond of union, publishing from time to time such writings as might encourage, direct, and aid them in strengthening and extending their glorious cause. Soon after the truce of Nuremberg, the elector of Saxony died, and was succeeded by his son John Frederic, who was no less attached than his predecessor to the opinions of Luther, and prepared to defend them with equal zeal and magnanimity. In the mean time the emperor, in conformity to the stipulations of the truce lately concluded, applied to pope Clement VII. by his ambassadors, to call a general council without delay; and in an interview which he had with that pontiff at Bologna, during his journey into Spain, urged the same thing in person. Clement endeavoured at first to divert Charles from the measure; but, finding him inflexible, he had recourse to artifices which he knew would delay, if not entirely defeat, the calling of that assembly. Under the plausible pretext of settling, with all the parties concerned, the preliminaries for such a meeting, he dispatched a nuncio, accompanied by an ambassador from the emperor, to the elector of Saxony as the head of the Protestants. In discussing these preliminaries, inextricable difficulties and contests arose. The Protestants demanded a council to be held in Germany; the pope insisted that it should meet in Italy: they contended, that all matters in dispute should be determined by the words of Scripture alone; he considered not only the decrees of the church, but the opinions of fathers and doctors, as of equal authority: they required a free council, in which the divines, commissioned by different churches, should be allowed a voice; he aimed at modelling the council in such a manner as would render it entirely dependant on his pleasure. Above all, the Protestants thought it unreasonable, that they should bind themselves to submit to the decrees of a council, before they knew on what prineiples those decrees were to be founded, by what persons they were to be pronounced, and what forms of proceeding they would observe. The pope maintained it to be altogether unnecessary to call a council, if those who demanded it did not previously declare their resolution to acquiesce in its decrees. In order to adjust such a variety of points, the negociations were spun out to such a length, as effectually answered the purpose of putting off the meeting of the council during his pontificate. In the year 1533, Luther's character was violently attacked by George, duke of Saxony, the head of the Albertine, or younger branch of the Saxon family, who possessed extensive territories, comprehending Dresden, Leipsic, and other considerable cities. From the earliest dawn of the reformation, this prince had been its enemy as avowedly as the electoral princes were its protectors, and had carried on his opposition not only with all the zeal flowing from religious prejudices, but with a virulence inspired by personal antipathy to Luther, and embittered

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by the animosity subsisting between him and the other branch of his family. In order to prevent its progress in his dominions, he had obliged all his subjects to take an oath that they would never embrace it. Several of them, however, notwithstanding this vain attempt to keep them from thinking, had deviated from the catholic faith, by adopting the protestant notion concerning the receiving the sacrament in both kinds. On this subject it was well known that they had corresponded with Luther, who spake of the duke's effort for shackling their consciences, with no little severity. Information of this being brought to that prince, he preferred a formal charge against Luther to the elector John, of having abused himself in person, and excited rebellion among his subjects. These accusations, however, our reformer was easily able to refute, to the satisfaction of his sovereign, by producing his letter to the people of Leipsic, in which, so far from exciting them to rebellion, he exhorted them patiently and peaceably to submit to the greatest hardships, or even to banishment, rather than injure their consciences.

In the year 1534, Luther first printed in a collective form the detached parts of his German version of the Bible, as appears from the old privilege, dated at Bibliopolis, under the elector's own hand; and it was published in the following year. In the year 1535, pope Paul III. the successor of Clement VII., who had promised in the first consistory held after his election, that he would convoke a general council, seemed desirous of keeping his word without delay; flattering himself, however, that such difficulties would arise concerning the time and place of meeting, and other circumstances, as would effectually defeat the intention of those who demanded that assembly, without exposing himself to any imputation for refusing to call it. Accordingly, he dispatched nuncios to the several kingdoms and states under his jurisdiction, to make known his intention, and that he had fixed on Mantua as a proper place in which to hold the council. To this appointment some of the catholic sovereigns and states strongly objected; and the German Protestants, assembling at Smalkalde in the year 1537, and being fully persuaded that in such a council nothing would be concluded but what would be agreeable to the sentiments and ambition of the pontiff, declared that they would not consider it as a legal or free representative of the church, and insisted on their original demand, and the emperor's promise, of a council to be held in Germany. At the same time, they had a new summary of their doctrine drawn up by Luther, in order to present it to the assembled bishops, if it should be required of them. This summary, which was distinguished by the name of *the articles of Smalkalde*, is generally joined with the creeds and confessions of the Lutheran church. While Luther was thus employed, he suffered so much from a violent attack of the stone, accompanied with a suppression of urine for eleven days, that his life was thought to be in danger. In this condition, notwithstanding the advice and remonstrances of his friends, he determined to set out on his journey homewards; and his resolution was attended with a more favourable issue than was expected. For by the action of gentle travelling his obstructions were removed, and he gradually recovered from the night after his departure. While he was carried along, he made his will, in which he bequeathed his detestation of popery to his friends, and to the pastors, in conformity to the spirit of this verse which he made in 1530, and often repeated: "Pestis eram vivus, moriens ero mors tua papa;" that is, "I was the plague of the pope in my life, and shall be his destruction in my death."

Against the resolutions of the German Protestants at Smalkalde the court of Rome exclaimed as a flagrant proof of their obstinacy and presumption, and the pope persisted in his determination to hold the council at Mantua, appointing the twenty-third of May 1537, for the time of its meeting. But unexpected difficulties arising on the part of the duke of Mantua, he at first prorogued the council for some months, and afterwards transferred the place of meeting to Vicenza, appointing it to assemble on the first of May 1538. As, however, neither the emperor nor the king of France would permit their subjects to repair thither, he put off the meeting by an indefinite prorogation. During the year last mentioned, the pope, that he might not seem to neglect that degree of reformation which was within his own power, deputed a certain number of cardinals and bishops, with full authority to enquire into the abuses and corruptions of the Roman court; and to propose the most effectual method of removing them. This scrutiny, undertaken with reluctance, was carried on slowly and with remissness. All defects were touched with a gentle hand, afraid of probing too deeply, or of discovering too much: but even by this partial examination, many irregularities were discovered, and many

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enormities brought to light, while the remedies which they suggested as most proper for their correction were either inadequate, or were never applied. The report of these deputies, though intended to be kept secret, was transmitted by some accident into Germany, and afforded ample matter of triumph to the Protestants. On the one hand, it proved the necessity of a reformation in the head as well as members of the church, and even pointed out many of the corruptions against which Luther had remonstrated with the greatest vehemence. On the other hand, it shewed, that it was vain to expect this reformation from ecclesiastics themselves, who, as Luther strongly expressed it, piddled at warts, while they overlooked or confirmed ulcers. This farce Luther detected and exposed in a German treatise addressed to his countrymen, to which a picture was prefixed, representing the pope sitting on a high throne, and surrounded by cardinals, who with foxes tails, at the end of long poles, were brushing off the dust on all sides. In the year 1539, the Protestants took the alarm at intelligence which they received of an association entered into by the catholic powers of the empire, for the purpose of counterbalancing the weight which the former derived from the union of Smalkalde. That measure they suspected to form a part of some plan of the emperor for the extirpation of their opinions, and held frequent consultations, that they might be prepared to disappoint it. In order to remove their apprehensions, the emperor's ambassadors had an interview with the protestant princes at Frankfort, in which it was agreed, that all the concessions in their favour, particularly those contained in the pacification of Nuremberg, should continue in force for fifteen months; and that a conference should be held by a few divines of each party, in order to discuss the points in controversy, and to propose articles of accommodation which should be laid before the next diet. A few days after this convention, an event of great advantage to the reformation took place in the death of George duke of Saxony. For his brother Henry, on whom the succession devolved, was zealously attached to the protestant religion, as his predecessor had been to popery; and no sooner was he in possession of his new dominions, than, disregarding a clause in George's will, by which he bequeathed all his territories to the emperor and the king of the Romans, if his brother should attempt any innovation in religion, he immediately invited Luther and some other protestant divines to Leipsic. By their advice and assistance, he soon overturned the whole system of popish rites and doctrines, and established the full exercise of the reformed religion, with the universal applause of his subjects, who had long wished for this change. By this revolution the whole of Saxony was brought within the protestant pale.

In the year 1541, in conformity to the convention of Frankfort, the emperor appointed a conference at Worms, on the subject of religion, where Melancthon and Eckius disputed during three days. This conference was then removed to the diet which was held at Ratisbon in the same year; in which the principal subject of deliberation was the memorial of an unknown person, presented by the emperor, and said by him to be composed with such perspicuity and temper, as, in his opinion, might go far to unite and comprehend the two contending parties. This piece, however, was condemned by all the zealous Catholics, as too favourable to the Lutheran opinions, the poison of which, they pretended, it conveyed in disguise; while the rigid Protestants, especially Luther himself, were for rejecting it as an impious compound of error and truth, craftily prepared that it might impose on the weak, the timid, and the unthinking. All endeavours, therefore, to produce an accommodation between them proved fruitless; and no other effect was produced by this conference than an agreement of the majority, to refer the decision of their pretensions and debates to a general council; or, if the meeting should be prevented by any unforeseen obstacles, to the next German diet. It was at the same time resolved, that, in the mean while, no innovations should be attempted, nor endeavours employed to gain proselytes; and that neither the revenues of the church nor the rights of monasteries should be invaded. Against this recess of the diet, which considerably abridged the liberty which the Protestants then possessed, they murmured loudly, till the emperor granted them a private declaration, in the most ample terms, exempting them from whatever they thought injurious in the recess, and ascertaining to them the full possession of all the privileges which they had ever enjoyed. From this time till the latter end of the year 1544, the emperor was so entirely occupied with his wars against the Turks, and Francis I. king of France, that he found it necessary not only to connive at the proceedings of the Protestants, and the progress which their opinions daily made, but to court

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their favour by repeated acts of indulgence. In the year 1542, the pope was so warmly solicited on all hands, that he found it impossible to avoid any longer calling a general council. He, therefore, ordered his legate to declare his intention of doing so to the diet assembled at Spires, and to propose the city of Trent for the place of meeting. To this proposal the catholic princes gave their consent; while the protestant members of the diet objected both against a council summoned by the papal authority alone, and also against the place appointed for its meeting, and demanded a free and lawful council, which should not be biassed by the dictates, nor awed by the proximity of the Roman pontiff. Of their objections the pope would not deign to take the least notice, but issued his circular letters for the convocation of the long promised assembly, which was directed to meet in the year 1545. Such was the state of things when the imperial diet opened at Worms in the spring of that year, and was required by Ferdinand to acknowledge the approaching council, and to promise submission to its decrees, as to the decisions of the universal church. To this demand the popish members of the diet immediately acceded; but the Protestants firmly refused obedience to it, renewing the remonstrances which they had preferred at the diet of Spires. Nor did the presence of the emperor, who came himself to the diet, contribute to render them more compliant. That prince had for some time come to a resolution to support the authority of the council, and to terminate the debates about religion by the force of arms. This resolution he carefully concealed, till the preparations which he had privately made for carrying it into effect were far advanced; when the protestant princes received certain information, from the king of England, and through other channels, of his hostile designs against them, and of the confederacy for the destruction of their cause into which he had entered with the pope. The greater number of them, therefore, after communicating their intelligence and sentiments to each other, determined on taking the proper measures for their own defence; and the elector of Saxony, and the landgrave of Hesse, to prevent their being surprized and overwhelmed unawares, by a superior force, with wonderful rapidity raised a formidable army.

While this terrible storm was rising, Luther was saved, by a seasonable death, from feeling or beholding its destructive rage. For some time before that event he felt his strength declining, his constitution being worn out by a prodigious multiplicity of business, added to the labour of discharging his ministerial function with unremitting diligence, to the fatigue of constant study, besides the composition of works as voluminous as if he had enjoyed uninterrupted leisure and retirement. However, in the beginning of the year 1546, he was able to pay a visit to his native country, accompanied by Melancthon, and returned in safety to Wittemberg. Soon afterwards he was induced to pay a second visit to Eysleben, on the invitation of the counts of Mansfeldt, in order to compose a dissension which had arisen among them, respecting the boundaries of their territories. Though he had not been accustomed to meddle in such affairs, yet, as he was born at Eysleben, which was dependant on those counts, he could not refuse the service which he might be able to render, by his advice or authority, in accommodating their differences. On this occasion, he met with a splendid reception from the counts; and afterwards made use of his best endeavours to settle the matters in dispute, and sometimes preached in the church, where he likewise administered the sacrament. While he was thus engaged, he was seized with a violent inflammation in the stomach, which threatened a speedy and a fatal issue. In this situation, his natural intrepidity did not forsake him; and his last conversation with his friends, on the day preceding that of his death, was concerning the happiness reserved for good men in a future life, of which he spoke with the fervour and delight natural to one who expected and wished to enter soon upon the enjoyment of it. On the morning of the eighteenth of February 1546, being awakened from sleep by his disorder, and perceiving his end approaching, he commended his spirit into the hands of God, and quietly departed this life, in the sixty-third year of his age. The account of his death filled the Roman Catholic party with excessive as well as indecent joy, and damped the spirit of all his followers; neither party sufficiently considering that his doctrines were now so firmly rooted, as to be in a condition to flourish independently of the hand which had planted them. The counts of Mansfeldt were desirous that he might be buried in their territories; but, by the express order of the elector of Saxony, his remains were conveyed to Wittemberg, where they were interred with more extraordinary pomp than was perhaps ever displayed at the funeral of any private person; princes, counts, nobles,

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and students without number, attending the procession. He left several children by his wife Catherine a Boria, who survived him. Innumerable were the falshoods invented by the papists, concerning the manner of his death; and innumerable were the calumnies which they propagated concerning his principles and conduct. In Bayle the reader may meet with an ample collection and refutation of these weak efforts of malignity. He has related, however, an anecdote of the emperor Charles V. which deserves to be mentioned in honour of the generous treatment which he shewed to the memory of our reformer. While, in the year 1547, his troops were quartered in Wittemberg, a soldier gave Luther's effigy in the church of the castle two stabs with a dagger; and the Spaniards were very urgent with him to cause the monument of the pretended heresiarch to be demolished, and his bones to be dug up and burnt. But the emperor instantly forbad that any insult should be offered to his tomb or remains, upon pain of death. "I have nothing farther to do with Luther," he nobly said; "and he is henceforth subject to another judge, whose jurisdiction it is not lawful for me to usurp. Know, that I make not war with the dead, but with the living, who are still in arms against me."

Of all the different portraits of this extraordinary man, which have been exhibited to the public, the ablest and most interesting of those which we have met with is that executed by the elegant historian of the reign of the emperor Charles V., which we shall present to our readers. "As," says Dr. Robertson, "he was raised up by Providence to be the author of one of the greatest and most interesting revolutions recorded in history, there is not any person, perhaps, whose character has been drawn with such opposite colours. In his own age, one party, struck with horror and inflamed with rage, when they saw with what a daring hand he overturned every thing which they held to be sacred, or valued as beneficial, imputed to him not only all the defects and vices of a man, but the qualities of a demon. The other, warmed with the admiration and gratitude, which they thought he merited as the restorer of light and liberty to the Christian church, ascribed to him perfections above the condition of humanity, and viewed all his actions with a veneration bordering on that which should be paid only to those who are guided by the immediate inspiration of Heaven. It is his own conduct, not the undistinguishing censure or the exaggerated praise of his contemporaries, that ought to regulate the opinions of the present age concerning him. Zeal for what he regarded as truth, undaunted intrepidity to maintain his own system, abilities, both natural and acquired, to defend his principles, and unwearied industry in propagating them, are virtues which shine so conspicuously in every part of his behaviour, that even his enemies must allow him to have possessed them in an eminent degree. To these may be added, with equal justice, such purity and even austerity of manners, as became one who assumed the character of a reformer; such sanctity of life as suited the doctrine which he delivered; and such perfect disinterestedness as affords no slight presumption of his sincerity. Superior to all selfish considerations, a stranger to the elegancies of life, and despising its pleasures, he left the honours and emoluments of the church to his disciples, remaining satisfied himself in his original state of professor in the university, and pastor of the town of Wittemberg, with the moderate appointments annexed to those offices. His extraordinary qualities were allayed with no inconsiderable mixture of human frailty and human passions. These, however, were of such a nature, that they cannot be imputed to malevolence or corruption of heart, but seem to have taken their rise from the same source with many of his virtues. His mind, forcible and vehement in all its operations, roused by great objects or agitated by violent passions, broke out, on many occasions, with an impetuosity which astonishes men of feebler spirits, or such as are placed in a more tranquil situation. By carrying some praise-worthy dispositions to excess, he bordered sometimes on what was culpable, and was often betrayed into actions which exposed him to censure. His confidence that his own opinions were well founded approached to arrogance; his courage in asserting them, to rashness; his firmness in adhering to them, to obstinacy; and his zeal in confuting his adversaries, to rage and scurrility. Accustomed himself to consider every thing as subordinate to truth, he expected the same deference for it from other men; and, without making any allowances for their timidity or prejudices, he poured forth against such as disappointed him in this particular a torrent of invective mingled with contempt. Regardless of any distinction of rank or character when his doctrines were attacked, he chastised all his adversaries indiscriminately, with the same rough hand; nei-

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ther the royal dignity of Henry VIII. nor the eminent learning and abilities of Erasmus, screened them from the same gross abuse with which he treated Tetzel or Eckius.

"But these indecencies of which Luther was guilty must not be imputed wholly to the violence of his temper. They ought to be charged in part on the manners of the age. Among a rude people, unacquainted with those maxims which, by putting continual restraint on the passions of individuals, have polished society and rendered it agreeable, disputes of every kind were managed with heat, and strong emotions were uttered in their natural language, without reserve or delicacy. At the same time, the works of learned men were all composed in Latin, and they were not only authorised, by the example of eminent writers in that language, to use their antagonists with the most illiberal scurrility; but, in a dead tongue, indecencies of every kind appear less shocking than in a living language, whose idioms and phrases seem gross, because they are familiar.

"In passing judgment upon the characters of men, we ought to try them by the principles and maxims of their own age, not by those of another. For, although virtue and vice are at all times the same, manners and customs vary continually. Some parts of Luther's behaviour, which to us appear most culpable, gave no disgust to his contemporaries. It was even by some of those qualities, which we are now apt to blame, that he was fitted for accomplishing the great work which he undertook. To rouse mankind, when sunk in ignorance or superstition, and to encounter the rage of bigotry armed with power, required the utmost vehemence of zeal, as well as a temper daring to excess. A gentle call would neither have reached, nor have excited those to whom it must have been addressed. A spirit more amiable, but less vigorous than Luther's, would have shrunk back from the dangers which he braved and surmounted. Towards the close of Luther's life, though without any perceptible diminution of his zeal and abilities, the infirmities of his temper increased upon him, so that he grew daily more peevish, more irascible, and more impatient of contradiction. Having lived to be a witness of his own amazing success; to see a great part of Europe embrace his doctrines; and to shake the foundation of the papal throne, before which the mightiest monarchs had trembled, he discovered, on some occasions, symptoms of vanity and self-applause. He must have been, indeed, more than man if, upon contemplating all that he had actually accomplished, he had never felt any sentiment of this kind rising in his breast." The numerous works of this great man, in the Latin and German languages, which are partly exegetical, partly didactic, and partly polemical, were collected together after his death, and published at Jena, in 1556, in four volumes folio, and afterwards at Wittemberg in 1572, in seven volumes folio. *Seckendorf. Hist. Lutheran. passim. Melchior. Adam. Vit. Germ. Theol. Dupin. Moreri. Bayle. Robertson's Hist. Charles V. vols. II. III. passim. Mosh. Hist. Eccl. sæc. xvi. sect. i. cap.* 2. 3.—M.

LUXEMBURG, Francis-Henry de Montmorenci, duke of, marshal of France, and a celebrated general, was born in 1628, the posthumous son of the count of Boutteville, who was beheaded under Lewis XIII. for fighting a duel. Devoting himself to a military life, he was present in 1643 at the battle of Rocroi gained by the great Condé, whose various fortunes he followed. He resembled that hero in several of his qualities; in ardour of mind, quick and sure judgment, prompt execution, and an avidity for the acquisition of knowledge. In 1662 he was admitted duke and peer of France; and in 1667 he was made a lieutenant-general, in which station he distinguished himself at the conquest of Franche Comte. In the war of 1672, he commanded in chief at the invasion of Holland, where in one campaign he took a number of towns, and gained the battles of Bodegrave and Woerden. He is charged by the Dutch historians with stimulating his soldiers to all manner of barbarous and licentious outrage; at least it is certain that under his command they committed every excess without restraint. When it became necessary to evacuate that country, he made a retreat which was universally admired. In 1674 and 1675 he was opposed to the prince of Orange, and by his success obtained the staff of marshal of France. After the death of Turenne he had the command of a division of the French army, with which he was unable to prevent the capture of Philipsburg, by prince Charles of Lorrain.

The marshal Luxemburg was a man of a very licentious character, greatly addicted to the fair sex, and frequently successful with them, though deformed in person and not agreeable in feature. The connexion of one of his agents with certain females of intrigue caused him to be involved in the horrid affair of the poisonings which excited so much

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alarm in 1680. He repaired voluntarily to the Bastille, where he was treated with rigour, through the dislike and jealousy of Louvois. He underwent some examinations on frivolous and ridiculous charges, and, after a detention of fourteen months, was dismissed without any sentence being given either for or against him. He was not deprived of his command in the army; and when the war of 1690 broke out, he was sent into Flanders as general in chief. He gained the battle of Fleurus against the prince of Waldeck, and those of Leuze and Steinkerk against king William. In the latter, through the false information of a spy, he was surprized, and part of his army was routed before he discovered the enemy's intention; but he exerted himself with so much vigour and ability, that he recovered the day, and repulsed the allied army with loss. In 1693 he gained against William the bloody battle of Nerwinden, and took Charleroi. He terminated his services the next year by a long march in presence of the enemy from Vigamont to the Scheld near Tournay, by which he rendered abortive the designs of the allies upon the maritime places of France. He died in January 1695, at the age of sixty-seven, and with him the victories of Lewis XIV. ended. No general after him possessed to such a degree the attachment and confidence of the soldiers, who were always ready to follow whithersoever he led, and thought themselves invincible under his command. His success in the field against king William was almost invariable, and when that prince in a fit of spleen called him a hump-back—"What does he know of my back? (said Luxemburg) he never saw it." *Moreri. Nouv. Dict. Hist.* —A.

LYCOPHRON, a Greek grammarian and poet, was a native of Chalcis in Eubœa, and flourished about B. C. 304. He appears to have attained a considerable degree of poetical reputation, as his name occurs among the seven who formed what is called the *Pleias* at the court of Ptolemy Philadelphus. Suidas has preserved the titles of twenty tragedies composed by him; but the only work of Lycophron's which has come down to modern times is a very singular poem entitled "Alexandra" or Cassandra, the subject of which is a series of predictions feigned by him to have been uttered by that daughter of Priam. This obscure topic is treated in a more obscure style; and it is thought that the writer's purpose was to puzzle the critics. It would perhaps have been wise to have defeated his design by total neglect; but the pride and curiosity of learned men has not suffered the work to sink into merited oblivion. On the contrary, it has furnished a frequent trial of skill to Greek scholars. Ovid, who terms Lycophron "cothurnatus," (the buskined or tragic) mentions that he is recorded to have been slain by an arrow. The Cassandra of Lycophron has been several times edited. The best edition is accounted that of bishop Potter, *Oxon.* folio, 1697 and 1702. *Vossii Poet. Græc. Moreri. Bibliograph. Dict.*—A.

LYCURGUS, the celebrated legislator of Sparta, is reckoned by the best chronologers to have been born about B. C. 926. He is commonly said to have been the son of Eunomus king of Sparta, who was succeeded by Polydectes, his eldest son. On the death of the latter, Lycurgus, his brother, was called to the succession. The pregnancy of the widow of Polydectes, however, being soon made known, Lycurgus publicly declared that he should only hold the crown in trust for the child, provided it should prove a son. The queen, in whom ambition stifled the voice of nature, proposed marriage to her brother-in-law, in which case she would destroy her expected offspring. Lycurgus diverted her purpose by fallacious hopes, and in the mean time took measures for the preservation of the infant. She was delivered of a boy, which was brought to him as he was sitting at table with the magistrates. He took it in his arms, and placing it in the chair of state, "Here, Spartans, (said he) is your king!" As guardian to his nephew he conducted the administration with great wisdom, and by his virtues acquired the esteem and affection of the best of the citizens; but the envy of his younger brother, and the resentment of the disappointed queen-mother, raised a party against him, which propagated suspicions of his intending to secure the crown for himself. To counteract these insinuations he thought it adviseable to quit his country. He began his travels with visiting Crete, then flourishing under the laws of Minos. These he studied with great attention; and here he contracted a friendship with Thales, a sage and a poet, whom he persuaded to settle at Sparta. Lycurgus thence passed over to Asia, and viewed the Ionian cities, which were already sunk in luxury and effeminacy. There he met with the poems of Homer; by the manly and heroic strain of which he was so much captivated, that he collected and transcribed them, and was the first who made them fully known in Greece.

In the mean time Sparta was a prey to civil

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dissensions, and several deputations were sent to Lycurgus, imploring him to return and resume the reins of government. At length, when fully matured in the political knowledge it had been his principal object to acquire in his travels, he came back to his native country. Perceiving that the disorders of the state admitted no other effectual remedy than a total change of the laws and constitution, he prepared to give a new legislative system to Sparta. Like other legislators, he took care to fortify his authority with the sanctions of religion, and obtained from the oracle of Delphi a declaration that the constitution he was about to establish would be the most excellent in the world. After he had sounded the inclinations of the principal people, and fixed upon proper assistants in carrying on his plans, he directed thirty of them to appear armed in the market-place in order to intimidate opposition, and then began to promulgate his constitution and code of laws. With respect to the government, he continued the monarchical part, administered by two kings, but formed a senate of twenty-eight persons, as a mediating body between them and the people. He was equally averse to a tyranny and a democracy; and to one who once extolled the latter form, he shrewdly recommended to try it first in his own family. The next step was the very arduous measure of equalising landed property. He divided the territory of Sparta and of the rest of Laconia into lots, each capable of producing the necessary sustenance for a single family, and one of these was assigned to each citizen. He also attempted to equalise other property, by forbidding the use of gold and silver coin, and allowing no other money than iron, which was so bulky, that it was impossible to hoard a considerable value in it. Still further to reduce the citizens to a level, and preclude private luxury, he ordained that all the men should eat at public tables, where all were served alike, and upon such fare as was far from stimulating the appetite beyond the calls of nature. This regulation proved more grievous to the richer classes than any other, and even produced a tumult, in which Lycurgus had one of his eyes struck out by a violent youth. His behaviour under this outrage was truly philosophical. He showed his face streaming with blood to the people, who were struck with shame and grief at the spectacle, and delivered up the offender to his disposal. Lycurgus took him home, and without offering him any injury, employed him to dress his wound and wait upon him, till by his mild demeanour he had entirely converted the youth into a peaceable and orderly citizen. The general spirit of his ordinances, which extended to all the particulars of education and social institutions, was to form a people in whom the public principles should be predominant over all private affections; who should be hardy and vigorous in their bodies, firm and unconquerable in their minds, and devoted to the defence of their country to their last breath.. In pursuit of this object he did not scruple to sacrifice both the freedom of savage life, and the decencies of civilized. Together with riches, he excluded all the fine arts, and all the studies which soften and humanize mankind. He destroyed the natural modesty of the female sex, and violated the parental and conjugal relations. But what he aimed at, he attained; and Sparta, under the laws of Lycurgus, became a seminary of invincible warriors, who, for a series of ages, bore the greatest sway in the affairs of Greece, and were the bulwark of their friends and the dread of their foes. The legislator himself was a disinterested patriot, who had nothing at heart but the prosperity of his country. This appeared in his conduct after he had procured the full reception of his institutions. Convinced that they were calculated to promote what he thought the greatest good of his fellow-citizens, his only care was to render them fixed and immutable. For this purpose, it is said that, calling a general assembly of the people, he acquainted them that it was necessary for him to consult the oracle at Delphi upon one remaining point of great importance; but before his departure, he wished them to take a solemn oath to observe his laws inviolably till his return. They complied, and he sailed to Delphi, where he procured a declaration that while Sparta should keep the laws of Lycurgus, she would be the most flourishing of cities. This oracle he sent to Lacedemon, and then resolved upon a perpetual exile, that they might never be freed from the obligation of their oath. Writers are not agreed concerning what afterwards became of him. Plutarch affirms that he voluntarily put an end to his life by abstinence, whilst he was yet of an age to enjoy it; yet Lucian says that he died at the age of eighty-five. The place of his death is differently stated to have been Cirrha, Elis, and Crete. His memory was honoured at Sparta by an anniversary, at which his praises were recited, and which was observed during several ages. *Plutarch in Licurg. Univers. Hist.*—A.

LYCURGUS, an Athenian orator, son of

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Lycophron, flourished in the time of Philip of Macedon, about B. C. 356. He studied philosophy under Plato, and oratory under Isocrates, and attaching himself to a political life, rose to public employments. The superintendance of the public revenue was entrusted to him, in which office he conducted himself with strict integrity, and augmented the marine of Athens. He was also appointed one of the judges or magistrates of police, and exercised his charge with great vigour and severity. He banished from the city all persons of dissolute character, and made a number of useful regulations. Persuaded of the utility of the higher kinds of poetry to the public morals, he favoured dramatic exhibitions, and caused statues to be erected in honour of the principal tragedians. He was a friend to philosophers; and being once present when Xenocrates was dragged to prison because he had not paid the tribute exacted from strangers, he liberated him, and confined the farmer of the tax in his stead. He kept an exact register of all the acts of his administration, which, after the period of his office, he fixed to a column, that all the citizens might make their remarks upon it. In his last illness he caused himself to be carried to the senate, in order to give an account of all his actions; and having refuted the charge of a single accuser, he was brought back, and died soon after. Lycurgus was one of the thirty orators whom the Athenians refused to deliver up to Alexander. Some of his orations are preserved, and have been printed in collections of the Greek orators. *Plutarch Vit. Orator. Moreri.*—A.

LYDGATE, John, an early English versifier, was a monk of the Benedictine abbey at Bury St. Edmund's, and flourished in the earlier part of the fifteenth century. He received part of his education at Oxford, and then travelled into France and Italy, from which countries he brought an acquaintance with the polite literature, such as it was, of the times. It is affirmed by some biographers that he was well versed in languages, yet he himself, in his "Fall of Princes," mentioning that he translated it out of the French, says,

Of other tongue I have no suffisance.

He was, however, regarded in his age as an extraordinary proficient in learning; and is said to have been not only a poet and rhetorician, but a geometrician, astronomer, theologian, and dialectic. He opened a school in his monastery for teaching the sons of the nobility the arts of versification and composition. He was himself an imitator of Chaucer, and though he possessed very little invention or poetical spirit, yet he may be reckoned among those who contributed to the improvement of the English language and versification. His style, though rude and prolix, is perspicuous and sufficiently intelligible at the present day. That he versified with great facility is evident from the prodigious number and variety of his performances; but it is rarely that a melodious or elegant line cheers the dryness and ruggedness of his tedious pages. His principal pieces are the "Fall of Princes," from Boccacio; the "Story of Thebes," chiefly from Guido Colonna; and the "Troy Boke," or "Destruction of Troy," from the same writer: the two latter have been printed. Of his other pieces Mr. Ritson has given a list amounting to 251, existing in MS. in different libraries, where they are likely to sleep unmolested. *Warton's Hist. of Engl. Poetry. Ritson's Bibl. Poet.*—A.

LYDIAT, Thomas, a learned English divine, and eminent mathematician and chronologer, who flourished in the seventeenth century, was the son of a citizen of London, who was lord of the manor of Alkrington, or Okerton, near Banbury, in Oxfordshire, where the subject of this article was born in the year 1572. As he gave early indications of good natural abilities, his father determined to give him a learned education, and sent him to Winchester school, where he was admitted a scholar upon the foundation when he was thirteen years of age. After having made a sufficient progress in grammar learning, he was elected thence to New-college, in the university of Oxford, where he was placed under Dr. afterwards the famous sir Henry Martin, and was chosen probationer-fellow in 1591. Two years afterwards he was admitted fellow; and he took the degree of B. A. in 1595, and that of M. A. in 1598. He applied himself with great assiduity to the study of the languages, philosophy, astronomy, the mathematics, and divinity, and felt a strong inclination to become intimately conversant in the latter sciences; but he was discouraged from pursuing it by the circumstances of his having a defective memory and imperfect utterance. In the year 1603, therefore, he resigned his fellowship, which by the statutes of the college he could not retain without proceeding in divinity, and contented himself with living on the income arising from a small patrimonial estate. The seven following years he spent in finishing and

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publishing such books as he had begun in the college, particularly his "Emendatio Temporum ab Initio mundi huc usque Compendio facta, contra Scaligerum et alios." 1609, 8vo. By his animadversions in this, and some other pieces which will be mentioned at the end of this article, Scaliger was highly exasperated against him, and replied to him in his usual haughty manner, affecting to treat his character and chronological learning with the utmost contempt. His "Emendatio" was dedicated to Henry prince of Wales, who entertained a great regard for him, and appointed him his chronographer and cosmographer, and if he had lived, would most probably have proved his generous patron; but the premature death of this promising prince put an end to any expectations which he might have formed of a provision from royal munificence. About the year 1609, he became acquainted with Dr. James Usher, afterwards archbishop of Armagh, who carried Mr. Lydiat with him to Ireland, and placed him in the college at Dublin, where he continued about two years, according to Anthony Wood's account. There seems to be some error, however, either with respect to the term which he assigns for our author's continuance in Ireland, or the date which he gives of his subsequent acceptance of the rectory of Okerton; since from Dr. Usher's letters it appears that Mr. Lydiat was in England in October 1611. After some stay at Dublin, Mr. Lydiat's affairs calling him to England, he received a promise of a competent support should he return to Ireland; which seems, from some letters in Dr. Parr's collection of archbishop Usher's correspondence, to have been that of a school at Armagh, with an endowment to the amount of at least fifty pounds a year in land.

Soon after Mr. Lydiat's arrival in his native country, a vacancy having taken place in the rectory of Okerton, an offer was made him of that benefice. This preferment he had formerly refused, when fellow of New-college, and his father was patron; but he was now persuaded to accept of it, though, Wood says, after several demurs, and with much reluctance. No sooner, however, had he undertaken the duties of a parish priest, than he entered on the discharge of them with the utmost diligence and fidelity, and in the course of less than twelve years composed and preached more than six hundred sermons on the harmony of the gospels. During that time, he also wrote several learned works, and laid the foundation of several others; all of which he would have completed and published, had he not unfortunately been prevented by the involved state of his circumstances. For his little patrimony was exhausted by the expence of what he had already printed; and having unwarily become responsible for the debts of a near relation, which he was unable to pay, in the year 1629 or 1630 he was arrested and thrown into prison at Oxford, and afterwards into the King's Bench. Here he remained in confinement till sir William Boswell, a generous patron of learned men, Dr. Pink, warden of New-college, and Dr. Usher, released him by discharging the debt; and Dr. Laud also, at the request of sir Henry Martin, contributed to his assistance on this occasion. Soon after Mr. Lydiat had obtained his liberty, influenced by an ardent zeal for promoting the interests of learning, and the honour of his country, he delivered in a petition to king Charles I. praying for his majesty's protection and encouragement to travel into Turkey, Abyssinia, and other distant countries, for the purpose of collecting MSS. relating to history, the sciences, or any other branch of learning, and to print them in England. This petition, however, owing perhaps to the circumstances of the times, appears to have been treated with neglect at court. Notwithstanding this disappointment, when the civil wars commenced in 1624, he adhered steadily to the cause of the king, and was a considerable sufferer from the exactions and depredations of the parliament party. From a letter written by him in 1644, to sir William Compton, governor of Banbury-castle, it appears, that his rectory-house at Okerton was four times pillaged by the parliament garrison at Compton-house in Warwickshire, to the amount of at least seventy pounds; and that they had so completely stripped him of decent necessaries, that for a quarter of a year together he was obliged to borrow a shirt, to be able to change his linen. He was also twice forced away from his own house, once to Warwick, and another time to Banbury; and he was personally ill used by the soldiers, for refusing them money, defending his books and papers, and speaking boldly in favour of the king and of the bishops, while he was a prisoner in W[illegible]wick-castle. At length, after he had lived s[illegible]ral years at Okerton, in great indigence and obscurity, he died there in 1646, when about 74 years of age. In 1669, a stone, with an inscription, was placed over his grave, at the expence of the warden and fellows of New-college, in Oxford; and an honorary monument was also

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erected to his memory by the same society, in the cloister of their college. Wood says, that he was "a person of small stature, but of great parts, and of a public soul; and though a poor and contemptible priest to look upon (for he was so held by the vulgar) yet he not only puzzled Christopher Clavius, and the whole college of mathematicians, but also that great goliath of literature Joseph Scaliger." He was, indeed, a man of considerable and various erudition, and held in high estimation by learned men, both at home and abroad. By some learned foreigners he has been ranked with lord Bacon, and Mr. Joseph Mede; and when speaking of the trifling preferment which Mr. Mede and Mr. Lydiat obtained, they have observed, that the neglect of so much merit proved the English to be unworthy of having such eminent scholars among them. Mr. Lydiat was the author of "Tractatus de variis Annorum Formis," 1605, 8vo.; "Prælectio astronomica de Natura Cœli et Conditionibus Elementorum," and "Disquisitio Physiologica de origine Fontium," subjoined to the article first mentioned; "Defensio Tractatus de variis annorum Formis, contra Jos. Scaligeri Obtrectationem," 1607, 8vo., together with "Examen Canonum Chronologiæ Isagogicorum;" "Emendatio Temporum &c." already noticed; "Explicatio et Additamentum Argumentorum in Libello Emendationis Temporum Compendio factæ, de Nativitate Christi, et Ministerio in Terris," 1613, 8vo.; "Solis et Lunæ Periodus, seu Annus magnus," 1620, 8vo.; "De Anni Solaris mensura Epistola astronomica, ad Henricum Savilium," 1621, 8vo.; "Numerus Aureus melioribus Lapillis insignis, factusque Gemmeus, è Thesauro Anni magni, sive Solis et Lunæ Periodi Octo desexenariæ, &c." 1621, in one large sheet in folio; "Canones Chronologici, necnon Series Summorum magistratuum et Triumphorum Romanorum," printed after the author's death, 1675, 8vo.; and "Notæ in Marmora Arundelliana," published by Dr. Humphrey Prideaux in his edition of the "Marmora Oxoniensia ex Arundellianis, Seldianis, &c." 1676, folio. He also left behind him a great number of MSS. many of which are enumerated by Anthony Wood in his *Athen. Oxon. vol. II.* and in the *Gen. Dict.*—M.

LYDIUS, Balthazar, the son of a German protestant minister in the palatinate, who took refuge from persecution in the United Provinces, and became professor of divinity in Franeker. We are not furnished with any other particulars concerning the life of the subject of the present article, than that he began the exercise of the ministerial functions at Dort, about the year 1603, and died in 1629. Among other works, he was the author of some pieces interesting to the ecclesiastical historian, entitled "Waldensia, id est, Conservatio veræ Ecclesiæ demonstrata ex Confessionibus Taboritarum et Bohemiorum," in two vols. 8vo. the first of which was published at Rotterdam, in 1619, and the other at Dort, in the following year; and "Facula accensa Historiæ Valdensium." He also published a treatise relating to the first visits paid by the Europeans to the new world, entitled, "Novus Orbis, seu Navigationes primæ in Americam." He had a younger brother, named John Lydius, who was minister at Oudewater in Holland, and published a work of Prateolus, entitled "Concilia Ecclesiæ Christianæ," with his own critical remarks, 1610; an edition of "Nicol. de Clemangis de Corrupto Ecclesiæ Statu," with notes, and a glossary, 1613; and "The Lives of the Popes," by Robert Barnes and John Bale, with a continuation to his own time by himself, in 1615. *Bayle. Moreri.*—M.

LYDIUS, James, son of Balthazar, and like him a minister at Dort, was distinguished for his acquaintance with criticism and polite literature, as well as divinity. Besides several controversial pieces against the Catholics, and several poems in the Dutch language, he published some works abounding in learned and curious research: such as "Sermonum convivalium Libri duo, quibus variarum Gentium Mores et Ritus in Uxore expectanda, sponsalibus contrahendis, nuptiisqua faciendis et perficiendis enarrantur," 1643, 4to.; and "Agonistica Sacra, sive Syntagma Vocum et phrasium Agonisticarum, quæ in S. Scriptura imprimis vero in Epistolis S. Pauli Apostoli occurrunt," 1657, 12mo. He also published a book entitled "Belgium gloriosum;" and a dialogue "De Cœna Domini." After his death, professor Van Till, of Dort, printed from his MSS. with notes by the editor, "Syntagma sacrum de Re militari; necnon de Jurejurando Dissertatio philologica: multa Eruditione commendatum, cum figuris Æneis elegantissime incisis, &c." 1698, 4to. *Bayle. Nouv. Dict. Hist.*—M.

LYE, Edward, a learned antiquary and great master of the Gothic and Saxon tongues, was born in 1694, at Totness in Devonshire, where his father kept a school. His early education was chiefly domestic; but at the age of nineteen he was admitted at Hertford-college,

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Oxford, where he took a bachelor's degree in 1716. He was ordained priest in 1719, and presented to the living of Haughton-parva in Northamptonshire. In this retreat he employed himself in a profound study of the Anglo-Saxon language. His first literary undertaking was to publish an edition of the "Etymologicum Anglicanum" of Francis Junius, from the author's MS. in the Bodleian library. This he completed in the seventh year from the commencement of his task, prefixing to the work an Anglo-Saxon grammar. It was very well received by the learned; and in 1750, Mr. Lye was made a member of the Society of Antiquaries, and was presented to the vicarage of Yardley-Hastings. On this promotion he resigned his former living, though he had hitherto maintained his mother, and had two sisters dependent upon him. His next publication was of the Gothic Gospels, at the request of Eric Benzelius, bishop of Upsal. This appeared from the university press of Oxford, with a Gothic grammar prefixed. The great labour of the latter part of his life was his Anglo-Saxon and Gothic dictionary, which he had finished and put to the press at the time of his death in 1767. About thirty sheets were then printed, and it was his dying request to his friend the reverend Owen Manning, that he should undertake the charge of seeing it brought to publication. This was effected in 1772, when the work appeared with the title of "Dictionarium Saxonico et Gothico-Latinum, auctore Edwardo Lye, A.M." two volumes folio. There are added to it some fragments of the Ulphilian version, and other pieces in the Anglo-Saxon, and a grammar of both languages is prefixed. *Life by Mr. Manning prefixed to the Dictionary.*—A.

LYONS, ISRAEL, an able mathematician and botanist in the eighteenth century, was the son of a Polish Jew, who settled at Cambridge in England, where he followed the business of a silversmith, and also taught the Hebrew language, and where the subject of this article was born, in the year 1739. When very young, he exhibited indications of extraordinary talents and ingenuity, and discovered a strong inclination for learning, particularly for the mathematics; on which account he was much patronized by Dr. Smith, master of Trinity-college. That gentleman offered to send him to school, at his own expence; but young Lyons could only be persuaded to avail himself for a few days of that liberal proposal, saying, that "he could learn more by himself in an hour, than in a day with his master." About the year 1755 he began to study botany, to which he occasionally continued his attention till his death. In this science he made considerable progress, being able to remember not only the Linnæan names of almost all the English plants, but even the synonyma of the old botanists, which form a strange and barbarous farrago of great bulk. He had also prepared large materials for a "Flora Cantabrigiensis," describing fully every part of each plant from the specimen, without being obliged to consult, or being liable to be misled by, former authors. In the year 1758, he acquired much celebrity by publishing "A Treatise on Fluxions," which he dedicated to his early patron Dr. Smith. This was followed, in 1763, by his "Fasciculus Plantarum circa Cantabrigiam nascentium, quæ post Raium observatæ fuere," 8vo. Either in this year, or the preceding, on the invitation of Mr., now sir Joseph Banks, baronet, and president of the Royal Society, whom he first instructed in botany, he was induced to read a course of lectures in that science at the university of Oxford. These lectures he delivered, with great applause, to an audience of at least sixty pupils; but he could not be prevailed upon to make a long absence from Cambridge. For some time Mr. Lyons was employed as one of the calculators of "The Nautical Almanac;" for which service he received an annual salary of an hundred pounds; and he was frequently recompensed by other presents from the Board of Longitude, for his own inventions. He could read with ease the Latin and French languages, but wrote the former very indifferently. He had also studied the English history, and could quote whole passages from the monkish writers verbatim. In the year 1773, he was appointed by the Board of Longitude to accompany captain Phipps, afterwards lord Mulgrave, during his voyage towards the north pole, in the capacity of astronomical observer; and he discharged that employment entirely to the satisfaction of his employers. Soon after his return from this expedition, he married and settled in London, where, in about two years, he died of the measles. At the time of his death, Mr. Lyons was engaged in preparing for the press a complete edition of all the works of the learned Dr. Halley; which would have proved a very desirable present to the scientific world. In the sixty-fifth volume of the Philosophical Transactions, for the year 1775, are inserted his "Calculations on Spherical Trigonometry abridged;" and after his death, his name appeared in the title page of "A Geographical

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Dictionary," the astronomical parts of which were said to be "taken from the Papers of the late Mr. Israel Lyons, of Cambridge, Author of several valuable Mathematical Productions, and Astronomer in Lord Mulgrave's Voyage to the Northern Hemisphere." We may add, that the astronomical and other mathematical calculations, printed in the account of that voyage, were made by our author. This appeared afterwards, by the acknowledgment of captain Phipps, when Dr. Horsley detected a material error in some part of them, in his "Remarks on the Observations made in the late Voyage," &c. 1774. As to "The Scholar's Instructor, or Hebrew Grammar, by Israel Lyons," &c., and another treatise, entitled, "Observations and Enquiries relating to various Parts of Scripture History," 1761, they were the productions of our author's father. *Nichols's Anecdotes of Bowyer. Hutton's Math. Dict.*—M.

LYRA, NICHOLAS DE, or when latinized LYRANUS, a learned French monk and scripture commentator in the thirteenth and former part of the fourteenth century, was a native of a small town in the diocese of Evreux in Normandy, from which he took his surname. He was descended from Jewish parents, who taught him the Hebrew language; but, becoming afterwards a convert to Christianity, he embraced the religious life in a monastery of friars minors at Verneuil, in the year 1291. Having staid some time there, he was sent to Paris, where he applied with the greatest diligence and success to his studies, and was admitted to the degree of doctor. For several years he read lectures on the Holy Scriptures in the great convent of his order in that city, with a degree of learning and taste far superior to the prevailing spirit of his age. His merit raised him to the principal offices in his order, and secured him the regard of the most illustrious characters in France. Among others, we find that he possessed the esteem and confidence of queen Joan, countess of Burgundy, and consort of Philip V. called *the Long*, who appointed him one of the executors of her will, when he was provincial of his order in Burgundy. He died at Paris, in the year 1340. He was the author of "Postills," or a compendious exposition on the whole Bible, which he commenced in 1293, and finished in the year 1330. In this work he shews a greater acquaintance with the literal sense of Scripture, than any preceding commentator had discovered, and has availed himself of his intimate knowledge of the Hebrew, to select the most valuable comments of the most learned rabbi's. The principal writer of this class whom he has followed, is the celebrated R. Solomon Isaaci, or Jarchi. His acquaintance with the Greek language, however, was greatly inferior to that with the Hebrew; owing to which he is much less happy in his exposition of the New Testament than of the Old. The first edition of this work was published at Rome, in 1472, under the papacy of Sixtus IV. in seven volumes folio, and is now become rare; and it has since undergone various impressions at Basil, Lyons, Doway, Antwerp, and other places, of which the best is that of Antwerp, 1634, in six volumes folio. It is also inserted in the Parisian "Biblia Maxima," published by father de la Haye. De Lyra was also the author of "Moral Commentaries upon the Scriptures," of which those on the Evangelists were published at Venice, in 1516, and 1588; "A Disputation against the Jews," printed with the preceding; a treatise against a Jew, who had attempted to confute the Christian religion from the New Testament itself; "A Commentary on the Sentences;" "Sermons," and other works. *Dupin. Moreri. Nouv. Dict. Hist. Mosh. Hist. Eccl. sæc. xiv. par. ii. cap.* 3.—M.

LYSANDER, an eminent Spartan commander, was the son of Aristoclitus, a descendant of the Heraclidæ, but not of the royal race. He was educated in the severity of the Spartan discipline, by which he was rendered hardy and vigorous in body; and nature had given him an enterprizing and ambitious spirit, with talents fitted for command. He was modest in his demeanour, supple and insinuating, ever intent upon his advancement, and restrained by no sentiments of honour or justice. He was at little pains to conceal his principles, for it is recorded as a saying of his, that children were to be cheated by toys, and men by oaths. His abilities, however, caused him to rise in the Spartan state, which was now engaged in the Peloponnesian war against the Athenians, who, notwithstanding many disasters, were still superior at sea. Lysander was made the naval commander of the Lacedemonians B.C. 406. His first measure was to sail to Ephesus, which city he fixed in the interest of his party, and rendered thriving by making a dock in it for his galleys, and filling the harbour with his store-ships. Alcibiades was at this time the Athenian commander, and by his influence with Tissaphernes, the Persian satrap, had almost entirely deprived the Spartans of the assistance which they were

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by treaty to have received from the king of Persia. Lysander apprized the young prince Cyrus of this treachery, and obtained from him a sum of money, which he employed in raising the pay of his sailors, and thereby causing a great number to come over to him from the enemy's fleet. During an occasional absence of Alcibiades, he engaged the Athenians and defeated them, which produced the dismission of that able commander from the Athenian service. Lysander was soon after superseded by Callicratidas, a man of a truly honourable character, whose situation he rendered uneasy. When that commander had been slain in a sea-fight, Cyrus and the allies of the Spartans were urgent that Lysander should again be placed at the head. As it was contrary to the laws of Sparta that the same person should twice be appointed admiral, that station was nominally given to another, but the supreme power was committed to Lysander. His influence greatly contributed to the abolition of the democratical government in many of the Greek towns of Asia, and the substitution of the aristocratical, in effecting which he scrupled no measures of treacherous policy, as it was a maxim with him that "where the lion's skin falls short, it should be lengthened with the fox's." At Miletus, after he had prevented the heads of the popular party from leaving the city by his assurances of safety, he suffered them all to be put to death by their adversaries; and similar tragedies were acted in various other places. As a naval commander he displayed great skill and activity. He pillaged Ægina and Salamis, took Lampsacus, and eluded the Athenian fleet which chased him, till they came in presence of each other at Ægos-Potamos in the Thracian Chersonesus. Here, after practising various arts to throw the Athenians off their guard, Lysander suddenly attacked them by sea and land, and totally destroyed their navy with the exception of eight ships, with which Conon made his escape. This victory was sullied by the massacre in cold blood of three thousand Athenian prisoners, which was, indeed, provoked by a decree of the people of Athens that all prisoners of the Lacedemonian party should have their right thumbs cut off, in order to disable them from using a pike. The battle of Ægos-Potamos was the termination of the Peloponnesian war; for the Athenians were thenceforth confined to their metropolis, which was soon invested by the allies. Lysander, in the mean time, sailed to the maritime towns of Greece, every where abolishing the democracy, and putting the authority into the hands of creatures of his own, which rendered him, in a manner, the master of all Greece. Athens was obliged through famine to submit to the conqueror. Its long walls were demolished, its ships reduced to the number of twelve, and thirty archons, with a Spartan garrison, were left to keep it in subjection. Reputation and success had now aggravated to an intolerable degree the imperious disposition of Lysander, who set up his own statues, new modelled cities at his pleasure, bestowed lavish rewards on his friends, and pursued his enemies to destruction. In Asia his haughtiness involved him in disputes with the Persian governor Pharnabazus, who, being as politic as himself, caused such representations to be made by his emissaries at Sparta, that Lysander was recalled in discredit. To avoid an enquiry into his conduct, he pretended to have been commanded in a vision to visit the temple of Jupiter Ammon, and with difficulty obtained leave of absence. After he was gone, the kings of Sparta determined to subvert his influence by taking the power out of the hands of his partizans in the Greek cities, and re-establishing popular government. A revolt of the Athenians against their tyrants caused an army to be sent into Attica, of which Lysander, on his return, was declared general; but king Pausanias, who accompanied the expedition, effected an accommodation. The restless Athenians, however, soon after breaking out into new tumults, Lysander's severe policy recovered credit at Sparta.

It was greatly through the interest of Lysander, that Agesilaus, on the death of king Agis, obtained the crown in preference to his nephew Leotychidas. When, in consequence of the war declared against the Lacedemonians by the king of Persia, Agesilaus was sent into Asia with a powerful army as general of all Greece, Lysander accompanied him as his principal counsellor. His great influence in Asia excited the jealousy of Agesilaus, who took every occasion to mortify him, and degraded him by a mean office. He remonstrated against this treatment, and obtained the post of deputy to the states of the Hellespont, the duty of which he faithfully discharged. When his commission was expired, he returned in much displeasure to Sparta, and laid a deep scheme for overturning the constitution of his country, of which, as it was never carried into effect, only a confused account remains It appears, however, that a part of his design was to open the succession to the crown, now

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vested in two families only, to all the Heraclidæ, or even to all the citizens of Sparta. For this purpose he had procured a spirited oration to be composed, had attempted to suborn oracles, and had prepared a singular piece of religious imposture, which miscarried through the cowardice of the principal actor. In the mean time, the disturbances took place between the Spartans and Thebans which produced the Bœotian war, and Lysander solicited a command in it. He marched with his troops into Phocis, and directed the other commander, Pausanias, to meet him at Haliartus. His message was intercepted; and when he arrived at that city, the inhabitants and their allies were prepared to receive him. As he approached the walls, they sallied out, and charged the Spartans with so much vigour, that they were routed, and Lysander was slain on the spot, about B. C. 395. The poverty in which he died was a proof that the hoarding of money was not his passion, yet no man did more than he towards corrupting his countrymen by the love of it. On the whole, though he may rank among the great men of Greece, he does not merit a place among the truly illustrious. *Plutarch. Univ. Hist.*—A.

LYSERUS, Polycarp, a learned German Lutheran divine in the sixteenth century, was the son of the minister and superintendant at Winenden, in the duchy of Wirtemberg, where he was born in the year 1552. When he was but two years old his father died; and his mother afterwards married the famous Luke Osiander, who took the greatest care of his education. When he was fourteen years of age, he had made such progress in elementary learning under different able masters, that he was judged deserving of being sent for academical education to the university of Tubingen, at the expence of the prince of Wirtemberg. In this seminary he applied very diligently to his studies, and, in the year 1570, was admitted to the degree of M.A. with distinguished reputation. In 1573, he was received into the office of the ministry, and appointed pastor of the church of Gellersdorff, in the Austrian territory. Here he was much admired as a preacher, and frequently received applications to preach on particular occasions at Vienna, and in other parts of Austria. In the year 1576, he went to Tubingen and took his degree of doctor of divinity; and in the following year, Augustus elector of Saxony was induced by the fame of his pulpit talents to appoint him a minister of the church of Wittemberg. He had not been long settled in this situation, before he was created a professor of divinity in that university; and was afterwards nominated superintendant of the district, and assessor of the consistory. He was in the number of those Lutheran doctors who subscribed to the famous *form of concord*, and whose conduct respecting it was disgraced by an imperious and uncharitable spirit, which would have been more consistent with the genius of the court of Rome, than with the principles of a protestant church. Bayle says, that he exerted himself vigorously in the office of a missionary, taking many journeys from one city to another in order to exact subscriptions from all those who had any employment, and to deprive the recusants and nonconformists. He was also present at all the synods and meetings which were held in Saxony on the subject of that *form*, or to deliberate concerning the re-union of the Calvinists with the Lutherans, which was attempted to be negociated by the king of Navarre's agents. Upon the death of the elector Augustus, and the accession of Christian I., the government of Saxony became more tolerant, and the zealots for the *form of concord* were no longer permitted to persecute their dissenting brethren. In this state of things, Lyserus acquainted the elector with an advantageous offer which had been made to him to remove to Brunswick; hoping that it might prove the occasion of a request that he would continue at Wittemberg, as well as some profitable proofs of the great estimation in which his services were held. It was, therefore, with no small mortification that he received a message from the elector, that he was at liberty to accept the offer which had been made to him, and that another pastor would be provided for the church of Wittemberg. This civil dismission of Lyserus alarmed the more rigid Lutherans, who sent deputies to the electoral court, urging strong reasons why they thought he should be desired to stay; but their application was disregarded. At Brunswick, he at first only officiated as coadjutor; but was afterwards made intendant. After the death of Christian I. he was recalled to Wittemberg; and in the year 1594, he was appointed minister of the court at Dresden. Here he spent the remainder of his life, occupied not only in his literary labours, and his ministerial duties, but in the education of the young princes. He died in 1601, when in the forty-ninth year of his age. He was the author of "Commentariorum in Genesim, tom. vi," published at different periods from 1694—1699, in 4to.; "Historia Passionis Dominicæ

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secundum iv. Evangelia," 1695, 4to.; "Historia Resurrectionis et Ascensionis Dominicæ, et Missionis Spiritus sancti, Homiliis aliquot explicata," 1610, 4to.; "Schola Babylonica ex cap. I. Daniel quam subsequuntur Colossus Babylonicus," &c. being a commentary on the first and second chapters of Daniel, 1709 and 1710, 4to.; "Harmoniæ Evangelicæ, a Martino Chemnitzio inchotæ, continuatio, seu Vitæ J. Christ. secundum iv. Evangel. expositæ lib. iii." 1611, 4to.; "Comment. in Epist. ad Hebræos," 4to.; prefaces to Hasenmuller's history of the Jesuits; and a vast number of "Disputations," controversial treatises, &c. *Melchior. Adam. Vit. Germ. Theol. Bayle. Moreri* —M.

LYSERUS, JOHN, a Lutheran divine of the same family with the preceding, and a native of Saxony in the seventeenth century. He was a singular character, who, being possessed of the notion that polygamy was a doctrine sanctioned both by reason and Scripture, spent his fortune and his life in endeavours to maintain and propagate it. And yet he was a little, deformed, thin, pale, absent, timid creature, who, says Bayle, would have found one wife too much for him. Intent on establishing his favourite opinion, and on proving that polygamy is not only permitted but commanded in certain circumstances, he relinquished a considerable employment in his native country, and entered into the suite of a Swedish count, whom he had made a convert to his doctrine. After the death of that patron, he appears to have been one of the chaplains to the army of Christian V. king of Denmark; which post he lost, and was banished from all the dominions of his Danish majesty, on its being discovered that he was the author of the treatise mentioned below. With incredible pains he travelled through Germany, Denmark, Sweden, Holland, England, Italy, and France, examining the libraries for materials to confirm his system, and publishing various treatises in defence of it, under feigned names, but without having the gratification of finding that he gained many disciples to his doctrine. At length, reduced to great distress, and disappointed in the hope of bettering his fortune at the court of Versailles, by his extraordinary skill in the game of chess, he fell sick and died at a house between that place and Paris, in the year 1684. The most considerable of his publications, and which for a time excited no little attention, was entitled, "Polygamia Triumphatrix; id est, Discursus Politicus de Polygamia; auctore Theophilo Alithæo; cum notis Athanasii Vincentii," published at Amsterdam in 1682, 4to. This treatise was refuted by Brunsmanus, a Danish minister, in a book, entitled, "Monogamia Victrix," 1689, 8vo. In our own time, we have seen a grave divine of the church of England enter the lists in defence of the same cause with Lyserus; but the English champion has gained no greater honour than the German. *Bayle. Moreri. Nouv. Dict. Hist.*—M.

LYSIAS, an eminent Greek orator, son of Cephalus a Syracusan, was born in Syracuse about B.C. 459. At an early age he accompanied his father to Athens, where he was educated with great care. He was a teacher of rhetoric, and composed orations for others, but does not appear himself to have been a pleader. His oratory was of the pure, elegant, and subtle kind, in which, according to the judgment of Cicero, he nearly attained perfection; but his speeches being composed in the closet, and generally for causes of little importance, it is void of those strokes of eloquence which forcibly seize on the hearer's feelings. He seems, however, to have well understood the management of an argument, and to have employed his subtility with skill. Having once given a pleading to his adversary to read, and desired his opinion of it, "When I perused it for the first time (said the man) I thought it excellent—at the second reading, middling—at the third, bad." "Then, (said Lysias) it was good, for it was to be heard but once." This orator attained great reputation in his time, which his works afterwards supported; and he is mentioned with liberal applause by Cicero and Quintilian. He wrote a great number of harangues, and also an apology for Socrates, and various epistles. He died about B.C. 374, at the age of eighty-five. Of the orations of Lysias thirty-four are preserved, which have been several times edited, both separately, and in the collections of the Greek orators. The best edition is that of Taylor, *Lond.* 1739, 4to. and *Cambr.* 1740, 8vo. *Ciceronis Brutus. Moreri. Bibliogr. Dict.*—A.

LYSIMACHUS, king of Thrace, one of the captains of Alexander the Great, rose from a mean condition to the favour of that prince. He is said, however, once to have incurred his displeasure to such a degree, that he was exposed to a fierce lion in his den, when he gave a signal proof of his strength and courage by strangling the animal. At the partition of the empire of Alexander, B.C. 323, Thrace, the Chersonese, and the adjacent countries to the

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Euxine sea, were allotted to Lysimachus. On taking possession of these territories, he soon had them to defend against Seuthes, a descendant of the ancient Odrysian kings, with whom he fought a dubious battle, but in the result he preserved his dominions. When Antigonus had rendered himself formidable to all the other sharers, Lysimachus joined in the league against him with Seleucus, Ptolemy, and Cassander. By a subsequent treaty, Thrace was confirmed to him, and in imitation of the other captains he took the title of king. He founded the city of Lysimachia, B.C. 309, and made it his capital. In conjunction with Seleucus, he gained the great battle of Ipsus, B.C. 301, against Antigonus and Demetrius, after which he took possession of the Asiatic territories of the latter. Having married one of his daughters to Antipater king of Macedon, that prince, when expelled from his throne, took refuge with Lysimachus, but this unnatural relation put him to death, and imprisoned his own daughter. Being afterwards engaged in a war with Dromichætes, king of the Getæ, he was taken prisoner, but was liberated by his son Agathocles. When Demetrius, upon the throne of Macedon, was preparing to recover all his father's dominions, Lysimachus joined in a confederacy with Seleucus and Ptolemy, and invaded Macedonia. The ruin of Demetrius was the consequence; and when that prince had delivered himself up to Seleucus, Lysimachus was base enough to offer him a large sum of money to put the unfortunate captive to death, which Seleucus generously refused. Pyrrhus, king of Epirus, having occupied the vacant throne of Macedon, Lysimachus claimed a share of the kingdom; and while Pyrrhus was engaged in other schemes of ambition, he seized the whole country, B.C. 288, in which he reigned some years unmolested. He had now, in his old age, a flourishing family of fifteen children, but domestic discord poisoned this external prosperity. He had married his eldest son, Agathocles, to Lysandra, daughter of king Ptolemy, and had himself taken to wife Arsinoe, a daughter of the same king by another queen. Arsinoe infused suspicions into his mind against his son, who was a prince of great hopes, and the favourite of the army and people. Forgetful of his obligations to this son, and of the parental tie, Lysimachus first imprisoned and then poisoned him. Upon this catastrophe, Lysandra with her children fled to the court of Seleucus, where they were joined by several malcontents of rank, all of whom urged that king to make war upon the tyrant. Seleucus, who had now no other rival in power than Lysimachus, lent a willing ear to the proposal, and immediately overran his Asiatic dominions. Lysimachus assembled a great army, and crossed the Hellespont to oppose him. These two only remaining captains of Alexander, both far advanced in years, met at Curopedion in Phrygia, where an obstinate and bloody engagement ensued, in which Lysimachus, after exerting himself with the utmost bravery, was killed on the spot, and his army was entirely defeated. He fell, B.C. 282, in the seventy-fourth year of his age, having first lost all his children except two. His body was recognized in the field only by a favourite dog, who would not leave it. With undoubted courage and abilities, he was characterised by a cruel and ferocious disposition, which rendered him unworthy of his fortune. Seneca, in his treatise on anger, relates, that one Telesphorus, a Rhodian, his friend, having fallen under his displeasure, he caused his nose and ears to be cut off, and shut him up in a den, like a wild beast, where he kept him in filth and nakedness till he had almost lost the human form. *Plutarch in Demetr. and Pyrrh. Univers. Hist.*—A.

LYSIPPUS, a celebrated sculptor and statuary of antiquity, was a native of Sicyon, and flourished in the time of Alexander the Great. He was originally a worker in brass, but became an artist through the encouragement of the painter Eumolpus, who advised him, instead of forming himself upon the imitation of any particular master, to copy after nature herself. He worked with extraordinary diligence and facility, so that he is said to have left 1500 performances, all of such excellence, that any one of them singly might have conferred celebrity on the artist. His reputation was so high, that Alexander permitted him alone to make his effigy in cast metal. He executed a series of figures of that prince, beginning from his childhood; and likewise made statues of Hephestion and his other friends, all which were brought to Rome by Metellus after the conquest of Macedonia. Lysippus improved the art of statuary by a better imitation of the hair, and by an attentive study of symmetry, in which he considered how the human figure appeared to the eye, not what were its exact proportions. For this reason he was the first who reduced the size of the head, and thereby made his statues appear taller and more elegant. Among his works, the figure of a man scraping himself with a strigil was

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particularly admired. It was placed by Marcus Agrippa before his public baths, and being removed by Tiberius into his own chamber, the Roman people were so clamorous in the theatre for its restitution, that the emperor thought it best to comply. A chariot of the sun at Rhodes was one of his great works; which, however, was surpassed by a colossus at Tarentum, forty cubits high. He likewise practised in encaustic painting. *Plinii Hist. Nat.*—A.

LYSIS, a Pythagorean philosopher who flourished in the fifth century B. C. was a native of Tarentum, who, according to Jamblicus, was instructed in his philosophy by Pythagoras himself, towards the close of his life. This philosopher, having opened a school at Crotona, refused to admit into it Cylon, one of the principal persons for wealth and influence in that city, but of a bad character and disposition. Exasperated at this refusal, Cylon determined on an inhuman revenge; and, having at a concerted time assembled his partizans, set fire to the house of Milo, where about forty Pythagoreans were assembled, who were all burnt, or stoned to death, excepting Lysis and Archippus, who fortunately made their escape. Lysis now retired at first into Achaia, and afterwards to Thebes, where he opened a school, died, and was buried. Diogenes Laertius says, that among his other disciples in this place, was the famous Epaminondas. Dr. Bentley, however, in his dissertation upon the epistles of Phalaris, has questioned the accuracy of this statement, and brought forwards some strong reasons for concluding, that the instructor of the Theban general, and our philosopher, must have been different persons; and that, from the circumstances of their having the same name, and belonging to the same philosophical sect, historians have confounded them together. Lysis is celebrated for having been a most exact and punctual performer of his promises, even on the most trivial occasions. As an instance of this Jamblicus relates, that as he was one day about to leave the temple of Juno, where he had been performing his devotions, he met Euryphamus of Syracuse, one of his fellow-disciples, who came thither for the same purpose. The latter requested that he would wait a short time, and he would join him; which Lysis promised to do. After Euryphamus had offered up his prayers, he became so absorbed in meditation, that he quite forgot his friend, and went out at another door. Lysis waited for him during the remaining part of the day, the night following, and part of the next morning, and would have waited much longer, had not Euryphamus, upon entering the school, and perceiving him not present, recollected the meeting on the preceding day. Upon this he immediately returned to the temple, where he found Lysis; to whom he apologized for his conduct by observing, that God has permitted his forgetfulness, in order that his friend might be furnished with a glorious opportunity of displaying his scrupulous exactness in keeping his word. Lysis composed commentaries on the philosophy of Pythagoras; which have been long lost. Diogenes Laertius testifies, that in his time there were extant some treatises of this philosopher, which commonly passed under the name of Pythagoras. Some attribute to him the "Golden Verses;" while others give them to Philolaus, or Empedocles. The arguments by which learned men support their different hypotheses on this point may be seen in Fabricius, who is for ascribing them to the last mentioned philosopher. There is still extant, under the name of Lysis, a letter addressed to Hipparchus, in which the latter is reproached for having divulged the secrets of the Pythagorean philosophy. It is preserved in various collections, and among others, in the "Opuscula Mythologica et Philosophica" of our learned countryman Dr. Thomas Gale. *Diog. Laert. lib. viii. cap.* 1. § 5. *Jamblic. Vit. Pythag. cap.* 23, 30, 35. *Fabricii Bibl. Græc. vol. I. lib. ii. cap.* 10. § 32. *xii.* § 6. *xiii. sub Catal. Pythag. Bentley, ut supra p.* 77, *&c. Moreri.*—M.

LYTTLETON, George, lord, an elegant writer and historian, was the eldest son of sir Thomas Lyttleton, bart. of Hagley in Worcestershire, where he was born in January 1708-9. He received his school education at Eton, from which seminary he was removed to Christchurch college in Oxford. At both these places he was distinguished for his proficiency in classical literature, and some of his poems were the fruit of his earliest studies. In his nineteenth year he set out upon a tour to the continent, in which he visited France and Italy, and made some stay at the court of Luneville in Lorrain. His letters to his father during this absence are replete with remarks displaying solid judgment and sound principles, and afford a most pleasing example of filial affection and duty, joined with the unreserved confidence of intimate friendship. While abroad, he wrote a poetical epistle to Dr. Ayscough, his Oxford tutor, which is one of the best of

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his works, and another to Pope, elegantly complimentary of that great poet. His conduct on his travels was highly meritorious, and a contrast to that of the dissipated young men of fortune who too often digrace their country in the eyes of foreigners. After his return in 1730 he was chosen representative in parliament for the borough of Oakhampton. At this time his father was one of the lords of the admiralty, and of course a supporter of the existing ministry, that of Walpole. The son, warmed with that patriotic ardour and hatred of corruption which scarcely ever fails to inspire the bosom of virtuous and liberal youth, took the contrary part, and distinguished himself among the opposers of administration. In every important debate his name appeared in the minority, and he zealously concurred in every measure adopted by Pulteney, Pitt, and other leaders of that party. In 1735 he published a work entitled "Persian Letters," upon the model of the "Lettres Persannes" of the president Montesquieu. They were the effusions of a juvenile mind, well-disposed, but not yet disciplined to correctness of judgment on the topics discussed in them. When, near the close of life, he meditated a collection of all his works, he informed Dr. Warton that he meant to reject this, as containing principles and opinions which he retracted.

Frederic prince of Wales, having quarrelled with the royal court, formed a separate court of his own in 1737, at which the distinguished members of opposition were cordially received. The character and talents of Lyttleton could not fail of obtaining notice in this circle, and he was appointed the prince's secretary with an advanced salary. It is supposed to have been at his instigation that the prince assumed the patronage of letters, and Mallet and Thomson felt the benefit of his recommendation. Pope, who, though not formally enlisted in party, was inclined to encourage attacks on the minister, bestowed his praise upon Lyttleton among other patriots, and well repaid his former compliment by an animated couplet:

> Free as young Lyttleton her cause pursue;
> Still true to virtue, and as warm as true.

In 1741 he married Lucy, the daughter of Hugh Fortescue, esq.; a lady for whom he entertained the purest affection, and with whom he lived in perfect conjugal harmony. The expulsion of Walpole from the ministry having at length given admission to the opposition party, Lyttleton, in 1744, was appointed one of the lords of the treasury. As a member of administration he was assiduous in his parliamentary attendance, and a vigorous supporter of the measures in which he partook, but never attained the station of a leader. He spoke with ease and fluency; but his oratory was marked with elegance and good sense, rather than with the fervor of genius. In early life he had been led to entertain doubts of the truth of revelation; but a serious enquiry into the evidences of the Christian religion produced in his mind a firm conviction of its divine authority, in which he persisted to the end of life, with a zeal tempered by moderation. He gave a public testimony of his attachment to the cause by a "Dissertation on the Conversion of St. Paul," printed in 1747, which is regarded as a masterly performance of the controversial kind. It obtained for him many applauses from the friends of religion, among which, that of his own father, expressed in a most affectionate letter, was doubtless peculiarly grateful. About this time his fortitude and resignation were severely tried by the loss of his beloved wife in childbed. On this occasion he composed a monody, which stands prominent among his poetical works, and displays much natural feeling amidst the more elaborate strains of a poet's imagination. He endeavoured to repair this breach in his domestic happiness by a second marriage in 1749, with a lady of family who was the intimate friend of his former wife; but her conduct proved so little to his satisfaction, that a separation by mutual consent ensued after a few years.

His father dying in 1751, he succeeded to the title and a large estate. His taste for rural ornament was displayed at his mansion of Hagley, which he rendered one of the most delightful residences in the kingdom. The public posts which he occupied were successively those of cofferer of the household and privy counsellor, and chancellor of the exchequer; but this last place, which requires peculiar talents for business, he retained less than a year, when he resigned it to Mr. Legge. At the dissolution of this ministry in 1759 he went out of employment with his colleagues, but his past services were rewarded by elevation to the peerage, by the style of baron Lyttleton of Frankley, in the county of Worcester. From this period he chiefly devoted himself to the pursuits of literary leisure and to correspondences with the pious and learned. As his good opinion was readily conciliated by the appearance of religious zeal, he was occasion-

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ally a dupe to imposition. This was particularly the case with respect to Bower, the author of the "Lives of the Popes," whom he continued to patronise after he had been given up by all his other friends.

Lord Lyttleton published in 1760 "Dialogues of the Dead," a work abounding in good sense and sound morality, but not possessing the vivacity and discrimination requisite to animate a fiction of that kind. It was, however, well received by the public. The great occupation of the latter part of his life was a "History of Henry the Second," in three volumes 4to. published in 1767 and 1771. This performance cost him much labour in the composition and much solicitude in the correction and printing, and was that on which he evidently placed his chief expectations of future fame. In collecting the materials he made an assiduous research after authentic documents, which he employed so as to present an accurate and comprehensive view of the English constitution at that early period, and of the changes subsequent to the Norman conquest. The style of this work is perspicuous and unaffected, often rising to force and elegance. Its sentiments are judicious and liberal, favourable to the rights and best interests of mankind. It has been charged with a bias in favour of the regal against the ecclesiastical authority, but perhaps by those who were not free from an opposite bias. A tendency to prolixity is the chief fault of this history, which has prevented it from becoming popular, though it retains its reputation as a standard work. Its character, with that of the writer, is happily appreciated in the following elegant lines of Hayley.

> With purer spirit, free from party strife,
> To soothe his evening hour of honour'd life,
> See candid *Lyttleton* at length unfold
> The deeds of liberty in days of old!
> Fond of the theme, and narrative with age,
> He winds the lengthen'd tale thro' many a page;
> But there the beams of patriot-virtue shine;
> There truth and freedom sanctify the line;
> And laurels, due to civil wisdom, shield
> This noble Nestor of th' historic field.
>
> *Essay on History.*

Lord Lyttleton's poems preserve a place among the select productions of the British muse, rather on account of the correctness of their versification, the elegance of their diction, and the delicacy of their sentiments, than as exhibiting any uncommon poetical powers. They are perused with pleasure, and contain nothing to offend. His miscellaneous pieces in prose, parliamentary speeches, letters, &c. all display a good heart, and a well-cultivated mind.

This truly estimable nobleman died of a lingering disorder, which he bore with pious resignation, in August 1773, in the 64th year of his age. He left one son, who succeeded to his title, and a daughter, married to lord Valentia; both by his first wife. His miscellaneous works were published after his death in one volume 4to. by his nephew, G. E. Ayscough, esq.—*Johnson's Engl. Poets. Anderson's British Poets.*—A.

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M.

MAAN, JOHN, a French ecclesiastical historian of merit in the seventeenth century, was a native of Tours, who, having been educated for the clerical profession, and admitted doctor by the faculty of the Sorbonne, became canon and precentor of the church of Tours. To the service of this church he zealously devoted his talents and learning, not only in the assiduous discharge of the duties of his appointments, but by an industrious enquiry into its history, from the earliest date. The result of his labours was a work on which very high commendations are bestowed by his countrymen, who represent it to be replete with erudition and curious researches, and to reflect equal honour on the church of Tours and its author. It extends from the year 251 to 1655, and was printed in the author's house at Tours in 1667, under the title of "Sancta et Metropolitana Ecclesia Turonensis, sacrorum Pontificum suorum ornata Virtutibus, et sanctissimis Conciliorum Institutis decorata," folio. *Moreri. Nouv. Dict. Hist.*—M.

MABILLON, JOHN, a very learned French Benedictine monk in the seventeenth century, was born at Pierre-mont, a village belonging to the diocese of Rheims, in the year 1632. He was instructed in grammar-learning by one of his uncles, who was rector of a parish near his native place, and afterwards sent to the college of Rheims, where he soon distinguished himself by the vivacity of his genius, and his application to study. By these qualifications and his piety, he recommended himself to a place in the seminary of the cathedral church, where the youths designed for the service of the diocese were educated. After continuing here three years, he took the habit in the abbey of St. Remy, at Rheims, belonging to the Benedictines of the congregation of St. Maur, in 1653, and in the following year made the profession. It was with no little pleasure that his superiors received into the fraternity a young person, of whose abilities and zeal they had satisfactory evidence, and which they considered as sufficient pledges that he would do honour to the order; but the expectations which they conceived of him were soon afterwards nearly destroyed, in consequence of his being afflicted with a perpetual head-ache, which no medicine could relieve. Being by this means rendered incapable of the least application, he was sent for the recovery of his health to different monasteries in the country. In the year 1660, he was ordained priest at Amiens; and, as his health was not yet re-established, he was employed on such temporal affairs of the congregation as were suitable to his indisposition. These affairs he managed with great regularity and exactness till his superiors, at his earnest request, released him from an office which was inconsistent with his love of study. That he might not prejudice his health, however, either by too great solitude, or too close application, they sent him to St. Dennis, where he was employed, during the whole year 1663, in shewing strangers the treasure and ancient monuments of the abbey. But having, fortunately for himself and the interests of literature, broken a mirror which it was pretended had belonged to Virgil, he without difficulty obtained leave from his superiors to quit a situation which was unworthy of him, and which obliged him frequently to relate things the truth of which he did not believe. While he was gradually getting the better of his indisposition, he carefully improved his moments of ease in reading the works of the fathers,

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and the best authors, and furnished his mind with a large fund of theological, ecclesiastical, and critical learning. In the year 1664, father D'Achery having applied for some young monk, qualified to assist him in compiling his "Spicilegium," Mabillon was selected for this purpose, and went to Paris, where he contributed essentially to relieve that father, who was now become infirm, from the burthen of his laborious undertaking. The manner in which he acquitted himself as soon as he took a share in this work placed his talents in a conspicuous light, and shewed what might be expected from him. It proved the occasion of his being soon appointed to publish a complete edition of the works of St. Bernard. Father Chantelou, a monk of the same order, had commenced such an undertaking; but he died towards the latter end of the year last mentioned, after having only published the sermons for the seasons and saints. To Mabillon, therefore, the task was committed; and he executed it with a degree of correctness, judgment, and learning, that abundantly justified the choice of his superiors. His edition made its appearance in 1667, entitled, "S. Bernardi, &c. Opera, post Horstium denuo recognita aucta et in meliorem ordinem digesta, necnon novis Præfationibus, Notis, et Observationibus, Indicibusque copiosissimis locupleta et illustrata," in two volumes folio, and also in nine volumes octavo. In 1690, he published an improved edition of the same, in two volumes folio, with much additional matter; and he was preparing to publish a third at the time of his death.

No sooner had father Mabillon sent the works of St. Bernard into the world, than the congregation employed him in completing the lives of the saints, for which fathers D'Achery and Chantelou had been collecting and digesting materials. The first volume of this collection was published in 1668, under the title of "Acta sanctorum Ordinis S. Benedicti, in Sæculorum Classes distributa. Sæculum 1. &c. Collegit D. Lucas D'Achery, ac cum eo edidit D. Johannes Mabillon, qui et universum Opus Notis, Observationibus, &c. illustravit," folio. This volume was followed, at different periods, by eight others, the last being published in 1702. The writers of the *Journal de Trevoux* justly observe, that "this work ought to be considered, not as a simple collection of memoirs relating to monastic history, but as a valuable compilation of ancient monuments, which being illustrated by learned notes, throw much light on the most obscure part of ecclesiastical history. The prefaces alone would secure to the author an immortal reputation. The manners and usages of those dark ages are examined into with great care, and an hundred important questions are discussed by an exact and solid critique." The prefaces were published separately in 1732, in quarto. In 1674, our author published, "De pane Eucharistico azimo et fermentato Dissertatio," 8vo. intended to prove, in opposition to the assertion of father Sirmond, that the Latin church made use of leavened bread in the consecration of the Eucharist for many ages; and that the use of unleavened bread was not introduced till after Photius's schism. During the following year, he published, "Veterum Analectorum Tomus. I. complectens varia Fragmenta et Epistola Scriptorum Ecclesiasticorum tam prosa quam metro, hactenus inedita, cum adnotationibus et aliquot Disquisitionibus," octavo; which was afterwards followed by three other volumes, the last dated in 1685. A better digested edition of these "Analecta," was printed by M. de la Barre, in 1723, in folio. The pieces which compose this collection are, many of them, valuable and interesting; but the author's dissertations constitute its principal merit. The work, however, which has done most honour to father Mabillon, appeared in 1681, and is entitled "De re diplomatica Libri sex; in quibus quicquid ad veterum Instrumentorum Antiquitatem, Materiam, Scripturam et Stilum; quicquid ad Sigilla, monogrammata, Subscriptiones, ac notas chronologicas; quicquid inde ad Antiquariam, historicam, forensemque disciplinam pertinet, explicatur et illustratur. Accedunt commentarius de antiquis Regum Francorum Palatiis, veterum Scripturarum varia Specimina Tabulis LX. comprehensa, nova ducentorum et amplius Monumentorum Collectio," folio. The examination of almost an infinite number of charters and ancient titles, which had passed through his hands, induced him to form a design of reducing to certain rules and principles an art of which before there had been only very confused ideas. It was a bold attempt; but he executed it with such success, that it was thought to have been carried at once to perfection. For twenty years this work enjoyed an universal approbation; but at last father Germon the Jesuit attacked it, and gave occasion to a literary dispute, for an account of which we must refer to the first of our subjoined authorities. So high was the opinion now generally entertained of his extraordinary merit, that the minister Colbert was desirous of bestowing on him a pension of two thousand

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livres; but his unambitious and disinterested spirit led him to decline that generous offer, and he contented himself with requesting the protection of the court towards his congregation.

In the year 1682, M. Colbert engaged father Mabillon to take a journey into Burgundy, for the purpose of examining some ancient titles relating to the royal family; and received from him all the satisfaction which he desired. Fully convinced of our author's experience and pre-eminent abilities for such enquiries, in the following year that minister sent him into Germany, in order to search among the archives and libraries of the ancient abbeys in that country, for such curious documents as might contribute to illustrate the history of France, and that of the church in general, and of the church of France in particular. In this journey he spent five months, and after his return published an account of it, which forms the fourth volume of his "Analecta." His next publication appeared in 1685, and was entitled, "De Liturgia Gallicana Libri tres, in quibus veteris missæ, quæ ante annos mille apud Gallos in usu erat, forma ritusque eruntur ex antiquis monumentis, Lectionario Gallicam hactenus ineditam," &c. quarto. In the same year father Mabillon was sent at the king's expence into Italy, with the same view as he had been formerly sent into Germany, and was received at Rome with all the respect which was due to his great merit. He was honoured with a place in the congregation of the *Index*, and had free access to all the archives, and to all the libraries, from which he collected a vast number of interesting and important papers, adapted to the design of his journey. In the following year he returned to France, with a noble collection of above three thousand rare books, both printed and manuscript, which he placed in the king's library; and in 1687 he published an account of his Italian journey, and of the pieces which he had discovered, under the title of "Musæum Italicum, seu Collectio veterum Scriptorum ex Bibliothecis Italicis eruta," &c. in two volumes quarto. In the year 1688, our author became involved in a dispute between the Benedictines of the province of Burgundy, and the canons-regular, on the subject of the precedence of those orders in the states; and in 1691, he entered into a controversy with father Rancé, abbot of La Trappe, who maintained that learning and the sciences were foreign to the monastic profession, and prohibited his monks almost all sorts of reading, excepting that of the Scriptures and some treatises of morality. In the first of our authorities the curious reader may find the titles of the several pieces to which these controversies gave rise; as well as the titles of various other publications of father Mabillon, which our limits will not permit us to particularize. Among the rest, they may meet with an account of the pieces written by him in defence of the following work, which he published in 1698: "Eusebii Romani ad Theophilum Gallum Epistola de Cultu sanctorum ignotorum," quarto. Among the immense number of objects which arrested his attention during his visit to Rome, the catacombs more particularly excited his curiosity, and the pretended relics of saints which are dug out of them. Both before and during repeated visits to them, he endeavoured to inform himself of the precautions taken there, and the rules necessary to be observed with regard to such bodies as are offered to the veneration of the public. He also consulted all persons who could give him any light upon the subject. The result of his observations and enquiries was a conviction, that gross abuses had been suffered to take place, and that the bodies found in the catacombs were too hastily, and without sufficient foundation, concluded to be the bodies of martyrs. Five or six years passed over after his return to France, before he thought of making use of the observations which he had penned on this subject, till in the year 1692 he drew up the treatise above-mentioned. But, as the subject was of a delicate nature in a catholic country, and might probably give offence, he kept it by him five years, without communicating it to more than one person; and then sent it under the seal of secrecy to cardinal Colloredo at Rome, who was not of opinion that it should be published in the state in which it then was. In the year 1698, however, the author ventured to send it into the world, and, as might have been expected, it was received in a very unfavourable manner by the superstitious and interested, particularly at Rome. For some time it was attacked only by complaints, murmurs, and criticisms published in Germany, France, and Italy; but in the year 1701, it was brought before the congregation of the *Index*. Here it was with great difficulty that the interest of all father Mabillon's friends could prevent a censure from being passed on his "Letter;" and even this would not have succeeded, if he had not agreed to publish a new edition of it so altered as to be unexceptionable to his judges, whose esteem for his learning and vir-

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tue made them not very ready to condemn him.

In the year 1701, our author was chosen honorary member of the Academy of Inscriptions; and in the same year he published the first volume of the last great work to which he devoted his labours, entitled, "Annales Ordinis S. Benedicti, in quibus non modo res Monasticæ, sed etiam Ecclesiasticæ Historicæ non minima pars continetur, Tomus I." &c. folio. The second volume of this work appeared in 1704; the third in 1706; the fourth in 1707; and the fifth was composed by father Mabillon, but published after his death, by father Massuet, in 1713, with some additions of his own and father Ruinart, who compiled part of a sixth volume, which was afterwards carried on by father Vincent Thuillier. In the year 1707, the subject of this article terminated his very laborious life, being afflicted with a retention of urine, which proved fatal to him in the month of December, soon after he had completed his seventy-fifth year. "It would be difficult," says Dupin, "to give our author the praises which he deserves. The voice of the public, and the general esteem of all the learned are a much better commendation of him than any thing which we can say. His profound learning appears from his works; his modesty, humility, meekness, and piety, are no less known to those who have had the least conversation with him. His style is masculine, pure, clear and methodical, without affectation or superfluous ornaments, and suitable to the subjects of which he has treated." In the year 1724, father Thuillier published "the posthumous works" of our author, consisting of improved editions of several pieces which had appeared before, together with a great number of letters and some original tracts; forming three volumes in quarto. *Gen. Dict. Moreri. Dupin. Nouv. Dict. Hist.*—M.

MABLY, Bennet de, abbé, an eminent political writer, was born at Grenoble in 1709. He was brother of the abbé Condillac, whom he resembled in acuteness and penetration. Quitting his native province for the capital at an early period, he passed his life chiefly as a retired man of letters, and made his way to reputation by his own efforts, without the aid of party or intrigue. His career as an author comprised a space of forty-four years, closing with the year preceding his death, which took place in 1785. The principal works of the abbé Mably are "Parallele des Romaines et des François," two volumes 12mo. 1740: "Le Droit public de l'Europe," two volumes, 12mo. "Observations sur les Grecs," 12mo. "Observations sur les Romains," two volumes, 12mo. "Des Principes de Negociations," 12mo. "Entretiens de Phocion sur le rapport de la Morale avec la Politique," 12mo. "Observations sur l'Histoire de la France," two volumes, 12mo. "Observations sur l'Histoire de la Grece," 12mo. "Entretiens sur l'Histoire," 12mo. "Sur les Constitutions des Etats Unis de l'Amerique," 1784. All the writings of this author display deep thinking, sound moral principles, and a regard for the good of mankind. He is, however, too much of a panegyrist of the ancients, and too fond of applying their political maxims to the very different circumstances of modern states. He likewise gives offence by a dictatorial manner, and an unqualified licence of censure when speaking of modern historians. The rules which he lays down for the composition of history too much resemble those of an epic poem or a romance, in which effect is more consulted than the information of the reader; and according to his principles, many portions of history could not be written at all. The work of his old age, on the American constitutions, gave great offence by some sentiments adverse to civil liberty and religious toleration, and proved that in real political wisdom his theory was much behind the practice of a free people. *Nouv. Dict. Hist.*—A.

MABOUL, James, a French prelate in the eighteenth century, of distinguished eminence as a preacher, was descended from a respectable family, being the son, brother, and uncle of masters of requests. Of the date of his birth we have no information; but we learn that he was born at Paris, and, having been educated to the church, cultivated pulpit oratory with uncommon success. After discharging for a long time the duties of grand vicar of Poitiers, he was made bishop of Aeth in the year 1708. In the year 1716, he was employed by the duke of Orleans, the regent, in a fruitless attempt to reconcile the hostile parties who were contending about the bull *Unigenitus*. With this design he published two "Memoirs," one on a project of the regent for terminating their quarrel; and the other, addressed to the bishops of France, on the danger to which such divisions exposed the Gallican church. But he is now entitled to notice only on account of the excellence of his funeral orations, which, though few in number, will transmit his name to posterity, if the commendations passed on him by the French critics

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are not exaggerated. They were collected together in 1749, in one volume 12mo. and are said to be distinguished throughout by that sweetness of style, that nobleness of sentiment, that elevation, that unction, and that touching simplicity, which are the characteristics of a good mind, and of true genius. The bishop of Aeth, they observe, does not possess, in general, the masculine vigour of Bossuet; but he is more correct, and more polished. Less profound and more brilliant than Fléchier, he is at the same time more impressive, and more affectionate. If he introduces antitheses, they are those of things, and not of words. More equal than Mascaron, he has the taste, the graces, the ease, and the interesting manner of father la Rue. *Moreri. Nouv. Dict. Hist.*—M.

MACARIUS, St. a celebrated Egyptian solitary in the fourth century, and known by the surname of *the Elder*, to distinguish him from the subject of the next article, is by some authors said to have been a native of the province of Thebes, and by others of Alexandria, and has the date of his birth generally assigned to the year 301. He is commonly said to have been a disciple of St. Anthony, the first institutor of a monastic life; and when young, was so remarkable for his philosophic gravity and severity of manners, that the monks usually called him *the young old man*. About the age of thirty he withdrew from the world, and ten years afterwards was ordained priest. Including the period last mentioned, he spent sixty years in monasteries, or cells, on mount Sceta, in Lybia, and in the deserts of Nitria, practising the greatest austerities, and treating with peculiar roughness those who broke in upon his solitude. But notwithstanding his surly manners, he was held in the highest reverence, on account of his reputation for extraordinary sanctity; and the legends of the church abound in relations of his miracles and prophecies. Socrates says, that he healed so many sick persons, and cured such numbers of those who were possessed by devils, that a recital of his miracles of this kind would of itself form a volume. Palladius, in his "Historia Lausiaca," has furnished the credulous, or the curious reader, with an ample list of them. Macarius is thought to have died in 391, when about the ninetieth year of his age. To him the greater number of critics attribute fifty "Homilies," perfectly adapted to the taste of mystics, and containing the substance of ascetic divinity. They were first published in Greek at Paris, in 1559, 8vo.; afterwards at Frankfort, with a Latin translation, by Zachary Palthenius, 1594, 8vo.; and in 1622, they were published at Paris, together with the works of St. Gregory Thaumaturgus, and St. Basil of Seleucia, in folio. A Latin translation of them by John Picus, president of the chamber of enquiry in the parliament of Paris, is inserted in the fourth volume of the "Biblioth. Patr." The same genius, notions, and style, afford strong internal evidence that to the same author we are to ascribe seven small tracts "On watching the Heart, Perfection of Mind, Prayer," &c. published in Greek and Latin in Poussine's "Thesaurus Asceticus," 1684, 4to. But the best edition of all the pieces attributed to Macarius is that published at Leipsic in 1698, by George Pritius, 8vo. in Greek and Latin, with the text of the former carefully revised, the Latin version amended, and extracts subjoined from Palladius and Cassian. *Socrat. Hist. Eccl. lib. iv. cap.* 23. *Sozomen. Hist. Eccl. lib. iii. cap.* 14. *Cave's Hist. Lit. vol. I. sub sæc. Arian. Dupin. Moreri. Nouv. Dict. Hist.*—M.

MACARIUS, St. called *the Younger*, another famous Egyptian monk, the contemporary and friend of the preceding, was born at Alexandria, and in early life followed the trade of a confectioner. He also became a disciple of St. Anthony, and having renounced his occupation and the city, withdrew into the deserts of Nitria, where he embraced the monastic life. At the age of forty he was baptized, after which he was ordained priest, and made archimandrite of Nitria. He is said to have practised the austerities of monastic discipline with such rigour, that, from the excessive dryness of his skin, no hair would grow upon him. At the same time he differed from the elder Macarius in this respect, that he received all who came to visit him with a cheerful countenance, and, by his pleasing conversation and winning courtesy, induced numbers of young men to become monks. Of such religious he is reported to have had nearly five thousand under his direction. Of his sanctity, virtues, and abstinence, wonders are related by Palladius, in the treatise referred to in our preceding article; and he also is celebrated in the annals of catholic church history, for the numerous and astonishing miracles which he performed. He died about 404, when he is said to have been in the hundredth year of his age. To him are attributed "Rules for Monks," in thirty chapters, which were first published in Latin by Peter Roverius, the Jesuit, in his "History of the Abbey of Becco;" and are inserted in the "Codex Regularum"

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of Benedict, abbot of Aniane. Some critics, however, have doubted respecting his claims to them; and Cave is rather disposed to consider them as a compilation from the regulations of Macarius and other ascetics, by some unknown hand. In that learned writer's work referred to above, the reader may meet with a discourse in Greek and Latin, extracted from a MS. in the Pauline library at Leipsic, "Concerning the Separation of Souls from the Bodies of the Righteous and the Wicked, and their Condition after the present Life," which, though abounding in absurd and idle fables, will afford some gratification to his curiosity. It has been ascribed to Macarius; but is more probably the production of a much later writer. *Socrates, Sozomen, et Cave, ut supra Cit. Dupin. Moreri.*—M.

MACAULAY, afterwards GRAHAM, CATHARINE, a distinguished female writer in history and politics, was the youngest daughter of John Sawbridge, esq. of Ollantigh, in Kent. Her education appears to have been conducted upon a plan at that time unusual for her sex. "From my early youth (she says) I have read with delight those histories that exhibit liberty in its most exalted state, the annals of the Roman and Greek republics.—The effect which almost constantly attends such reading operated upon my inclinations in the strongest manner, and liberty became the object of a secondary worship in my delighted imagination." This impression was never effaced from her ardent mind, and decided her future character. Of the history of her life, very few circumstances are recorded. In 1760 she married Dr. George Macaulay, a physician in London, by whom she had a daughter. She soon after commenced her literary career, and in 1763 published the first volume in quarto of her "History of England, from the Accession of James I. to that of the Brunswick Line." This was continued in successive volumes to the eighth, which completed the work in 1783. The spirit of this history may be denominated purely republican. Not only are the arbitrary principles of the house of Stuart exposed with rigorous scrutiny, but monarchical government, with its appendages of hereditary nobility and honorary distinctions, is depreciated in the comparison with a popular commonwealth. This bias, operating upon a warm disposition, has produced, indeed, a noble glow for the rights of mankind, and an elevated strain of sentiment in judging of the intrinsic excellence of character; but has unavoidably warped her representation of persons and events, and given her work the appearance of a party memorial, rather than of a calm unprejudiced history. The style is nervous and animated, but sometimes loose and inaccurate; the reflexions, frequently acute and sagacious, denoting a mind of no common reach. These volumes were read with great avidity at their publication by those who coincided with the author in general principles, and whose zeal was kindled by the party contests prevalent at the beginning of this reign. They have since sunk in the public estimation; and the work can scarcely be reckoned to have taken a place among the standard productions of the age. While Mrs. Macaulay was in the height of her fame, she excited the enthusiastic admiration of Dr. Wilson, rector of St. Stephen's, Wallbrook, who, besides other proofs of his attachment, conferred upon her the unprecedented honour of placing a statue of her, while living, in the chancel of his church: it was, however, removed by his successor. Her other works were "Remarks on Hobbes's Rudiments of Government and Society," 1767; and "Loose Remarks on some of Mr. Hobbes's Positions," 1769; the latter being an augmented edition of the former: the purpose of these is to shew the superiority of republican to monarchical government: "Observations on a Pamphlet entitled Thoughts on the Causes of the present Discontents," 1770: this is a reply to a celebrated pamphlet of Mr. Burke's, meant to expose the aristocratical principles of that writer: "An Address to the People of England, Scotland, and Ireland, on the present important Crisis of Affairs," 1775: "A Treatise on the Immutability of Moral Truth;" this work enters into the metaphysics of ethics, and has many just and forcible observations, but is destitute of the accuracy of argumentation requisite upon such topics: "Letters on Education:" these are partly a republication of the last work, and partly original; they appear to have added little to her literary reputation. Mrs. Macaulay, who was left a widow, entered in 1778 into a second matrimonial connexion with Mr. Graham; a step, in which the great disparity of years exposed her to some ridicule. She retired with him to a small house in Leicestershire, and died in June 1791.—A.

MACCHIAVELLI, NICHOLAS, a famous political writer and historian, was born at Florence in 1469, of a patrician family. He entered into public life, and was supposed to have participated in the conspiracy of the Soderini against the Medici; but being put to the question on the subject, he had the forti-

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tude to endure the torture without confession, and was set at liberty. He afterwards became secretary to the republic of Florence, which he served with fidelity. He was employed in embassies to king Lewis XII. of France, to the emperor Maximilian, to the college of cardinals, to pope Julius II., and to other Italian princes. It has been affirmed that he was deprived of his office of secretary through the ill-will of rivals, but this has been proved to be a mistake. He was married, and had several children, whom he left in indigence; which affords a presumption of his integrity. The freedom of his opinions has caused him to be represented as living without religion, and it was said that he died as he had lived; yet his son Peter, in a letter on his father's death, which happened in 1527, expressly mentions his confessing himself to the friar who attended him at that period. It is, however, with the character of his writings that posterity are chiefly concerned; and of these very different judgments have been formed. He was an author both in verse and prose. His verses do not rank among the best productions of Italian poetry; and his two comedies, "Mandragola" and Clitia," are not formed upon the purest models. His "Treatise on the Art Military" contains the speculations of a man who studied war only in his closet. It is solely upon his historical and political works that his reputation is founded. His "Discourses upon the first Decade of Livy" are replete with just and profound reflexions on the principles of popular government, and exhibit him as a warm friend of liberty. The famous treatise "Del Principe" (the Prince), first published in 1515, was meant as a sequel of the preceding. It has been generally regarded as *the manual of a tyrant*, all its maxims and counsels being directed to the maintenance of power however acquired, and by any means. Its hero is Cæsar Borgia, the model of that *perfect prince* whom he describes. Yet it was dedicated to a nephew of Leo X., was printed at Rome as well as at other Italian cities, and was long current without censure or reply. In fact, the practice of politicians throughout Europe, and especially in Italy, was at that time so conformable to its maxims, that neither surprize nor detestation seem to have been excited by an open exposure of the usual arts of government. What were the writer's intentions has been a subject of much controversy, some supposing him an abandoned promoter of tyranny, others a concealed enemy of it, who meant to put society upon its guard against its machinations. But it seems probable, from the character of the man, that he wrote it without any moral purpose whatever; and merely, like a mathematician demonstrating a problem, investigated the principles by which usurped power might be maintained, leaving the application to princes or subjects, as chance should direct. It has, however, affixed a lasting stigma to his name, and *Machiavelism* is become a received appellation for perfidious and villainous politics. Numerous oppugners of his system arose as soon as it was pointed out to public censure, among whom the latest and most illustrious was Frederic the Great of Prussia, before he commenced that plan of aggrandisement which he pursued too much in the spirit of the work which he answered.

Of the historical writings of Machiavel, the "Life of Castrucio Castracani," the hero of Lucca, is acknowledged to partake much of the character of romance. His "History of Florence," in eight books, comprising the period from 1205 to 1494, is a valuable performance, and the earliest of the good Italian histories. He composed it in his quality of historiographer of the republic, and it is charged by Paul Giovio with partiality and misrepresentation. But it has been defended from these charges, and is admitted to be written in a fine style, with much skill of composition, though with too much oratory and declamation. Machiavel is said to have had little learning, and to have derived at second-hand the facts from ancient history on which he reasons; this imputation, however, seems to have been overcharged by his censurers. His works were collected in two volumes quarto without date of place in 1550, and have been re-edited in Amsterdam, London, and Paris. *Tiraboschi. Moreri.*—A.

MACCOVIUS. See MAKOWSKI.

MACE, FRANCIS, a learned French priest in the seventeenth and early part of the eighteenth century, was descended from a respectable family, and born at Paris about the year 1640. Being designed for the church, he pursued his studies in the university of his native city, where he was admitted to the degree of bachelor of divinity by the faculty of the Sorbonne. It was several years, however, before he entered into holy orders; and his first employment was that of secretary to the council for managing the domains and finances of the queen, consort to Lewis XIV. In the year 1685, when he had taken deacon's orders, he was appointed canon, vestry-keeper, and rector of the royal, collegiate, and parochial church

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of St. Opportune at Paris; and soon afterwards he was ordained priest. Though by no means neglectful of profane literature, he applied himself chiefly to the study of the sacred Scriptures, christian morals, and ecclesiastical history, and produced various works which reflect credit on his learning and his piety. He possessed excellent pulpit talents, which he frequently exercised, and with great approbation. In his private character he was as much respected for his virtues, as he was in the world for his literature and rank. He died in 1721, when turned of eighty years of age. Among other esteemed works, he was the author of a French translation of "The Psalms and Hymns of the Church," 1677, 8vo. together with a French version of the Latin paraphrase of Lewis Ferrand; "A Chronological, Historical, and Moral Abridgment of the Old and New Testament," 1704, in two volumes 4to.; "Scriptural Knowledge, reduced into four Tables," 1708, 4to.; a French version of the apocryphal "Testaments of the Twelve Patriarchs," 1713, 12mo.; of which Grosseteste, bishop of Lincoln, gave the first Latin translation, Grabe the first Greek edition, from MSS. in the English universities, and Whiston an English version; French translations of father Busæus's "Meditations," in two volumes 12mo., and of Thomas a Kempis "De Imitatione Christi," 1698 and 1699; a French translation of "The Epistles and Gospels for the Sundays and the Festivals throughout the Year, as well as for Lent and Advent," 1715, in two volumes 12mo.; "Melanie; or, the Charitable Widow," a posthumous publication, which was received with much applause, and was for some time ascribed to the abbé Choisi of the French academy; and "The History of the four Ciceros," 1715, 12mo. abounding in learned and curious enquiries, and intended to prove, from the testimony of Greek and Latin historians, that the sons of Cicero were as illustrious as their father; which was at first supposed to be written by father Hardouin, the Jesuit. Our author also left behind him several MSS. of which an account is given by *Moreri. Nouv. Dict. Hist.*—M.

MACEDO, Fr. Francisco de Santo Agostinho. Few persons have past a more laborious life of literature, and none a more useless one than this remarkable man. He was born at Coimbra in 1596, and soon discovered premature and extraordinary proofs of memory and imitation. At the age of eleven he could repeat the whole Æneid, and compose good Latin verses before he had learnt the rules of prosody; a thing less extraordinary than his biographers represent it. After having professed among the Jesuits, he quitted the company, in order, as it is said, to exculpate himself from some alleged crime. The circumstance is not farther explained, but it is clear that no imputation lies upon his character. Upon this he entered the Franciscan order in the reformed province of S. Antonio. The Braganzan revolution broke out, and Macedo espousing the patriotic side, as indeed the monastic orders had always done, was called to political labours, and visited Rome, Paris, and London, with the embassadors of Joam IV.

As he advanced in years he retired to Rome, where he was appointed professor of ecclesiastical history, theological censor to the inquisition, and mestre da controversia, as the Portugueze call it, in the college de Propagandâ Fide. Here he was in high favour with the pope, but forfeited it for refusing to expunge a word in an epitaph written upon a servant of his holiness. At Rome, and afterwards at Venice, he disputed for three days *de omni scibili;* and encouraged by his success in this latter city, another Atlas, says Barbosa, though without Herculean aid, he sustained for eight days the weight of the celebrated disputes called *Leonis Sancti Marci Rugitus Litterarii.* These disputes commenced September 26, 1667, in the following order. 1. Doctrine, versions and interpretations of the Holy Scriptures, old and new. 2. Series, succession and authority of the popes and councils. 3. Ecclesiastical history from Adam to the then present time. 4. History and doctrines of the fathers, Greek and Latin, more particularly St. Augustine. 5. Moral and speculative philosophy and theology, according to the three schools of Aquinas, Scotus, and Soares of Granada. 6. Canon and civil law, and Greek, Latin, and Italian history, particularly that of Venice. 7. Rhetoric. 8. Poetry, and the modes of versification of the Greeks, Romans, Italians, Spaniards, and French. To all his opponents he replied readily and without embarrassment, correcting their misquotations and confuting their arguments; and he crowned the whole by reciting a thousand extempore verses, and an epigram in praise of the city of Venice; which epigram was by order of the republic written under his picture, and placed in St. Mark's library. This walking cyclopædia could repeat the whole of Augustine's works with such perfect accuracy, that if any forged passage was recited to him, however excellent in imitation, he could immediately detect it.

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He had been engaged in a dispute upon some point respecting grace with cardinal Henry Noris; and as they were prohibited from publishing more upon the subject, Macedo challenged him to a verbal controversy. I know not by what unpardonable ignorance this has been construed into a challenge at arms between a cardinal and a friar. The cartel, as it is, is sufficiently curious. It runs thus:

"Libellus provocationis ad certamen literarium in causa gratiæ et Augustini, missus a P. Fr. Francisco S. Augustini Macedo, observante, ad. P. Fratrem Henricum Noris, eremitam Augustinianum."

Causa Duelli.

"Studium defendæ doctrinæ gratiæ Christianæ et Augustinianæ ab erroribus et calumniis; quod est antiquissimum Macedo."

Occasio.

"Dictum Noris de Macedo in vindic. August. cap. 3. vers. 2. pag. 26. Pater Macedo mihi autor fuit, ut tum historiam pelagianam, tum hasce vindicias evulgarem. Non potuit Macedo suasor esse operis in quo cum plurima sunt a veritate aliena, tum non nulla adversa gratiæ et Augustino."

Jus.

"Quando non licet per superiores quidquam mandare typis, reliquum est ut certamine decernatur."

Materia.

"Tredecim propositiones Noris pugnantes cum doctrina gratiæ et Augustini. Errores tres inde pullulantes. Decem injuriæ illatæ Augustino."

Modus.

"Propositiones, suis uti sunt in libro Noris conceptæ, verbis, perspicue afferentur. Errores fideliter adducentur; Augustini injuriæ manifeste exponentur, obsignatis libellis, productis testimoniis, ut negari nequeant."

Finis.

"Veritas et honor Augustini."

Eventus.

"Noris prævaricator et desertor gratiæ et Augustini,
Macedo utriusque defensor et vindex apparebit."

Lex.

"Noris quibuscumque armis et sociis velit uti, licitum esto.
Macedo, vel cum minimo provocat, in uno Augustino omnia sunto."

Ero Bononiæ.

The cardinal declined the challenge.

Macedo was living when Nicolas Antonio wrote, who speaks of him in these terms: "Acumine ingenii, memoriæ presentia, multarumque disciplinarum præstanti eruditione clarissimum Romæ vidimus majorem septuagenario, priusquam ad Patavinam theologiæ, qua nunc quo tempore hæc scribimus detinetur, professionem ante biennium evocatus fuisset, libris tamen adhuc immersum, et procudendis sui monumentis in gratiam posterorum." He died in 1681, at the great age of eighty-five.

We may be well excused from transcribing the titles of thirty-one manuscripts, and 106 printed works, upon biography, martyrology, theology and genealogy, beatifications, canonizations and commemorations, orations and disputations. Of those which remain in MS. a Latin version of Camoens is the most important; it was the labour of nine months, a timely and perfect birth says Barbosa, neither abortive nor mishapen. For Macedo this must be regarded as a work of extraordinary patience, for besides the 137 works which are specified by the bibliographer, he recited publicly fifty-three panegyrics, sixty Latin orations, thirty-two funeral poems, and forty-eight epic poems; epic he calls them himself, and the name has often been given to pieces of inconsiderable length. Moreover he wrote 123 elegies, 115 epitaphs, 212 dedicatory epistles, 700 familiar epistles, 2600 heroic poems, 110 odes, 3000 epigrams, four Latin comedies, and one Spanish satire. He himself estimated the number of verses which, he had written at 1,500,000. And of this prodigious number nobody reads a single line! Macedo, however, has among ana-makers the same sort of celebrity that the Dutch countess has in our old travellers for having had 365 children at a birth. *Barbosa. Nic. Antonio.*—R. S.

MACEDONIUS, bishop of Constantinople in the fourth century, and founder of the sect of the *Macedonians*, was at first a deacon, or presbyter in the church of that city, who was considered as one of the most eminent doctors of the semi-arian party. Upon the death of Alexander bishop of Constantinople in the year 336, Paul was chosen his successor by the orthodox party, to the great displeasure of the arians, who would have raised Macedonius to that dignity. As, however, his election was without the consent of the emperor Constantius, he caused Paul to be removed, and put Eusebius of Nicomedia in his place. Eusebius dying in 341, the orthodox chose Paul a second time; but the arians party ordained Macedonius in another church of the city.

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The emperor, having received an account of these proceedings, sent a military force, to expel Paul; and when this proved ineffectual, repaired himself to Constantinople, whence he drove that prelate, who fled for refuge to pope Julius at Rome. Constantius, however, did not at this time think proper to confirm the election of Macedonius, but suffered him to officiate in the church in which he had been ordained. In the mean time Julius called a synod at Rome, which took the cause of Paul into consideration, and granted him letters of acquittal and recommendation. With these letters, in the absence of the emperor, he returned to Constantinople, where he was re-established in his dignity in the year 348, according to Socrates. When Constantius was informed of this event, he sent Philip, the prefect of the prætorium, with orders to depose that prelate, and to give the see to Macedonius. Accordingly, Philip, having contrived to get Paul into his power by stratagem, sent him into exile, and proclaimed Macedonius bishop of Constantinople. This change, however, was not effected without great opposition from the people, of whom more than three thousand lost their lives in an attempt to resist the execution of the emperor's orders. These tumults were frequently renewed till after the death of Paul, and appear to have been provoked by the tyrannical conduct of Macedonius. For Socrates informs us, that he carried on the most bitter persecution against the consubstantialists, compelling them to communicate with him by confiscation, exile, and even torture. The consequences of such severities at length excited the displeasure of the emperor against Macedonius, to whom he imputed the disorders which prevailed in Constantinople. He was particularly offended with the prelate, on account of the mischiefs occasioned by his removal of the body of the emperor Constantine from the church of the Apostles to that of Acacius the Martyr. The reason which he assigned for this measure was, the ruinous state of the former edifice, which threatened destruction to the shrine in which the imperial corpse was inclosed, as well as to the persons who came thither to offer their devotions. When the people were informed of the intended translation, they became divided into two parties on the subject; one of which maintained that it would be not only an innocent but commendable, while the other contended that it would be an impious proceeding. Among the latter were the consubstantialists, who openly avowed their determination to oppose it. Regardless of their prejudices and threatened resistance, Macedonius resolved to persist in his design, and found means to accomplish it. No sooner, however, was it publicly known that the corpse was actually removed, than an immense multitude of people assembled at the church of St. Acacius, who highly applauded, or loudly condemned the procedure of the bishop, according to their opposite opinions concerning it. From words the two parties soon came to blows, in the church itself, and much slaughter took place on both sides.

When the emperor was informed of what had happened, he expressed much resentment against Macedonius, not only on account of the disastrous tumults which his imprudence and violence had occasioned, but for daring to remove his father's remains without his consent. Leaving, therefore, the care of the west to Julian, whom he had created Cæsar, he returned to Constantinople, determined that an enquiry should take place into the conduct of that prelate. Accordingly, in a council held at that city in the year 360, Acacius and Eudoxius, with the bishops of their party, certain of support from the emperor, preferred various charges against Macedonius, who by a decree of the council was sentenced to be deposed and banished, for having been the author of much bloodshed, and because he had admitted to communion a deacon taken in adultery. Expelled from Constantinople, Macedonius joined those bishops who adhered to the creed of Antioch, in which the term *of like substance* was inserted; and from that time the arians and semi-arians were distinguished from the orthodox by the name of *Homoiousians*. Macedonius now invented, or, at least, for the first time openly maintained a new notion concerning the third person in the trinity; teaching that the *Holy Spirit* was *a divine energy* diffused throughout the universe, and not a *person* distinct from the *Father* and the *Son*. This doctrine was readily embraced by a considerable number of the *Homoiousian* bishops, and gained many partizans in the Asiatic and African provinces, who were chiefly distinguished by the name of *Macedonians*. Of the history of the founder of the sect, we are furnished with no farther particulars on which any dependance can be placed. Among his followers was one Marathonius, who in the situation of treasurer of the prætorian præfecture had amassed immense wealth, and afterwards embraced the ecclesiastical life, and established a monastery for both sexes at Constantinople. He was appointed one of his deacons by Macedonius,

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and afterwards consecrated by him bishop of Nicomedia. This prelate not only adopted the peculiar tenet of Macedonius on the subject of the holy spirit, but was distinguished by such activity and success in propagating it, that it was not unusual in the east to call his converts *Marathonians*. They also went by the name of πνευματομαχοι, or enemies of the holy spirit. This sect was persecuted both by the orthodox and the arians, and was finally crushed by the severe measures decreed against them in a council held at Constantinople, in the year 381, and carried into execution by the emperor Theodosius. *Socrat. Hist. Eccl. lib. ii. cap.* 6, 13, 27, 38, 42, 45. *Sozomen. Hist. Eccl. lib. iii. cap.* 3, 4, 7, 9. *lib. iv. cap.* 2, 20, 21, 26, 27. *Moreri. Mosh. Hist. Eccl. sæc. v. par. ii. cap.* 5. *Priestley's Gen. Hist. Christian Church. per. viii.—xi. passim.*—M.

MACER, ÆMILIUS. A Roman poet of this name flourished in the age of Augustus, and wrote of birds, serpents, and medicinal herbs, as appears from Ovid, who mentions (*Trist. l. iv. el.* 10.) that Macer, at an advanced age, had frequently read his works to him. He is also noticed by Ovid (*De Ponto l. ii. el.* 10.) as having written a poem on the events of the Trojan war after the period at which Homer concludes. A poem "De Herbarum Virtutibus," now extant under the name of "Æmilius Macer," is certainly supposititious, as it is written in a barbarous style, and quotes many later authors. Haller says it must have been later than the year 842, as it refutes Walfrid Strabus, who wrote at that period. He conjectures that the author was a Frenchman, since he gives some French names to plants. He sometimes transcribes whole verses from the Schola Salernitana. This work, worthless as it is, has undergone several editions under its mask of antiquity. *Vosii Poet. Lat. Halleri Bibl. Botan.*—A.

MACHAULT, JAMES DE, a French Jesuit, was a native of Paris, where he was born in the year 1599. He entered on his noviciate in his eighteenth year, and after having finished the usual course of academic studies, he was selected to teach, first polite literature, then philosophy, and for several years divinity in different seminaries belonging to the order. He was successively rector of the colleges at Alençon, Orleans, and Caen, and died at Paris in 1680, when in the 81st year of his age. Besides some practical and devotional tracts, he was the author of several publications, which, at the time of their first appearance must have been peculiarly interesting, and will yet be found to furnish the reader with curious and entertaining matter, notwithstanding the more ample and particular accounts which have been more lately published by the jesuit missionaries. Such are the "Account of the Missions in Paraguay, and other Parts of South America," 1636, 8vo.; "A Relation of the State of Affairs in Japan," 1646, 8vo.; "Account of the Provinces of Goa, Malabar," &c. 1651, 8vo.; "Account of the Kingdom of Cochinchina," 1652, 8vo.; "A Relation of the Travels of twenty-five Members of the Society on the Indian Mission," 1659, 8vo.; "Account of the Mission of the Society in Persia," of the same date, 8vo.; and "An Account of the Kingdoms of Madura, Tanjore," &c. 1663, 8vo. *Sotvelli Bibl. Script. Soc. Jes. Nouv. Dict. Hist.*—M.

MACIAS, EL ENAMORADO. Macias has been calendered by the Spanish poets among Love's martyrs; the title of the enamoured is regularly affixed to his name, and he is as famous for his unfortunate passion as Pyramus, Leander, or any of the list. He was born in Galicia, probably in the town of Padron, towards the close of the fourteenth century, and educated in the household of the famous Henrique de Villena, master of Calatrava, who greatly favoured him. He fell in love with a damsel of the same household; the passion was mutual, but effectually concealed from all other persons, and when Macias was absent, the master gave her in marriage to a knight who resided in Porcuna. Macias on his return grew desperate. He did not, as it appears, accuse her of inconstancy, nor could he reasonably, as she kept up a correspondence with him and showed herself ready to make him all the amends in her power, and to be as little faithful to her husband as she had been to him. Some of his letters and verses fell into the husband's hands; he complained to the master, and the master remonstrated with Macias upon his imprudence. Remonstrances were in vain, the lover still persisted, and the master, to prevent worse consequences, sent him prisoner to Arjonilla, a place in his possession five leagues from the city of Jaen. The prisoner spent his time, as was to be expected, in making verses upon his mistress, and some ill messenger carried them to the husband. He mounted his horse, and taking spear and shield in his hand, rode to Arjonilla. Macias was at the window when he arrived, singing a song about his luckless love: he ran him through with the spear, and fled into the kingdom of Granada to the Moors. Other accounts say, that he

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bribed the keeper of the prison to untile a part of the roof, and slew him from above. Be this as it may, he was buried in the church of St. Catalina at Arjonilla, with this epitaph *Aqui yace Macias el Enamorado.* The lance was preserved upon his grave, and these verses written under it.

Aquesta lanza sin falla.
Ay coytado!
Non me la dieron del mura,
Nin la prise yo en batalla,
Mal pecado.

Mas viniendo a ti seguro,
Amor falso y perjuro,
Me firio è sin tardanza,
E fue tal la mi andanza
Sin venturo.

In such cases the Spaniards generally take part with the husband; but Macias was a poet, and the poets took up his cause. They are full of allusions to this story. The song which occasioned his murder is preserved in the Escurial, and has been printed by Argote de Molina in his Nobleza de Andalucia, and by Sanchez in his notes upon the marquis of Santillana's letter. *Sarmiento, Memorias para la Historia de la Poesia y Poetas Espanoles. Sanchez, Coleccion de Poesias Castellanas Anteriores al Siglo xv. T.* 1. *Fernan Nunez, Glosa sobra las Trezientas de Juan de Mena.*—R. S.

MACKENZIE, Sir George, an eminent Scotch lawyer and a miscellaneous writer, descended from a branch of the noble family of Seaforth, was born at Dundee in 1636. He studied at the universities of Aberdeen and St. Andrews; and having finished the usual course of classics and philosophy at the age of sixteen, he was removed to Bourges in France, where he passed three years in the study of the civil law. On his return to Scotland he was admitted to the bar, and soon became a distinguished pleader. In 1661 he was advocate for the marquis of Argyle, impeached of high treason, and spoke with a boldness which drew upon him a reprimand from the bench. He was, not long after, raised to a seat on that bench in the criminal court. He employed his leisure in several literary compositions, among which are mentioned "Aretino; or, Serious Romance;" "Religio Stoici;" a "Moral Essay on Solitude;" "Moral Gallantry;" and a play and poems. These pieces gave him the reputation of an elegant writer and a sound moralist. A service which he rendered to the court in 1674, by effecting a reconciliation between the lords of session and the faculty of advocates, caused him to be knighted, made king's advocate, and one of the lords of the privy council in Scotland. At this period great tumult and confusion prevailed in that kingdom from the contests between fanaticism on one side, and a spirit of tyranny on the other; and the post of king's advocate, analogous to that of attorney-general in England, but with greater powers, was equally important and arduous. Sir George, who had embraced the court-doctrine of passive obedience, was well inclined to put the laws enforcing submission to the magistrate into strict execution; and by his zeal in this respect he obtained from the covenanters the title of the "bloodthirsty advocate, and persecutor of the saints of God." Yet it appears that he introduced into the form of criminal trials several alterations favourable to the accused; and that, far from endeavouring to extend the power of his office, he considerably retrenched it. He was charged with having stretched the law of treason in some cases, especially in those of Baillie of Jerviswood and the earl of Argyle, the sentence against the latter of whom was rescinded by act of parliament in king William's reign; but he has not been without vindicators on this head. During the press of business which the state of public affairs threw into his hands, sir George found time to compose several valuable professional works. These were, "A Discourse upon the Laws and Customs of Scotland in Matters criminal," 4to. 1678: "Idea Eloquentiæ forensis hodiernæ, una cum Actione forensi ex unaquaque Juris Parte," 8vo. 1681; this piece was much esteemed, as well for its matter, as for the purity of its language: "The Institutions of the Laws of Scotland," 12mo. 1684, an useful compendium, which has been several times reprinted: "Observations upon the Acts of Parliament," folio, 1686. As an advocate for monarchy, he wrote "Jus Regium: or, the just and solid Foundations of Monarchy in general, and more especially of the Monarchy of Scotland," *Lond.* 1684: this piece was dedicated to the university of Oxford, for which he received its thanks in full convocation. He further served the royal party by publishing a "Discovery of the Fanatic Plot;" and a "Vindication of the Government of Scotland during the Reign of Charles II." As an antiquarian and national historian, he wrote "Observations on the Laws and Customs of Nations as to Precedency, with the Science of Heraldry as Part of the Law of Nations;" and a "Defence of the Royal Line and Anti-

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quities of Scotland:" the latter treatise involved him in a controversy with Dr. Lloyd, bishop of St. Asaph, and Dr. Stillingfleet. He also discussed the important question of an union between England and Scotland in "Reflexions upon the Advantages and Disadvantages that would happen by an incorporating Union between the two Kingdoms." Several additional moral and miscellaneous treatises issued from his pen, which demonstrated his fertility and variety of speculation, if they were no great proofs of depth and accuracy of thinking.

When James II. abrogated the penal laws, sir George, who was sincerely attached to the protestant religion in the episcopal form, resigned his office. It was, however, restored to him when that prince had been convinced of the necessity of pursuing different measures, and he firmly adhered to his master's interest in the subsequent change. He opposed in council the proposed address from Scotland to the prince of Orange on his landing in 1688, and wrote a "Memorial" to that prince, exhorting him to adhere to the terms of his declaration. At the convention of the estates he argued warmly against the declaration of a vacancy in the throne, and the election of William for sovereign; and when he found his resistance ineffectual, he retired to Oxford, where he was admitted a student. He died in London in May 1691, and was buried with uncommon funeral honours in the church-yard of the Grey Friars in Edinburgh. He was twice married, and left several children. The character of sir George Mackenzie stands high for learning and talents, and for public and private worth. His political principles will of course be differently judged of by the opposite parties, but his integrity and good intentions seem unquestionable. He was the founder of the advocate's library in Edinburgh. *Biogr. Britan.*—A.

MACKNIGHT, James, a learned clergyman of the church of Scotland in the eighteenth century, was born at Irvine in the shire of Air, in the year 1721. Having received the rudiments of education at the school of his native town, about the age of fourteen he was sent to the university of Glasgow, where by his diligence and proficiency he secured the approbation of his tutors. After completing the usual course of academical studies at Glasgow, he crossed the sea to Holland, and attended the lectures at the university of Leyden, particularly those in theology, to which he had shewn an early attachment. Here he had an opportunity of procuring many valuable books written by foreign divines, which afterwards assisted him in his laborious undertakings for the illustration of the Scriptures. Upon his return to Scotland, he was licenced as a preacher by the presbytery of Irvine, and chosen to officiate at the Gorbals, near Glasgow: a situation which could at that time be held by a licentiate, before ordination to the pastoral function. From the Gorbals, Mr. Macknight removed to Kilwinning, on the invitation of Mr. Ferguson, then minister of that place; and acted for some time as his assistant in the charge of the parish. In this capacity he conducted himself with such propriety, that his character as a judicious and useful minister began to be established; and upon a vacancy taking place at Maybole, he obtained that living, to the satisfaction of the heritors and people. Having been ordained pastor in May 1753, he discharged the duties of that office during sixteen years, with such assiduity and kindness, that when he resigned it he carried with him the affections and regret of all his flock. As a pleasing proof of their attachment it may be mentioned, that when he proposed accepting a presentation to the living of Jedburgh, many respectable inhabitants of Maybole joined in earnestly soliciting him to continue as their pastor; and in order to obtain his compliance with their wishes, offered not only to augment his income, but to provide him an assistant, should the state of his health render it necessary. This generous proposal, however, he judged it proper, from prudential considerations, to decline. It was at Maybole that, amidst his professional occupations in a populous charge, he composed his "Harmony of the Gospels," and his "New Translation of the Apostolical Epistles." Of the former, it appears from his papers, that the plan had been conceived by him so early as the third or fourth year of his attendance at the university; and from that time he began to collect materials for the publication. The first edition of this work made its appearance in 1756, under the title of, "A Harmony of the four Gospels; in which the Natural Order of each is preserved: with a Paraphrase and Notes," in one volume quarto. Although the plan of it differed considerably from that of former harmonies, in supposing that the Evangelists have not neglected the order of time in the narration of events, the reception which it met with from the most competent judges was so favourable, that the author was encouraged to undertake a second edition in 1763, in two vols. quarto, with considerable improvements; consisting chiefly of six dis-

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courses on Jewish antiquities, in addition to the preliminary observations and chronological dissertations which accompanied the first edition. A third edition of it appeared in 1804, in two large octavo volumes.

In the year 1763, likewise, Mr. Macknight published another work of great merit, entitled, "The Truth of the Gospel History," &c. quarto; which was the fruit of his studies during the interval between the two editions of his "Harmony." Its object is, to illustrate and confirm, both by argument and an appeal to the testimony of ancient authors, what is commonly arranged under the three great heads of the internal, the collateral, and the direct evidences of the Gospel history. By these publications our author acquired a high reputation for theological learning; and the university of Edinburgh, as a mark of respect for his merits, conferred on him the degree of doctor of divinity. In the year 1769, he was chosen moderator of the general assembly of the church of Scotland. During the course of the same year, he was translated to the living of Jedburgh, which he retained about three years, and where he received from his people the most flattering tokens of respect and kindness. In the year 1772, he was elected minister of Lady Yester's parish in Edinburgh; from which he was translated, in 1778, to the Old Church, where he continued during the remainder of his life. After he had taken up his residence in Edinburgh, there were few occurrences in the life of Dr. Macknight which can be made the subject of narration. Besides performing the ordinary duties of the pastoral function, his situation required his attention to business of various kinds, particularly the management of the different charitable foundations, which have long been the boast of the capital of Scotland; and his judicious counsels are said to have been productive of considerable benefit to them, in maintaining the strictness of their discipline, as well as the purity of their administration. Among other objects which called for his official attention was the fund established by act of parliament for a provision to the widows and children of ministers in the church of Scotland. As one of the trustees appointed by the act, he had long taken a leading part in conducting the business of this charity; and when the growing prosperity of the fund had paved the way for an increase of the capital, Dr. Macknight was nominated by the trustees one of the commissioners to solicit the renewal of the act of parliament. This was accordingly obtained in 1779; fixing the capital at 100,000*l.* and making other alterations for the benefit of the funds. With respect to the ecclesiastical government of the church of Scotland, Dr. Macknight adhered to that system of policy, which, for many years past, has guided the decisions of the general assembly. At the same time, he firmly resisted what appeared to him to be any infringement on the constitutional law or practice of the church; and, accordingly, when some of his friends seemed to wish for the abolition of calls, or invitations from the people, as an unnecessary form in the settlement of ministers, he moved and carried a resolution of the assembly in 1782, declaring that the moderation of a call in settling ministers is agreeable to the immemorial and constitutional practice of this church; and that it ought to be continued: a resolution which was afterwards passed into a declaratory act. With respect to the business which usually occupies the general assembly, he was always considered to form a clear and sound judgment; on which account he was often consulted by the leading members of that court. On several important occasions, likewise, his professional advice and assistance were of essential advice to the magistrates of Edinburgh, with respect to the ecclesiastical arrangements of the city.

However, what chiefly engaged Dr. Macknight's mind, and occupied his time after he became a minister of Edinburgh, was the execution of his last and greatest work on the apostolical epistles. This work was the result of the author's unremitting labour during almost thirty years; and it is not unworthy of being recorded that, while composing it, notwithstanding his numerous professional avocations, he seldom employed less than eleven hours every day in study; and that before it came to the press, the whole manuscript had been written no less than five times with his own hand. As a specimen of the work, in the year 1787 he published his version "Of the Apostle Paul's First and Second Epistles to the Thessalonians," quarto; which met with so favourable a reception, that he was encouraged to commit the whole to the press. It was given to the public in 1795, in four large quarto volumes, under the title of "A new literal Translation from the original Greek, of all the Apostolical Epistles; with a Commentary and Notes Philological, Critical, Explanatory, and Practical." Throughout the whole are interspersed essays on several important subjects; and to the fourth volume is added a life of the apostle Paul, which contains an excellent com-

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pendium of the apostolical history. One grand object of the author was, to discover the meaning of the inspired writers in difficult passages, from a comprehensive view of all the circumstances to which they allude, and a due respect to parallel passages, without regard to interpretations of mere human authority. And his performance affords sufficient evidence of the author's extensive reading, genuine learning, and critical skill, and entitles him to be classed among the intelligent, judicious, and candid expositors of the Scriptures. After the publication of this work, Dr. Macknight considered himself as having accomplished the greatest object of his life; and as he wished to enjoy the remainder of his days exempt from the labour of study, he resisted the repeated solicitations of his friends, who earnestly urged him to undertake, in the same manner, an illustration of the book of the Acts of the Apostles. Soon after this period, a sensible decline of his faculties, particularly a failure of his memory, was observed by his family; and he exhibited symptoms of general decay, which indicated his approaching change. The disease which terminated his life was the spurious peripneumony, occasioned by an incautious exposure to the severity of the weather, about the end of December, 1799. During his illness, his mind was composed, tranquil, and resigned; and he sunk under it in the month of January 1800, when in the eightieth year of his age. Dr. Macknight had acquired an early taste for classical literature, and perused the writers of antiquity with critical skill. In the speculations, also, of metaphysical, moral, and mathematical science, he was a considerable proficient. His piety was sincere, rational, and without ostentation; and to be useful in the cause of truth and virtue was his highest ambition. In that branch of the pastoral office which in Scotland is called lecturing, and consists in a familiar exposition of the sacred writings, his learning and ability were much admired, and never failed to please, as well as to instruct and edify in a degree which seldom has been equalled. As a preacher, also, without pretensions to the graces of elocution, he had a certain earnestness of manner, evidently proceeding from the heart, and from a sincere anxiety to be useful, which always commanded the attention, and excited the interest of the hearers. And his constant object was to enforce on the minds of his people the truths necessary for the correction of vice, and the advancement of piety, knowledge, and goodness. *Account prefixed to the third edition of the Harmony of the Four Gospels.*—M.

MACLAURIN, Colin, a very eminent Scotch mathematician and philosopher in the eighteenth century, was the son of a clergyman who was minister of Glenderule, and born at Kilmoddan, in the year 1698. Having the misfortune to lose both his parents when very young, the care of his early education devolved on his uncle Mr. Daniel Maclaurin, minister of Kilfinnan, who in the year 1709 sent him to the university of Glasgow. Here he pursued his studies during five years, with the most diligent and indefatigable application, particularly cultivating the mathematical sciences; and by his proficiency he secured the esteem and encouragement of several gentlemen, distinguished for their learning and worth, who readily opened to him their libraries, and admitted him into their most intimate society and friendship. His genius for mathematical learning discovered itself so early as at twelve years of age; when, having accidentally met with a copy of Euclid, in a few days he became master of the first six books without any assistance. From this time, following his natural bent, he made a rapid progress, and was soon engaged in solving the most curious and difficult problems. When only in his sixteenth year, he had already invented many of the propositions which were afterwards published as part of his work, entitled "Geometria Organica." In the fifteenth year of his age, he took the degree of M. A. with great applause; on which occasion he composed and publicly defended a thesis "on the power of gravity." After spending a year in the study of divinity, he quitted the university, and chiefly resided with his uncle till the end of the year 1717. In this retirement he pursued his favourite researches in mathematics and philosophy, with the same assiduity as he had done at the university; and at other times read the best classic authors, for which he had an exceedingly good taste. In the autumn of 1717, a vacancy taking place in the professorship of mathematics in the Marishal-college of Aberdeen, though only nineteen years of age, he offered himself a candidate for that chair; and obtained it, after a comparative trial of ten days with a very able competitor. His election to this post was a most happy event for the university, as he soon revived the taste of mathematical learning, and raised it higher than it had ever existed in that seminary. In the vacation of the year 1719, Mr. Maclaurin

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paid a visit to London, with the view of improving himself, and of being introduced to the illustrious men in that metropolis. There his merits procured him the acquaintance of Dr. Hoadly, bishop of Bangor, Dr. Samuel Clarke, and several other eminent characters; particularly sir Isaac Newton, whose friendship he ever afterwards esteemed the greatest honour and happiness of his life. During this visit, he was chosen a fellow of the Royal Society: two of his papers were inserted in their Transactions; and he published his treatise, entitled, "Geometria Organica," with the approbation of their president. In this work he treats of the description of curve lines by continued motion, and furnishes the mathematical student with many curious theorems. While on a second visit to London, in 1721, he became acquainted with Martin Folkes, esq. afterwards president of the Royal Society, with whom he maintained an intimate friendship and correspondence as long as he lived, communicating to him all his views and improvements in the sciences.

In the year 1722, lord Polwarth, plenipotentiary of the king of Great Britain at the congress of Cambray, engaged Mr. Maclaurin to accompany his eldest son, who was on the point of setting out on his travels, in the capacity of tutor. After a short stay at Paris, and visiting some other towns in France, they fixed in Lorrain; where, besides the advantage of a good academy, they had that of the conversation and manners of one of the most polite courts in Europe. It was here that Mr. Maclaurin wrote his piece "On the Percussion of Bodies," which gained the prize of the Royal Academy of Sciences for 1724; and of which the substance is inserted in his "Treatise of Fluxions." Having spent the appointed time at Lorrain, Mr. Maclaurin and his pupil had proceeded so far on their tour as the south of France, when Mr. Hume was seized with a fever, which proved fatal to him at Montpelier. This painful event filled Mr. Maclaurin with the most pungent grief, and determined him immediately to return to his professorship at Aberdeen. The fame of his genius and abilities was now widely extended, and rendered some of the curators of the university of Edinburgh desirous of engaging him to supply the place of Mr. James Gregory, who by age and infirmities was become incapable of teaching. There were some difficulties, however, to surmount, which for some time retarded this design; particularly, the competition of a gentleman eminent for his mathematical knowledge, who had good interest with the patrons of the university; and the want of a fund for the support of the extra-professor. But these difficulties were got over, upon the receipt of two letters from sir Isaac Newton. In one of them addressed to Mr. Maclaurin, with leave to shew it to the patrons of the university, that great man bore the strongest testimony to the qualifications of our candidate for the intended appointment, and expressed warm wishes for his election; and in the other, written to the lord provost of Edinburgh, besides speaking in high terms of Mr. Maclaurin's skill in mathematics, as an encouragement to him to accept of the place of assistant to Mr. Gregory, he offered to contribute twenty pounds per annum towards a provision for him, till the mathematical chair should become vacant.

Mr. Maclaurin was introduced into the university of Edinburgh in November 1725; as was at the same time his learned colleague and intimate friend, Dr. Alexander Monroe, professor of anatomy. After Mr. Maclaurin had entered on his new appointment, the mathematical classes soon became very numerous, there being generally more than a hundred students who attended his lectures every year: and as these were of different standings and proficiency, he was obliged to divide them into four or five classes, to each of which he dedicated a full hour every day, from the first of November to the first of June. A short notice of the subjects on which each of those classes was employed, will not prove unacceptable to our readers. In the first or lowest class, sometimes divided into two, he taught the first six books of Euclid's "Elements," plain trigonometry, practical geometry, the elements of fortification, and an introduction to algebra. The second class studied algebra, the eleventh and twelfth books of Euclid, spherical trigonometry, conic sections, and the general principles of astronomy. The third proceeded in astronomy and perspective, read a part of sir Isaac Newton's "Principia," and attended a course of experiments for illustrating them; and afterwards had the Elements of Fluxions read and demonstrated to them. Those in the fourth class read a system of fluxions, the doctrine of chanees, and the remainder of the "Principia." Mr. Maclaurin's lectures on these different subjects were delivered with such perspicuity of method and language, that he seldom was under any necessity of repeating his demonstrations; but,

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so great was his anxiety for the improvement of his pupils, that if at any time they seemed not fully to comprehend his meaning, he would resume the demonstration in some other method, to try if, by laying it before them in a different light, he could give them a better view of it. Besides the labours of his public profession, he had frequently many other employments and avocations. If an uncommon experiment was said to have been made any where, the public were desirous of having it repeated by Mr. Maclaurin. If an eclipse or comet was to be observed, his telescopes were always in readiness. The ladies too would sometimes be entertained with his experiments and observations, and were astonished to find how easily and familiarly he could resolve the questions which they put to him. His advice and assistance, especially to the young gentlemen who had been his pupils, were never wanting; nor was admittance refused to any, except in his teaching hours. The ingenious of all ranks, likewise, were fond of his company, and took up much of his time. But, notwithstanding these employments and interruptions, he continued to pursue his studies with the utmost assiduity; for which purpose he was under the necessity of breaking in upon the ordinary hours of sleep, to a degree that contributed greatly to impair his health. In the year 1733, Mr. Maclaurin, who was formed for society as well as contemplation, married Anne, daughter of Mr. Walter Stewart, solicitor-general to king George I. for Scotland; by whom he had seven children, of whom two sons and three daughters, together with his wife, survived him.

In the year 1734, Dr. Berkley, bishop of Cloyne, published a treatise entitled "The Analyst;" in which he took occasion, from some disputes which had arisen concerning the fluxionary method, to explode the method itself, and also to charge mathematicians in general with infidelity in religion. This accusation, in which Mr. Maclaurin considered himself to be included, he thought it his duty to repel; and, accordingly, began an answer to Berkley's book. As he proceeded, however, other answers came out, which rendered any immediate reply from himself unnecessary; and at the same time, so many discoveries, so many new theories and problems occurred to him, that, instead of a vindicatory pamphlet, his work came out a complete "Treatise of Fluxions," with their application to the most considerable problems in geometry and natural philosophy. This work was published at Edinburgh in 1742, in two volumes quarto; and, as it cost him infinite pains, so it is the most considerable of all his works, and will do him immortal honour, being indeed the most complete treatise on that science which has yet appeared. A society having for some years existed at Edinburgh for the improvement of medical knowledge, Mr. Maclaurin proposed that their plan should be extended, so as to comprehend all the branches of physics, as well as the antiquities of the country. This proposal meeting with a ready assent, Mr. Maclaurin's influence engaged several noblemen and gentlemen of the first rank and character to become members of the society, the earl of Morton accepting the office of president; and several gentlemen of distinction, English and foreigners, desired also to be admitted into it. At the monthly meetings, Mr. Maclaurin, who was appointed joint-secretary with Dr. Plummer, professor of chemistry, generally read some performance or observation of his own, or communicated the contents of his letters from foreign parts; by which means the society was informed of all new discoveries and improvements in the sciences. Several of the papers read before this society, are printed in the fifth and sixth volumes of the "Medical Essays." Some of them are likewise published in the "Philosophical Transactions;" and Mr. Maclaurin had occasion to notice a great many more in his "Treatise of Fluxions," and in his "Account of Sir Isaac Newton's Philosophical Discoveries." Our author also shewed his zeal for promoting the interest of science, by projecting the building of an astronomical observatory, and a convenient school for experiments in the university; of which he drew an elegant and well contrived plan. And as the expence of carrying it into execution was to be defrayed by private contributions, Mr. Maclaurin employed his influence so successfully in obtaining them, that probably he would have been able soon to complete the work, had not the unhappy disorders of the country intervened. In the year 1739, when the earl of Morton was about to visit his estates in the Orkneys and Shetland, he applied to Mr. Maclaurin to assist in settling the geography of those islands, which is very erroneous in all our maps; to examine their natural history, survey the coasts, and take the measure of a degree of the meridian. His family affairs, however, and other connections not permitting him to comply with this request, he could do no more than draw up a memorial of what he thought necessary to be

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observed, furnish the proper instruments, and recommend Mr. Short, the celebrated optician, as a fit person for managing them. From the account which he received of this visit to those islands, he was made more sensible than before of the errors in the geography of them, which have proved the occasions of numerous shipwrecks; and he engaged several of his scholars, who were then settled in the northern counties, to survey the coasts, expecting a good map of Scotland only from observations made by skilful persons, and with the best instruments.

Mr. Maclaurin had also another scheme for the improvement of geography and navigation, of a more extensive nature; which was the discovery of a passage from Greenland to the South Sea, by the north pole. After reading all the accounts which he could procure of voyages, both in the South and North seas, he was so fully persuaded of the existence of such a passage, that he has been heard to say, that if his situation could admit of such adventures, he would undertake the voyage, even at his own expence. But when schemes for finding it out were laid before parliament in 1744, and his advice on the subject was requested by several persons of high rank and influence; before he could finish the memorials which he proposed to have sent, the premium was limited to the discovery of a north-west passage. The insertion of the word *west*, was spoken of with regret by Mr. Maclaurin, on account of his firm persuasion that such a passage, if at all to be found, must lie not far from the pole. In the year 1745, when it was known that the rebels, after having got between Edinburgh and the king's troops, were marching southwards, our author was one of the first to rouse the friends of the protestant succession, to place the capital in a state of defence to resist the undisciplined and ill-armed rebel force, till the king's troops, who were daily expected, should come to its relief. With the design of contributing his best efforts to this object, he made plans of the walls, proposed the several trenches, barricades, batteries, and other necessary defences, and was employed, night and day, in running from place to place, and superintending the execution of those hasty fortifications. By the anxiety and fatigue to which he was thus exposed, he laid the foundation of the disease which not long afterwards proved fatal to him. But, notwithstanding his exertions, the rebels, either owing to neglect or treachery, got possession of the city; immediately after which an order was issued by them, commanding those who had been active in the defence of the place to subscribe a recantation of what they had done, and a promise of submission to the pretender's government, before a stated time, on pain of being deemed and treated as rebels. In these circumstances Mr. Maclaurin, who was determined to adhere to his allegiance, and well knew what little mercy he had reason to expect, should he fall into their hands, withdrew privately into England; but before his escape, found means to convey a good telescope into the castle, and concerted a method of supplying the garrison with provisions. As soon as Dr. Herring, then archbishop of York, was informed that Mr. Maclaurin had taken refuge in the north of England, he sent him a most friendly and polite invitation to reside with him during his stay in that country. This invitation he gladly accepted, and was impressed with the deepest sentiments of gratitude for the hospitality and kindness with which his grace treated him. "Here," said he, in a letter to a friend, "I live as happily as a man can do, who is ignorant of the state of his family, who sees the ruin of his country." While at York, his uncommonly meagre appearance and sickly looks exhibited indications of disease; though, not being apprehensive of any danger at that time, he did not call in the assistance of a physician. Upon the march of the rebel army into England, he ventured to return to Edinburgh; but his anxiety and fatigues, and his being exposed to most tempestuous cold weather on his journey, so shattered his constitution, which was naturally delicate and tender, that upon his arrival, he complained of being much out of order. It was soon discovered that his disease was a dropsy in the abdomen; to remove which, the prescriptions of the most eminent physicians at London, as well of those at Edinburgh, and three tappings proved inefficacious. His behaviour under his painful malady was such as became a philosopher and a Christian; calm, cheerful, and resigned; his senses and judgment remaining in full vigour, till within a few hours of his death, which took place on the fourteenth of June 1746, at the age of forty-eight years, and four months.

Mr. Maclaurin was not only distinguished by his genius and learning, but by the qualities of the heart; his sincere love to God and men, his universal benevolence and unaffected piety. His favourite studies, as we have seen, were the mathematics, which he cultivated with extraordinary assiduity and success, influenced by a disinterested love of truth, and aiming

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constantly at improvement and utility. The farther he advanced in the knowledge of geometry and of nature, the greater his aversion grew to perfect systems, hypotheses, and dogmatizing. Without peevishly despising the attainments we can arrive at, or the uses to which they serve, he saw that there lay infinitely more beyond our reach; and used to call our highest discoveries but a dawn of knowledge, suited to our circumstances and wants in this life; which, however, we ought thankfully to acquiesce in for the present, in hopes that it will be improved in a happier and more perfect state. His peculiar merit as a philosopher was, that all his studies were accommodated to general utility; and we find in many places of his works an application, even of the most abstruse theories, to the perfecting of mechanical arts. He had resolved, for the same purpose, to compose a course of practical mathematics, and to rescue several useful branches of the science from the bad treatment which they often meet with in less skilful hands. But all these designs were prevented by his death; unless we may reckon, as a part of his intended work, the translation of Dr. David Gregory's "Practical Geometry," which he revised and published, with additions, in the year 1745. In his life-time, however, he frequently had the pleasure to serve his friends and country by his superior skill. Whatever difficulty occurred concerning the construction or perfecting of machines, the working of mines, the improvement of manufactures, the conveying of water, or the execution of any other public works, Mr. Maclaurin was always ready to resolve it. He was likewise employed to terminate some disputes of consequence, which had arisen at Glasgow concerning the gauging of vessels; and for that purpose, presented to the commissioners of excise two elaborate memorials, containing rules by which the officers afterwards acted, with their demonstrations. He also made calculations, relative to that wise and humane provision which is now established by law, for the children and widows of the Scotch clergy, and of the professors in the universities; entitling them to certain annuities and sums, upon the voluntary annual payment of a certain sum by the incumbent. On the contrivance and adjustment of this scheme, Mr. Maclaurin bestowed great labour, and contributed not a little towards bringing it to perfection. To find that his knowledge rendered him thus eminently useful, even to late posterity, must have been a delightful enjoyment. But what still more endeared his studies to him, was the use they are of demonstrating the being and attributes of the Almighty Creator, and establishing the principles of natural religion on a solid foundation; equally secure against the idle sophistry of Epicureans, and the dangerous refinements of some modern metaphysicians. To this use Mr. Maclaurin frequently applied them: and he was equally zealous in the defence of revealed religion, which he would warmly undertake whenever he found it attacked, either in conversation or writing. How firm his own persuasion of its truth was, appears from the support which it afforded him in his last hours.

Among Mr. Maclaurin's productions, besides the articles already specified, was a paper sent in to the Royal Academy of Sciences at Paris, in the year 1740, on account of which he shared the prize of the academy, with the celebrated D. Bernouilli and Euler, for resolving the problem relating to the motion of the tides, from the theory of gravity: a question which had been given out during the former year, without receiving any solution. Having only ten days in which to draw up this paper, he had not leisure to transcribe a fair copy of it; so that the Paris edition of it is incorrect. Afterwards, however, he revised the whole, and inserted it in his "Treatise of Fluxions." His contributions to the "Philosophical Transactions," may be seen in the different volumes of those collections from No. 30 to No. 42, both inclusive, and are on the following subjects: "Of the Construction and Measure of Curves;" "A New Method of describing all Kinds of Curves;" "On Equations with impossible Roots;" "On the Description of Curves, with an Account of farther Improvements," &c.; "An Account of the Annular Eclipse of the Sun, at Edinburgh, January 27th, 1742-3;" "A Rule for finding the meridional Parts of a Spheroid with the same Exactness as of a Sphere;" and "Of the Bases of the Cells wherein the Bees deposite their Honey." These papers conclude the list of our author's writings which were published during his life-time. After his death, the friends to whose judgment he submitted the disposal of his MSS. gave directions for publishing his "Treatise of Algebra," and his "Account of Sir Isaac Newton's Philosophical Discoveries." The first of these works, which appeared in 1748, though it had not the advantage to be finished by his own hands, is yet allowed to be excellent in its kind; containing, in one volume octavo, of a moderate size, a complete ele-

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mentary treatise of the science of algebra, as far as it has been hitherto carried. Subjoined to it, by way of appendix, is a Latin tract "De Linearum Geometricarum proprietatibus generalibus;" which appears to have been, in our author's judgment, one of the best of his performances, and on which he employed some of the latest hours that he could give to such studies, revising it for the press, as his last legacy to the sciences and to the public. Mr. Maclaurin's "Account of Sir Isaac Newton's Philosophical Discoveries," which was first published in 1748, in quarto, and two years afterwards in octavo, originated in the following manner. Upon the death of that great man, in the year 1728, his nephew, Mr. Conduitt, proposed to publish an account of his life, and requested Mr. Maclaurin's assistance. This the latter, out of gratitude to the memory of his great benefactor, cheerfully promised, and soon finished the history of the progress which philosophy had made before sir Isaac's time. That history, which met with the approbation of some of the best judges in London, to whom the manuscript was shewn, was the first draught of this "Account." But Mr. Conduitt's death having prevented the execution of his part of the proposed life, Mr. Maclaurin's manuscript was returned to him, and received considerable additions and alterations, till it arrived at the state in which it was given to the public. The author's chief design in this work seems to have been, to explain only those parts of sir Isaac's philosophy which have been, and still are, controverted. This is probably the reason, why his grand discoveries concerning light and colours are but transiently and in general touched upon. For it is well known that, ever since the experiments on which his doctrine of light and colours is founded, have been repeated with due care, this doctrine has not been contested; whereas his accounting for the celestial motions and the other great appearances of nature, on the principle of gravity, has been misunderstood, and even attempted to be ridiculed by some to this day. *Account of the Life and Writings of the Author prefixed to the work last mentioned. Hutton's Math. Dict.*—M.

MACPHERSON, James, a writer of much temporary fame, related to the chief of the clan of that name in the Highlands of Scotland, was born in 1738, at Ruthven, in the county of Inverness. He studied at the universities of Aberdeen and Edinburgh; at the latter of which, in 1758, he printed a poem entitled "The Highlander," which displayed some fire and fancy, but as yet undisciplined by taste. He appears to have been designed for the church, but was never settled in any cure; and in 1760 he was living as private tutor in the family of Mr. Graham, of Balgowan. About this time he surprized the literary world by publishing "Fragments of Ancient Poetry, collected in the Highlands of Scotland, and translated from the Galic or Erse Language." The singularity of these pieces, the novelty of their style and imagery, and the idea that they were the product of a remote age and rude people, caused them to be received with great interest by many lovers of poetry; and as hopes were given of the recovery of other remains of the kind, a subscription was set on foot to enable Macpherson to leave his employment, and visit the Highlands for that purpose. Of this mission, or of his leisure, the fruit was the epic poem of "Fingal," with several other poems, said to be composed by Ossian, the son of Fingal, king of the Highlands. The next year brought forth "Temora," an epic poem, with other smaller ones, also in the name of Ossian. A warm controversy was soon kindled relative to their authenticity, in which the Scotch were in general on the side favourable to the national honour, whilst many oppugners arose in the southern part of the island. The improbability of the existence and preservation of regular epic poems among an uncivilized people who had not the use of letters, the abundance of poetic ornament, and the elevation and delicacy of moral sentiment, together with the freedom from all mixture of puerility and extravagance, were regarded by the unprejudiced as strong presumptions against their being real specimens of ancient Erse poetry. Meantime they met with a number of enthusiastic admirers, not only in Great Britain, but on the continent, into several languages of which they were translated. They were commented upon by critics, and admitted as evidence of manners and customs by historians and antiquaries. The blind Ossian was placed next to the blind Homer, and the mountains and heaths of the Highlands were converted into classic ground. A state of uncertainty respecting works become so famous could not be permitted to last, and the originals were loudly called for. Expectations were frequently given of their appearance, but were not fulfilled; and the supposed translator, instead of convincing or conciliating the sceptical, attempted to silence them by a tone of arrogant assumption. For this he was severely chastised by Dr. Johnson in his Tour

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to Scotland; and a menacing letter which this attack provoked from Macpherson was retorted by the great author in terms of defiance. The controversy, however, continued during the life of Macpherson, and can scarcely be said to be yet terminated; although the late masterly discussion of the topic by Mr. Laing seems to have produced a general opinion that at least the great mass of the poems is modern fiction; and curiosity is now mostly limited to the enquiry how far it may have had a foundation in the traditionary stories still current in the Highlands.

To resume our biographical narrative, the course of which has been anticipated by pursuing one subject: Mr. Macpherson, who was found to have talents for business as well as for invention, was taken, in 1764, by governor Johnson, to Pensacola in Florida, as his secretary. After executing his office in settling the government of that colony, he visited several of the West-India islands, and some of the North American provinces, and returned in 1766. Resuming his literary pursuits, he published in 1771 "An Introduction to the History of Great Britain and Ireland," quarto. This work is elegantly written, and contains much valuable matter; but its partiality to Celtic origin brought upon the author some controversial attacks in a strain of illiberal invective. The success of his Ossian tempted him to undertake a task from which he derived neither profit nor reputation. This was a "Translation of the Iliad of Homer," in two volumes quarto, 1773, written in the same kind of poetic and disjointed prose in which his Erse remains were given. At its first appearance it underwent a storm of ridicule and criticism, and was soon dismissed to total oblivion. From this period he seems to have confined himself to historical and political composition; and such was his industry, that in 1775 he published "The History of Great Britain, from the Restoration to the Accession of the House of Hanover," two volumes quarto. It was accompanied with two other volumes quarto of "Original Papers," serving as documents and authorities for the History: these were chiefly such as had been collected by Carte, the historian, from the Stuart papers in the Scotch college at Paris, and the papers of the house of Brunswick Lunenburgh in the possession of Mr. Duane; but many were added which had been procured by Mr. Macpherson himself. Although in this publication the author discovered a considerable predilection for the Stuart family, and appeared to have placed too much confidence in the representations of facts made by James II. in the manuscript memoirs of his own life, yet it certainly made a very valuable addition to the knowledge of that important part of English history. By a critic by no means prejudiced in favour of the writer or his party, it is denominated "a work of great importance and merit; in which a number of facts, hitherto unknown or much mistaken, are set in a just, as well as in a striking light; of which the characters are drawn with ingenuity, and the reflections are often profound and judicious." *Month. Rev.* vol. LIV.

Whatever offence he might have given to the zealous friends of civil liberty, he was far from having injured himself in the opinion of those who at that time conducted the government of the country; and when the resistance of the Americans called forth the pen, as well as the sword, of authority, his was engaged as one of the ablest. His pamphlet entitled "The Rights of Great Britain asserted against the Claims of the Colonies," 1776, obtained great applause for its force of style and argument, and was industriously circulated. He also wrote "A short History of the Opposition during the last Session of Parliament," 1779, which was much admired; and it is probable that his assistance was given to government in other political pieces. His services received an ample reward in the lucrative post of agent to the nabob of Arcot, whose concerns with the East India company were at this time multifarious and perplexed. Mr. Macpherson wrote several appeals to the public in behalf of this potentate; and it being thought necessary that the nabob should have a representative in the house of commons, he was returned in 1780, for the borough of Camelford, and was re-elected in 1784 and 1790. His health now declining, he retired for the benefit of his native air to a seat which he had built called Bellevue, near Inverness, where he died in February 1796. His exertions were productive of opulence; and among his bequests was the sum of one thousand pounds to defray the expence of printing and publishing the *original Ossian*. He also directed three hundred pounds to be laid out in a monument of him, to be erected in a conspicuous situation at Bellevue; and he ordered his remains to be interred in Westminster-abbey, where they were accordingly deposited in Poet's-corner. It is scarcely to be imagined that this distinction was claimed for him in the capacity of a *translator*.—A.

MACQUER, Joseph, an eminent chemist, was born at Paris in 1710. He was brought

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up to physic, and became a doctor of the faculty of medicine, in the university of Paris, professor of pharmacy, and censor-royal. He was also a member of the Academies of Sciences of Turin, Stockholm, and Paris; and he held the medical and chemical departments in the Journal des Savans. M. Macquer made himself well known by several useful and popular works on chemistry, of which science he was one of the most successful cultivators on the modern rational plan, before the new modelling which it has received of late years. His publications were "Elemens de Chymie Theorique," 1749—1753, 12mo. "Elemens de Chymie Pratique," two volumes 12mo. 1751—1756: "Plan d'un Cours de Chymie experimentale & raisonnée," 12mo. 1757: this was drawn up in conjunction with M. Baumé, who lectured on chemistry in partnership with him: "Dictionnaire de Chymie," two volumes octavo, 1766. These works have been translated into English and German: the Dictionary, particularly, by Mr. Keir, with great additions and improvements. He wrote likewise "Formulæ Medicamentorum Magistralium," 1763, and "L'Art de la Teinture de Soie, 1763; and he had a share in the "Pharmacopeia Parisiensis" of 1758. This meritorious writer died in 1784. *Dict. Hist. de la Med. par Eloy. Nouv. Dict. Hist.*—A.

MACQUER, PHILIP, a historical writer, was born at Paris in 1720. He was brought up to the bar, and was admitted an advocate of the parliament of Paris; but the weakness of his breast not permitting him to plead, he devoted himself to literary labours. His works were, "Abregé Chronologique de l'Histoire Ecclesiastique," three volumes octavo, composed after the manner of Hesnault's Chronological History of France: "Les Annales Romaines," octavo, 1765, also a chronological abridgment, in which the author has inserted all the best pieces of St. Evremond, St. Real, Montesquieu, and Mably, concerning the Romans: "Abregé Chronologique de l'Histoire d'Espagne et de Portugal," two volumes octavo, 1759—1765: this work was begun by Hesnault, and the author was assisted in it by Lacombe. Macquer had also a share in the "Dictionnaire des Arts et Metiers," and in Lacombe's translation of the "Syphilis" of Fracastorius. All his writings are accounted exact and judicious, though somewhat dry. He died in 1770, leaving the character of a modest, industrious, upright and unaffected man. *Nouv. Dict. Hist.*—A.

MACRINUS, OPILIUS, one of the short-lived masters of the Roman empire, was a native of Cæsarea in Africa, of a low origin, and of Mauritanian extraction. He is said to have been a slave and a gladiator, which is scarcely credible, since he first raised himself as a pleader of causes. Having in this capacity been serviceable to a friend of Plautianus, the minister of Severus, he attracted the notice of that favourite, who made him his steward. On the fall of Plautianus he narrowly escaped with life, and was banished to Africa, where he maintained himself by the united professions of rhetorician, pleader, and counsellor. Severus at length recalled him, and made him post-master on the Flaminian way. Caracalla created him a Roman knight, and he rose through different employments to the high office of pretorian-prefect. In this post he is said to have conducted himself with honour and regard to justice. It was a part of his duty to accompany the emperor in his campaigns, where, being rather a man of the pen than the sword, he incurred the perpetual raillery of his dissolute master. He likewise fell under his suspicion and displeasure, and had reason to think his life insecure, when an incident happened which brought him into instant danger. Caracalla, who was equally timid and superstitious, employed all the arts of divination to learn the secrets of futurity, and especially to be informed of any plots against his person. During his absence from Rome he had ordered the prefect of the city to be peculiarly attentive to any predictions of this sort; and an African soothsayer having foretold that Macrinus and his son were destined to the imperial throne, the prefect thought it necessary to give immediate information of the circumstance to the emperor. The dispatches containing this intelligence, according to one account, were sent first to the emperor's mother at Antioch, which gave time for a friend of Macrinus to forewarn him of his danger; according to another, they were delivered to him unopened by Caracalla himself to be read. He found that his safety entirely depended upon striking the first blow; and engaged a discontented soldier to stab the tyrant, which he effected. (See CARACALLA.)

An election by the soldiers, who were ignorant of the part Macrinus had had in the death of their detestable favourite, elevated him to the vacant throne, in April A. D. 217. The senate readily confirmed the nominaton, and the new emperor conferred the title of Cæsar on his young son Diadumenianus. Macrinus wasnot destitute of qualities and principles worthy of his station; and by

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the punishment of informers and the respect he paid to the laws, he restored the internal order and tranquillity which the preceding reign had abolished. His choice of ministers of low birth, like himself, however, and a lofty carriage which he assumed, gave disgust to the senators, and rendered him unpopular. As his disposition was far from warlike, he attempted by humiliating concessions to pacify Artabanus the Parthian king, against whom Caracalla had begun hostilities. Two actions, however, took place, in both of which the Romans had the disadvantage, and Macrinus was obliged to purchase a peace. He returned dishonoured to Antioch, where he indulged in luxurious magnificence, neglecting the affairs of the empire. He had in view, however, certain reforms, one of which proved his ruin. While he continued to the soldiers already in the service the extravagant pay and privileges conferred by his predecessor, he put the new recruits upon a reduced establishment and severer discipline. This salutary alteration occasioned great discontents in the army, where the emperor was already despised; and his impolicy in suffering a large force to remain united in Syria during the winter, afforded an opportunity for the propagation of a mutinous spirit. At this juncture, the young Bassianus was produced at Emesa by his grandmother, Julia Mæsa, as the natural son of Caracalla, and was declared emperor by the troops in that station. (See HELIOGABALUS.) Macrinus, after wasting his time in inactivity, at length marched from Antioch to confront his competitor. At a village about a day's march from that capital, the two armies met, and a battle ensued, the fortune of which was still dubious, when Macrinus shamefully fled from the field. He passed through Antioch, crossed Lesser Asia in disguise, and arrived at Chalcedonia with the intention of passing over into Europe; but being there recognized, he was seized and conveyed into Cappadocia. On the road, learning that his son had been taken and killed, he leapt from his chariot, and in the fall broke his arm. The attendants presently dispatched him, and carried his head to his rival. His death happened in June 218, after a reign of fourteen months. It is to the honour of this emperor, that he meditated a great reform in jurisprudence, by abolishing all those imperial rescripts which had obtained the authority of laws, though often issued on particular occasions, according to the caprice of the prince on the throne; but the shortness of his reign prevented the execution of this and other plans for the public good. *Herodian. Dio. Crevier. Gibbon.* —A.

MACRINUS, SALMONIUS, a modern Latin poet, whose proper name was *John Salmon*, was born at Loudun, and flourished in the sixteenth century. He studied at Paris under le Fevre d'Estaples, and displayed such a facility in composing Latin verse, especially of the lyric class, that he was called the Horace of his time. It is supposed that he assumed the name of *Macrinus* on account of his extenuated form. He was made preceptor of the two sons of René of Savoy, and acquitted himself so well in this employment, that he was received at court, where he acquired the friendship of the seigneurs de Bellai. He wrote a great number of verses, of which some of the most esteemed are addressed to his wife under the name of Gelonis. He died at Loudun in 1557. Several of the poems of this writer are contained in the second volume of the "Deliciæ Poetarum Gallicorum." A collection of his select hymns was printed by R. Stephens, octavo, 1540.

The son of the preceding, *Charles* or *Charilaus Macrinus*, was also a good Latin poet and a learned man. He was preceptor to Catharine of Navarre, sister to Henry IV., and perished in the massacre of St. Bartholemew's. *Baillet. Moreri.*—A.

MACROBIUS, AURELIUS THEODOSIUS, an ancient grammarian or philologist, flourished towards the close of the fourth century. The place of his birth is unknown; for although he is claimed by the people of Parma, who show his tomb, he himself speaks of being born in a country where the Latin tongue was not vernacular. He undoubtedly lived at Rome; but whether he was the same Macrobius who was great-chamberlain under Honorius and Theodosius II. is uncertain. The supposition that he held that office has probably been the only ground for imagining him to have been a Christian, since the language of his writings and the interlocutors in his dialogue are entirely heathen. The extant works of this author are a small piece on grammar, inserted in the collection of "Gramatici Veteres;" two books of commentaries on that part of Cicero De Republica which contain the Somnium Scipionis, from which he appears to have been a Platonist; and a dialogue entitled "Saturnalia," supposed to have been held at the festival of Saturn by a company of learned persons, whose names are those of some of the

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most eminent scholars of that time. The questions treated of relate to topics of antiquity, mythology, history, and poetry, discussed in a miscellaneous way, with many references to the works of ancient authors, and to the laws and customs of the Romans; and although the style is by no means pure, and the composition is without skill, yet the work is of much utility as a help to classical erudition. From the frequent passages transcribed without acknowledgment from known authors, Macrobius has by some been regarded as a plagiarist; but as he expressly mentions in his preface an intention of borrowing in this manner, he ought to be acquitted of that charge. The editions of this author are numerous; the best are those of the Variorum and Gronovius, *Lugd. Bat.* octavo, 1670; of the Vulpii, *Patav.* octavo, 1736; and of Zeunius, *Lips.* octavo, 1774. *Tiraboschi. Moreri. Bibliogr. Dict.* —A.

MADDOX, Isaac, an English prelate of some note in the eighteenth century, was descended from obscure parents, and born at London in the year 1697. Having lost his parents while very young, he was taken care of by an aunt, who placed him in a charity school, where he seems to have imbibed a taste for acquiring knowledge. Afterwards he was sent on trial to a pastry-cook; but before he could be bound an apprentice, the master told his aunt that he was not fit for trade, as his sole delight was in reading books of learning, and therefore advised that she should send him back to school, where he might follow the bent of his inclination. By the assistance of some friends who were dissenters, an exhibition was afterwards obtained for him to one of the universities in Scotland. We remember to have formerly heard, that after going through a course of academical studies, he officiated for a time as a dissenting minister, in one of our northern counties. We do not vouch, however, for the authenticity of this anecdote; and, if such were the fact, he must have very soon determined on conformity to the church of England. The authority from which our narrative is taken states, that not caring to take orders in the church of Scotland, he obtained the patronage of bishop Gibson, and was admitted of Queen's-college, in the university of Cambridge. Having received episcopal ordination, he at first served as curate at St. Bride's; was then appointed domestic chaplain to Dr. Waddington, bishop of Chichester, whose niece he married; and was afterwards promoted to the rectory of St. Vedast, in Foster-lane, London. In the year 1729, he was appointed clerk of the closet to queen Caroline; about which time, most probably, he was created doctor by a diploma from Lambeth. In 1773, he was made dean of Wells; and in the same year published the piece by which he is chiefly known, consisting of "A Review of Neal's History of the Puritans," under the title of "A Vindication of the Government, Doctrine, and Worship of the Church of England, established in the Reign of Queen Elizabeth," octavo. In 1736, he was consecrated bishop of St. Asaph; and in 1743, he was translated to the see of Worcester. As a prelate of the church, he is commended for the fidelity and diligence with which he discharged the duties of his station; as well as for the prudence and paternal treatment which he displayed in the government of his clergy. Of his generous attention to their interest he afforded evidence, by many bountiful donations, and by assigning two hundred pounds a year, during his life, for the augmentation of the smaller benefices of his diocese. He was also a zealous encourager of public, useful, and benevolent institutions. He was one of the supporters of the British fishery, by which he lost some money. To the London hospitals he was a great benefactor, and he was the first promoter of the Worcester infirmary, in 1745. He abounded, likewise, in private charities, and was distinguished for his hospitality and generosity, which were enlivened with cheerfulness, affability, and good nature. As a proof that he possessed these qualities, and also as an honourable testimony that he was above the false pride of concealing his humble origin, a gentleman has related, that, dining with him once at Hartlebury, after a handsome entertainment some tarts were introduced; when the bishop pressed the company to taste his pastry, saying pleasantly "that he believed that they were very good, but that they were not of his own making." This was a joke which he was fond of repeating. He died in 1759, about the age of sixty-two. Excepting the article already noticed, he only published fourteen single "Sermons," preached on public occasions between the years 1734 and 1752. *Nichols's Anecdotes of Bower.*—M.

MADERNO, Charles, an eminent architect, was born in 1556 at Bissona, in the diocese of Como, in Lombardy. He went at a very early age to Rome, where his uncle, Dominico Fontana, was then in full employ as an architect. After studying design, his genius appearing to point to sculpture he was placed

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with an artist in that branch. His progress in modelling was such, that his uncle confided to him the works in stucco of the buildings in which he was engaged; but at length he entirely devoted himself to architecture. At the death of Sixtus V., the magnificent catafalque for his interment was designed and executed by Maderno. Under the three succeeding short-lived popedoms, the public works in Rome were suspended; but when they were resumed by Clement VIII. they were chiefly committed to this artist. Several cardinals and nobles also employed him for their palaces and other edifices; and so high was his reputation, that when, on the accession of Paul V. in 1605, it was resolved that the building of St. Peter's should be brought to a termination, the plans of Maderno were preferred to those of eight competitors, and the work was placed under his direction. Three branches of the Greek cross, which was Michael Angelo's original design, were completed; and the fourth, with the portico, remained to be constructed. According to the pope's orders, Maderno lengthened the fourth branch so as to change the plan into a Latin cross. His portico and west front have been censured for want of magnificence; and it is generally allowed that this vast edifice, which was 108 years in building, was not finished with the same ability that it was commenced. But it is, in fact, often more difficult to bring to perfection the plan of another than to execute an original one. This architect was afterwards employed upon the pontifical palace on the Quirinal mount. He also raised a fine fluted column found in the ruins of the temple of peace, and placed it on a marble pedestal in the square of St. Maria Maggiore. Besides his proper architectural employment in building and decorating a number of churches and palaces, he was sent by the pope on a commission to examine the ports of the ecclesiastical states, and afterwards surveyed the lake of Perugia and circumjacent country, in order to divert the inundations of the river Chiana. He was consulted upon most of the great edifices undertaken in his time, as well in France and Spain, as in the principal towns in Italy. His last work was the magnificent Barberini palace of Urban VIII., which he had not the satisfaction to complete. Suffering under the stone, he was obliged to be carried in a chair to superintend the workmen; but death put a period to his labours in 1629, at the age of seventy-three. He had seen ten popes, by most of whom he had been regarded with favour. *D'Argenville Vies des Archit.*—A.

MÆCENAS, Caius Cilnius, a celebrated minister of state and patron of letters, was a Roman knight, who derived his origin from the ancient kings of Etruria. Of his education and early life nothing is known; nor are we informed of the origin of that great intimacy between him and Augustus which so much distinguished him. He appears to have been with him when he came to Rome to claim the inheritance of his great-uncle Julius Cæsar, and to have attended him afterwards through all fortunes. He was present at the battle of Mutina fought by Hirtius and Pansa against Antony, and also at that of Philippi, and is said to have displayed both valour and military skill. He, however, chiefly served his master in a civil capacity, and was one of the three intimates who were delegated by him to effect an accommodation with Antony, when that triumvir, arriving from Egypt, had laid siege to Brundusium. He afterwards was sent to Rome to prevent those disturbances which were likely to arise from the intelligence that the fleet of Octavianus had suffered greatly from a storm; and by his address he preserved the public tranquillity. When, in the early part of his reign, Augustus held a consultation with this minister and his other confident Agrippa on the great question whether he should retain or lay down his power, Mæcenas is related to have given the advice that he should keep the supremacy, but exercise it as much as possible under the cover of those authorities to which the Roman people had been accustomed in their republican constitution. During a long period he held the important post of prefect of Rome, to which his political talents were peculiarly adapted; and with perfect fidelity to the emperor, and vigilance to maintain his interests, he was not chargeable with any acts of cruelty or oppression. Of his great familiarity with his master, and the manner in which he exerted his influence, the following remarkable instance is related: Augustus once sitting on the judgment seat, as was his frequent custom, had condemned several criminals to death, and was proceeding, when Mæcenas, unable to approach him through the crowd, wrote on a billet, which he caused to be handed to him, "Surge, carnifex," "Rise, hangman!" and the emperor immediately obeyed. No minister appears to have been more the personal friend of his sovereign than Mæcenas; but he was partly indebted for the em-

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peror's frequent visits to the attachment of the latter for his wife Terentia, at which, like a true courtier, he connived. Terentia was of a capricious and haughty disposition, and their domestic quarrels were frequent; but such was her influence over her husband, that he could not resolve to part with her. Although active and vigorous in his official character, he was a man of singular softness and effeminacy in his manners, addicted to pleasure, and all the modes of luxurious indulgence. Velleius Paterculus sketches his portrait in a few masterly strokes. "A man, where vigilance was required, sleepless, provident, and active; but as soon as a relaxation from business could be permitted, dissolved in more than feminine indolence and delicacy." He was learned, as well as a lover of learning, and displayed proofs of great literary talents; but his style was infected with the same softness which characterised his manners, and was overrun with affectation and false taste. Yet the soundness of his judgment with respect to the writings of others seems apparent from the merit of those on whom he bestowed his patronage. His name is perpetuated by the two great Roman poets, Virgil and Horace, as their munificent friend and intimate associate. Horace, in particular, lived with him upon a footing of freedom and familiarity which does equal honour to both; and no name appears with so much distinction in his works as that of Mæcenas. In one passage in his satires a highly respectable idea is given of the terms on which he opened his house to men of letters, discouraging all intrigue and rivalry, and assigning to each a place according to his merit. (*Sat. ix. l. i.*). Virgil dedicated to him his admirable Georgics, which appear to have been composed at his request. Both these poets were introduced by him to the notice and favour of Augustus; and so signal were his good offices towards literary genius, that the name of a *Mæcenas* has ever since been applied to its liberal patrons. Of his own writings several pieces existed in the time of Seneca; but the only specimen of his composition which has come down to modern times is a few verses, the sense of which is, that under all the bodily sufferings and infirmities that could be accumulated upon him, he would be content merely to live; a sentiment which an old Roman, or a Grecian philosopher, would doubtless regard as the extreme of baseness and cowardice. It is said that a coolness took place in his latter years between him and the emperor; at his death, however, B. C. 8, he instituted Augustus his general heir, making him arbiter of the legacies he left to his friends. To Mæcenas is attributed by the historian Dio the introduction of warm baths into Rome, and also the invention of a species of short-hand; by the help of which orations could be taken down from the mouth of the speaker: this, however, is by most writers ascribed to Cicero's freedman Tiro; and it is probable that it was only perfected under the inspection of this minister. *Moreri. Univers. Hist. Crevier.*—A.

MAFFEI, Giampietro, a learned Jesuit, was born at Bergamo in 1535. By his two maternal uncles, Basil and Chrysostom Zanchi, nobles of that city, he was instructed in the Latin and Greek languages, and in philosophy and theology. He accompanied Basil to Rome, where he contracted an intimacy with Caro, the Manuzzi, and other learned men then in that capital. After the death of his uncle, he accepted in 1563 an invitation from the republic of Genoa to the professorship of eloquence in that city, with an ample salary. He acquired great applause in this office, and was also made secretary to the state; but in 1565 he chose to return to Rome, where he entered into the society of Jesuits. He passed six years in the chair of eloquence in the Roman college, during which he translated into the Latin the history of the Indies by Acosta, with many letters of Jesuit missionaries in the East Indies, published in 1570. The reputation he gained by this performance caused him to be invited to Lisbon by cardinal Henry, in order, from memoirs that were to be furnished him, to draw up a complete history of the Portuguese conquests in the Indies, and of the progress of the christian religion in those countries. He was engaged many years in this work, much respected at court, both during the cardinal's life, and afterwards in the reign of Philip II. Returning to Italy in 1581, he spent several years, partly at Rome and partly at Sienna, in learned labours, and at length was placed by Clement VIII. in the Vatican for the purpose of continuing in Latin the annals of Gregory XIII., begun by him in the Italian language. He had written three books of this work, when he was seized with a disorder of which he died at Tivoli, in October 1603.

The principal work of this writer, is his "Historiarum Indicarum, lib. xvi," frequently printed in folio and octavo, and finally at Bergamo in two volumes quarto, 1747. It does not pass for a judicious composition, much

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fabulous matter being intermixed with true history, so as to impair the credit of the whole. Its chief merit is that of the style, which is very pure and elegant, though sometimes inflated. The author was indeed fastidiously nice in his language, often spending whole hours in polishing a phrase, which rendered him a very slow composer. It is said that he requested permission of the pope to recite his breviary in Greek, that he might not sully the purity of his taste by barbarous Latin. His work "De Vita & Moribus Sancti Ignatii" is also much valued for its style. He was an elegant writer in Italian, in which he composed the "Annals of Gregory XIII.," not published till 1742, and the "Lives of Seventeen Holy Confessors." *Tiraboschi. Moreri.*—A.

MAFFEI, FRANCIS-SCIPIO, marquis, an eminent Italian writer, born at Verona in 1675, was the third son of the marquis John Francis Maffei and of Silvia Pellegrini. His early education was entirely conducted by his mother, a woman of superior accomplishments. At a proper age he was sent to the Jesuits' college at Parma, where he distinguished himself by his attachment to poetry, both Latin and Italian. After completing his studies he visited Milan, Genoa, and Rome, and at the latter capital was admitted into the Academy degli Arcadi. Returning to his native city, he assiduously cultivated polite literature, and in 1700 wrote a criticism on the "Rodogune" of Corneille. Uniting the spirit of philosophy with that of gallantry, he maintained before an assembly of both sexes in the Academia Filamonica of Verona certain "Conclusioni d'Amore," in which the elegance of his language and vivacity of his sentiments were equally admired.

Not contented with the laurels of peace, he took the occasion of the Spanish succession-war to try his fortune in the field; and in 1703 joined his second brother, who was a general of the Bavarian troops in alliance with France. He was present at the battle of Donawert, and had afterwards the satisfaction of saving his brother's life by disarming an officer whose pistol was pointed at him. At the conclusion of the campaign he returned to Verona, and resumed those literary occupations which he never afterwards quitted. After some successful attempts to reform the literary taste of his countrymen, he undertook the more important task of reforming their moral principles, especially with regard to the practice of duelling, to which his brother was near falling a sacrifice. The rules for conducting private quarrels had been reduced to a sort of system, under the name of the *science of chivalry*. This he attacked first in a small publication entitled "La Vanita della scienza cavalleresca," and afterwards in a large work, "Della scienza chiamata cavalleresca," dedicated to pope Clement XI., and first printed at Rome in 1710, quarto. This was a performance of much learned research and solid argument, written in an admirable style and with great clearness of method. It was received with general applause, and passed through several editions. The enquiries in which he had been engaged led him to detect a fiction respecting a supposed religious order of knighthood founded by Constantine the Great; and as he was a decided enemy of imposture of all kinds, he exposed it in a tract "De Fabula Equestris Ordinis Constantiniani," 1712, under the name of Zurigo. Somewhat before this time he had displayed his zeal for Italian literature by urging Vallisnieri and Apostolo Zeno to set on foot a good literary journal in the Italian language; and he contributed to it a learned preface and two dedications, with several articles relative to science and letters.

The reformation of the Italian theatre was another point in which the marquis greatly interested himself. In order to banish from the scene the unworthy pieces which had taken possession of it, he first made a collection of the best Italian tragedies, which he published under the title of "Teatro Italiano," prefixing a dissertation containing a short history of the Italian stage, with some strictures on the French dramatists. He then, by way of model, produced in 1714 his tragedy of "Merope." Few pieces of the kind were ever more successful. The number of editions is scarcely to be reckoned; it was translated into most modern languages; and it had that certain mark of celebrity, an attendant swarm of critics and censurers. Among these was Voltaire, who afterwards wrote a tragedy of the same name and subject by way of comparison, which is one of his finest works. If that of Maffei is inferior to the French master-piece, it cannot however be denied to possess great beauties of language and sentiment. The marquis also gave a specimen of comedy in a piece entitled "Commedia delle Cerimonie;" and he enriched the stage with a drama, called "La Fida Ninfa." Of his more serious studies, those of antiquity and theology were the favourites; the first, chiefly directed to the honour of his native country and city; the second, animated with zeal for the Roman catho-

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lic faith Of his numerous publications relative to these objects, it will here be sufficient to notice some of the principal, in chronological order. For the purpose of proving the early attention paid in Italy to ancient literature, he published in 1720, "Traduttori Italiani," or a notice of versions of Latin and Greek authors into the vulgar tongue. Having discovered an ancient manuscript library in Verona, which had long been unknown, he published from it, in 1721, "Cassiodorii Senatoris Complexiones," with a learned introduction and annotations. A commission which he received from Victor Amadeus, king of Sardinia, to whom he was gentleman of the chamber, to collect the monuments of antiquity scattered through his country, was a very agreeable variation of his sedentary employments. To this prince he dedicated his useful work entitled "Istoria Diplomatica," being an introduction to the critical knowledge of the pieces distinguished under the name of diplomas, with a collection of several documents hitherto inedited: it was published in 1727, 4to.

He had already manifested his regard for the honour of his native city by an attempt to prove that Verona was never subordinate to Brescia, as was commonly affirmed; and in 1732 he raised a durable monument to her fame by his learned work "Verona Illustrata." In this was comprised his "Trattato degli Anfiteatri," published four years before; a noble ancient amphitheatre being one of the principal ornaments of Verona. This performance, in four parts, is replete with curious information relative to the history and antiquities, not only of that city, but of the north of Italy in general, and ranks among the ablest and most interesting of topographical works. In the same year, the fifty-seventh of his age, he undertook a tour into foreign countries, with the advantage of mature experience, and a reputation fully established throughout Europe. One of his principal objects was the collection of ancient inscriptions, with a design to unite them, together with all those collected by Gruter and others, into one body. He passed through Geneva to the south of France, all the principal towns of which he visited, every where examining the relics of antiquity and the cabinets of the curious. Soon after his arrival at Paris in 1733, he printed an account of what he had surveyed under the title of "Galliæ Antiquitates quædam Selectæ," in the form of letters to his learned friends. In that capital he was received with the greatest distinction, and excited general admiration by his vivacity, gayety, and social qualities, joined to the virtues of a man of worth, and the information of an universal scholar. These excellencies of character procured an easy pardon for his propossession in favour of his own ideas, his dictatorial manner, his impatience of contradiction, and his excessive praises of his native country, which could not but try the patience of his French auditors. He was elected by acclamation foreign member of the Academy of Inscriptions, although there was no vacancy; and was a frequent attendant on its meetings. The disputes concerning the bull Unigenitus, which at that time divided all Paris, interested him so warmly, that he sat down to study the doctrines of grace, freewill, and predestination, with as much application as if he had been in a solitude, and composed a work on the subject hereafter to be mentioned. He spent near three years and a half in that capital, for the most part in retirement, and then paid a visit to England. There he was distinguished by the notice of the royal family, of several of the nobility, and by the most eminent men of letters. He visited both universities, and was honoured at Oxford with the degree of doctor of laws. The panegyrical oration in which this was conferred might be heard by him (says his Italian eulogist) without a breach of modesty, since Latin pronounced in the English manner would certainly be less intelligible to him than the saliar verses of Numa! He saw Pope, and had the pleasure (it is said) of finding him occupied in translating his Merope. As no such translation has appeared, and dramatic poetry was in no other instance cultivated by Pope, it may be suspected that a little complimentary finesse was practised on the occasion. From England he went to Holland and Flanders, and proceeded through Germany to Vienna, where he had a most gracious reception from the emperor Charles VI. to whom he was well known. He returned to Verona before the close of 1736. In that year he began to publish the "Osservazioni Letterarie," intended as a continuation of the Italian literary journal. Several pieces of his composition relative to history and antiquities appeared in the successive tomes of this work. In 1742 he published the result of his long theological studies in an elaborate folio volume entitled "Istoria teologica della Dottrine e delle Opinioni corse ne' cinque primi Secoli della Chiesa in Proposito della divina Grazia, del Libero Arbitrio, e della Predestinazione." In this work he appeared as the champion of the Molinists against the Jansenists, and the de-

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fender of the bull Unigenitus; and so conformable were his sentiments to those of the Jesuits, that it was supposed they were its real authors, and particularly that father Tournemine's posthumous papers were its foundation. But as it is certain that the marquis was very conversant in theological studies, and had spent much time on this performance, it can scarcely be doubted that it was his own, assisted, perhaps, by the counsel of some learned men of that society. To this volume were subjoined a number of ecclesiastical tracts by the same author, some new, others republished. It was not to be expected that the author of such a work should escape without some controversial attacks. Several pieces appeared on both sides, which it cannot be of importance to enumerate. The rigorists of the Roman catholic church having maintained, in opposition to the lax morality of the Jesuits, that taking interest of money to any degree was the crime of usury, Maffei opposed this doctrine in his book "Dell' Impiego del Danaro," 1744, 4to. which was a learned and rational dissertation on the employment of money in ancient times, and the true principles of morality and policy on this head. As, however, he was obliged to make free with the authority of the fathers, he brought a charge of heresy upon himself, which was urged so warmly, that he was forbidden to remain in the city, and was confined to his country seat. The storm at length passed over, and he returned in triumph. The enlightened pontiff Benedict XIV. discouraged further attacks upon him, and issued an enciclic letter, which was expressed with such a happy ambiguity, that both parties might interpret it in their own favour. The *practice* of lending upon interest seems to have been not at all affected by this dispute.

The composition of another comedy on the prevailing affectation of italianizing French words; the metrical version of the two first books of the Iliad, and of some pieces of Hebrew poetry; a learned treatise on the Greek lapidary sigla, or abbreviations; and some inquiries into the generation of lightning and other physical phenomena, served to dissipate the chagrin which his polemical writings had occasioned, and to display the unabated vigour and versatility of his mind. Ever actuated by zeal for the credit and advantage of his native city, in which he had already promoted liberal studies by transplanting a colony of learned teachers from the Arcadi at Rome, and establishing a literary assembly in his own house, he exerted himself in the foundation of a museum of antiquities and other curiosities, which became very considerable, and was announced to the public by a catalogue entitled "Museo Veronese." His services in this and other matters were so acceptable to his fellow-citizens, that a bust of him was placed in the hall of the Philharmonic Academy, with this inscription; *Scipioni Maffeio adhuc viventi Accademia Filarmonica ære & decreto Publico.* But fond as the marquis was of glory, he would not suffer this mark of honour to remain, and preferred the greater glory of removing it.

Being no less an enemy to superstition than a friend to true religion, he endeavoured to correct the popular notions concerning magic and witchcraft, and for that purpose wrote his "Arte magica dileguata," 1749, 4to. But although he had been careful not to call in question the accounts of past diabolical agency which were sanctioned by the church, so jealous were many of his cotemporaries of any limitation of the powers of the devil, that no fewer than fourteen antagonists started up to refute his reasonings. He was not, however, deterred by the charge of heresy brought against him on this occasion, but pursued his argument in his "Arte magica distrutta," published in 1750, under the name of Ant. Fiorio; and his "Arte magica annichilata," published in 1754. Another warfare he had to maintain was against the sentence of some rigorists, that all theatrical spectacles were unlawful to a Christian. This he opposed in a treatise "De' teatri Antichi e Moderni," 1753, in which he attempted to prove the superior morality of the modern stage above the ancient.

A variety of other literary plans were in his contemplation; for his thirst of knowledge, and ardent desire of fame in every department of science and letters, counteracted the natural inactivity of age. But his constitution began to break in the spring of 1754, and the severe ensuing winter brought him to a dying condition early in the next year. When his danger was known, the council of the city ordered public prayers to be put up for him during three days. He viewed his approaching end with tranquillity; and on February 11th, 1755, in the seventy-ninth year of his age, placidly expired. He was magnificently interred amidst a great concourse of lamenting fellow-citizens, and his statue was erected in the principal square by the side of those of Fracastoro and others who had conferred honour on Verona. *Elogi Italiani.*—A.

MAFFEI RAPHAEL. See VOLATERRANO.

MAFFEO. See VEGIO.

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MAGALHAENS, FERDINAND DE, usually called MAGELLAN, an eminent navigator, was by birth a Portuguese of a good family. He served with reputation for five years under Albuquerque in the East Indies, and particularly distinguished himself at the conquest of Malacca in 1510. Thinking his services ill requited by his own court, he expatriated himself, and entered into the employment of the king of Spain, Charles V. The Portuguese writers charge him with peculation, and it is not improbable that some misconduct of this kind caused him to quit his country. He was accompanied by Ruy Falero, another Portuguese, well versed in geography and astronomy. They formed the bold design of discovering a new passage by the west to the Molucca islands, which they offered to prove fell within the division of the globe assigned by the pope to the crown of Castille. It is affirmed that they had first proposed this enterprize to Emanuel king of Portugal, who rejected it, as opening a way for other nations to have access to the East Indies, the trade of which was now monopolized by the Portuguese. The king of Spain agreed to the proposal, and on September 20, 1519, Magalhaens sailed from San Lucar, with five ships and 236 men under his command. Murmurs soon began to arise among his officers, who considered it as a disgrace to be commanded by a renegade Portuguese; and when, in the following Easter, the fleet was lying at a port in South America which they named San Julian, three of the captains formed a conspiracy against him. This he discovered and quelled. To one of the ships he sent a messenger with a letter to the captain and a dagger, ordering him to plunge it into the captain's breast while he was reading the letter. He boarded the second ship and secured the mutineers, and the third submitted. One of these captains was hung at the yard-arm, and the other set on shore. Magalhaens was enabled to perform these acts of vigour by the attachment of the majority of the seamen and petty officers, many of whom were his countrymen. The coast on which they lay was that of Patagonia; and this first voyage contains accounts of the extraordinary stature of the natives, concerning which so much discussion has since arisen. Towards the end of October they reached a cape which they named De las Virgines, forming the entrance of the famous straits since bearing the name of Magellan. The commander was obliged to exert all his authority to induce his men to venture upon this unknown passage with a view of crossing a vast ocean beyond it, at the hazard of running short of provisions, of which a supply for three months alone remained. One of the ships actually deserted him, and steered back for Europe. The rest proceeded, and discovered the South-Sea on the twenty-seventh of November, which brought tears of joy into the commander's eyes. They continued their voyage over this ocean, now first visited by Europeans, and were not long in suffering those evils from famine which they had apprehended. The crews were at length reduced to eat the hides with which the rigging was covered, and many men fell victims to their scanty and unwholesome diet. It happened also that only two of the numerous islands in these seas, and those barren and desert, were descried by them. The weather, however, proved so uniformly calm and temperate, that they gave the name of Pacific to the ocean over which they sailed. On the sixth of March they came in sight of the Ladrones, so named by them from the thievish disposition of the inhabitants. Thence they reached the archipelago of St. Lazarus, afterwards called the Philippines. At one of these islands, named Zebu, Magalhaens with little difficulty obtained the conversion of the king, using the argument that by becoming a Christian he would be rendered superior to his enemies. Under the further condition of his becoming a vassal of Spain, the Portuguese assisted him in his attempts to reduce to subjection some neighbouring chieftains, and the cross was erected over some burnt villages. The chief of a neighbouring island named Matan, being summoned to pay tribute to the Spaniards and make submission to the king of Zebu, bravely rejected the claim; and Magalhaens, contrary to the advice of the king and of his own officers, resolved to punish his disobedience. With about fifty men he landed upon Matan, and was met by its chief with his people, when a kind of distant engagement took place, which lasted during the greatest part of the day. At length the fire of the Spaniards slackened from want of ammunition; and the islanders pressing on, a retreat became necessary. Magalhaens received a wound from an arrow in the leg, and being ill supported by his men, who fled in disorder, he was beaten down, and at length slain with a lance. This catastrophe took place in 1521; and by this act of imprudence he lost the honour of being the first circumnavigator of the globe, which accrued to Cano (see his article), who brought his ship home by the East-Indies. Magalhaens, however, has secured an immortal name among

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maritime discoverers, by the commencement of this great enterprize, in which he displayed extraordinary skill and resolution, but accompanied with the disregard of justice and humanity then almost universal among adventurers of this class. *Pigafetta. Burney's Discov. in the South Sea.*—A.

MAGALOTTI, Count Lawrence, an eminent Italian philosopher and mathematician in the seventeeth and early part of the eighteenth century, was descended from a noble family originally of Florence, and born at Rome, in the year 1637. His early instruction was undertaken by his father, till he was thirteen years of age, when he was placed under the tuition of the Jesuits, with whom he went through a course of philosophy. In the year 1656, he was sent to the university of Pisa, chiefly for the purpose of studying jurisprudence; in which science he made so rapid a proficiency as astonished his tutors, who in sixteen months pronounced his farther attendance on their lectures to be unnecessary. At the same time he studied anatomy, attending the lectures of Malpighi and Borelli; but the bent of his genius led him to devote his particular attention to the study of the mathematics and philosophy. These branches of science he cultivated at Florence, during three years, under the celebrated Vincent Viviani, who passed a high eulogium on his talents and acquirements, in the preface of his treatise "De Maximis et Minimis." Scarcely could Magalotti be said to have arrived at years of manhood, when, on the recommendation of Viviani and Borelli, he was made secretary to the Academy *del Cimento*, which had been established in 1656, by prince Leopold of Tuscany, for the purpose of elucidating philosophical science by a series of experiments. The duties of this appointment Magalotti discharged with the utmost assiduity and care; and being directed by the prince, who was both patron and president of the academy, to draw up an account of the experiments made there, he aimed at rendering his work entitled to commendation, from its elegance as well as perspicuity. This attempt, however, cost him much labour; as he had hitherto been so occupied with his scientific pursuits, that he had paid little attention to the graces of style and language. But he was determined by his application to surmount the difficulties in the way of his becoming a fine writer, and gave himself up to the close study of the best models, particularly Boccaccio, who was of all others his favourite writer. From the taste which by this means he acquired, during the progress of his work, he became dissatisfied with the manner in which it was drawn up for some time after his having entered on the office of secretary, and was desirous of composing it a second time; but various impediments prevented him, before he was ordered to publish it, when he could only introduce into it such corrections and alterations as the hurry of passing it through the press permitted. This work made its appearance in the year 1666, and was received with universal applause by men of science. Notwithstanding the author's fastidiousness on the subject of its composition, it was equally admired for the elegance of its style as for the novel and interesting matter which it contained, the accuracy of the experiments detailed in it, and the judicious reflections with which it abounds. The subjects which it embraces are, the pressure of the air, natural and artificial freezing, the various effects of heat and cold, the compression of water, the magnetic virtue, colours, the motion of sounds, the projection of bodies, light, &c.

While Magalotti was engaged with the other members of the academy, in pursuing the experiments of which he is the historian, he maintained a regular correspondence with the most eminent men of science in other countries, particularly in France and England. He also addressed a little work to Huygens, in the year 1660, containing some astronomical observations, chiefly furnished by Borelli, in confirmation of that astronomer's discovery of Saturn's ring. This piece was given to the public fifteen years afterwards. The dissolution of the Academy *del Cimento*, which followed the elevation of prince Leopold to the dignity of cardinal, was an event, the prospect of which greatly affected Magalotti, and he endeavoured, in an Italian poem which he addressed to the prince, to preserve him steady in his attachment to the study and patronage of science; but his efforts proved ineffectual. While he was engaged in drawing up his account of the experiments of the academy, he obtained leave from Leopold to pay a visit to his father at Rome, where he wished to consult the learned Michael Angelo Ricci, on the subject of that work. But his principal motive for this journey was to use the interest of his friends with cardinal Barberini, whose mother was of the Magalotti family, to obtain some ecclesiastical promotion. Having failed in this object, he determined to return to Florence, and to apply for the place of one of

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the lords of the bedchamber to the grand duke Ferdinand II. This post he obtained without difficulty, through the influence of prince Leopold, strengthened by the powerful impression in his favour, which his own extraordinary accomplishments had made on the mind of Ferdinand. For he was not only distinguished by his eminent mental qualifications, but by a prepossessing figure, the most polished manners, and superior skill in dancing and horsemanship. He had also acquired no little knowledge and taste in architecture and painting. With these recommendations, it is not surprising that Magalotti should become a favourite with the grand duke, and be considered as one of the principal ornaments of his court. He likewise received no slight mark of esteem from pope Alexander VII., to whom prince Leopold presented a considerable part of the instruments used in making experiments at the Academy *del Cimento*. On this occasion our author drew up a perspicuous and elegant account of the manner of using them; for which his holiness bestowed on him a pension. His honours and rewards excited in Magalotti a keener ardour for scientific and literary pursuits. As at that time perfumes were much used in the polite world, he studied the composition of them, and undertook to explain the phenomenon of their scent being communicated, without any apparent diminution or loss to the bodies which exhale it. This subject he intended to illustrate not only by physical reasonings, but by collecting together the scattered opinions of the ancients concerning it. What he wrote upon it, however, was left in a very imperfect and unfinished state. About the same time he employed himself in drawing up a work on electricity, in two parts, consisting of a history of experiments, and an examination of them; but so little was then known of that science by the most learned philosophers, that any thing of moment on the subject was not to be expected from him. While engaged in these studies, Magalotti did not neglect that of astronomy; and that no subject might be overlooked by him, and no part of his time pass away unemployed, he devoted those afternoon houts which are commonly spent in leisure to the reading of theological works, and particularly the writings of the fathers.

When in the year 1665, the Jesuit John Graeber, who had resided several years as a missionary in China, came to Florence, Magalotti procured from him a variety of curious particulars relative to the history and peculiarities of that country. From these materials he drew up a little work, dedicated to Cosmo, son of Ferdinand II. and published about the year 1666; which was received with great applause, and much admired, not only on account of the novelty and variety of the subjects contained in it, but for its perspicuity and elegance of composition. About the same time, with the assistance of another jesuit missionary as his interpreter, he published a little elegant compendium of the moral doctrine of Confucius. Besides employing his pen on such publications, by way of relaxation during his scientific pursuits, our author frequently, with the same view, paid his court to the muses. Among the Italian poets, Dante was his favourite, and he endeavoured to make him his model in his own compositions. He was the first who conceived the design of publishing a comment on that poet; but he did not carry it into execution, and left nothing behind him excepting some valuable notes on the four first cantos of the *Inferno*. From his early years he occasionally tried his talent at Latin poetry, without producing any piece which has claims to excellence. He was also sufficiently acquainted with Greek, to relish the poets in that language; and he published a translation of Anacreon, in Italian verse, which is terse, elegant, and lively, and very happily expresses the sense of the original. To his praise it should be mentioned that he was the first, or one of the first persons, who attempted such a version. This work was not given by him to the public before the year 1670. In the mean time, the arrival of the learned Bartholomew D'Herbelot at Florence, on the invitation of the grand duke, furnished Magalotti with the opportunity of advantageously studying the oriental languages; of which he made himself master with astonishing expedition, particularly the Arabic and Turkish. But while he cultivated the idioms of the east, he did not neglect those of the more polished European nations, being able to write and speak French, Spanish, and English, with the correctness and ease of the natives of those countries. Of this he gave evidence in different visits which he paid to them, either in a private or official character. He entered on his first excursion beyond the Alps in the year 1667, together with his intimate friend count Paul Falconieri; and was recalled from it by the grand duke, for the purpose of accompanying his son Cosmo in a tour through Europe.

In the course of this tour Magalotti was

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attacked by a fever, from the effects of which he did not recover for above six months. As soon as he came to England, his first wish was to be introduced to the illustrious Robert Boyle, to whom he was well known by fame; and this introduction proved the commencement of the closest intimacy and friendship between those eminent men, which terminated only with their lives. As a striking proof of their regard for each other it is related, that during the confinement of Magalotti to his room at London by illness, for almost two months, Mr. Boyle regularly spent two or three hours every day with him. During the correspondence which afterwards took place between them, our Italian, who was zealously attached to his principles as a Catholic, attempted in a very long letter to convert his friend from the protestant heresy, and sincerely lamented his want of success. But notwithstanding Mr. Boyle's obnoxious creed, Magalotti read his works with increasing pleasure, and translated a considerable part of his tretise, "On Seraphic Love," into the Italian language. In the collection of "Inedited Letters of illustrious Men," published at Florence in 1773, much of our author's correspondence with the grand duke Ferdinand II. and prince Leopold during this tour is preserved; which, while it bears honourable testimony to the wisdom and propriety with which he uniformly conducted himself, will furnish the reader with interesting and entertaining information relative to the countries through which he passed, and the state of knowledge as well as manners among the inhabitants. Not long after his return to Florence, Cosmo, having succeeded his father in the duchy of Tuscany, deputed Magalotti as his envoy to the duke of Mantua, on business of considerable moment; which he concluded entirely to the satisfaction of his master. He now became desirous of being employed on embassies of greater importance, and made use of all his interest with the grand duke to be sent either to the Imperial or French court; but, to his no little mortification, instead of being preferred to such an honourable post, he was appointed to preside over the ducal collection of natural history. In the year 1671, his father's death having created some unpleasant disputes between him and his two brothers, respecting some matters of a domestic nature, he determined, with the duke's leave, to withdraw for some time from Italy; and as his friend Octavio Falconieri was then appointed papal internuncio in the Low-countries, he resolved to accompany him on his mission. But while he resided in the Belgic provinces, he was not left unemployed by the grand duke, who entrusted him with the execution of various commissions, and required from him a weekly account of the state of public affairs, during the war which then prevailed between the United Provinces and the king of France. And when, in the year 1673, a congress was held at Cologne, for the purpose of negociating a peace, he was empowered to attend it, as the grand duke's representative. After the conclusion of peace, he easily obtained leave to visit Denmark and Sweden; and in traversing those kingdoms formed a rich collection of observations on the studies, customs, manner of living, laws, &c. of the inhabitants. In learning the Swedish language, he detected numerous errors of those etymologists, who are for deriving all Italian words from the Greek, or Latin, overlooking the northern idioms, to which many of them are clearly to be traced. His opinion on this subject has lately been ably supported by our countryman Horne Tooke.

While Magalotti was employed in these enquiries, and intended to protract his stay in the north, he unexpectedly received an order from the grand duke to repair to Florence; and on his arrival at that city towards the close of the year 1674, was appointed ambassador to the Imperial court. At Vienna, whither his fame had long preceded him, he was received in the most honourable manner by persons of all ranks, and acquired the particular favour of the emperor, who readily assented to all the propositions with which he was charged on behalf of the court of Florence. Here he formed an intimate connection with the men most eminent for science and literature, and spent his time agreeably in learned leisure, till he was mortified by the delay of the necessary pecuniary remittances from his court. The embarrassments to which this neglect exposed him, added to the intelligence that one of his brothers was dangerously ill at Florence, determined him to return to that city, without leave, in the year 1678. About this time he had some thoughts of marrying a lady of a respectable family; but, finding that the grand duke disapproved of the connection, he relinquished his design. That prince also now superseded him in his embassy at Vienna, and gave him apartments in his palace, with a considerable pension. Not conceiving, however, that he possessed a due share of courtly favour, and being severely afflicted by the death of one of his brothers in the year 1679 he was desirous of seeking for con-

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solation in domestic life, and made proposals of marriage to more than one lady. Disappointed in his offers he at length withdrew into retirement, and gave himself up entirely to his studies. In the year 1684, he composed fifteen Italian odes, in which he has drawn the picture of a woman of noble birth, and exquisite beauty, distinguished not only by every personal but mental charm, and yet rendering herself chiefly the object of admiration and delight by her manners and conduct. Not believing that such an original existed in nature, he gave this piece the title of "The Imaginary Lady." On this production of our author's pen his Italian critics bestow very high commendation, on account of the various and extensive knowledge, as well as poetical beauties which it displays. But they bestow still higher praise on the next work which he composed, consisting of thirty-nine familiar letters against atheists, in which his learning, philosophy, and ingenuity appear to eminent advantage, and he shews at the same time that he had formed no slight acquaintance with theology. In the year 1687, he was called to Rome by some family affairs and lawsuits, which detained him there nearly two years; and upon his return to Florence in 1689, he was appointed a counsellor of state to the grand duke, who sent him his ambassador into Spain, to negociate a marriage between one of his daughters and king Charles II. In the year 1691, Magalotti went again to Rome, where he intimated an intention of embracing the ecclesiastical life in the college of St. Philip Neri; but was dissuaded from taking that step by the remonstrances of his friends. However, he sunk into a temporary melancholy, which led him to seclude himself from all intercourse with the world for nine months, at a country seat within a few miles of Florence; till the intreaties of the grand duke prevailed upon him once more to return to his post at court.

Magalotti now resumed his philosophical studies, which he had for some time neglected, and drew up his valuable scientific letters, which were not published till after his death. He also translated into Italian several of the works of St. Evremond; and into Italian verse, part of Milton's Paradise Lost, the Cyder and Splendid Shilling of John Phillips, and Waller's Battle of the Summer Islands. From an English version of a work originally Portuguese, he likewise translated into Italian an account of the river Nile and its inundations, the Empire of Ethiopia, the Red Sea, &c.; and a volume of poems which he called Anacreontic canzonets, from the Arabic, Syriac, Turkish, Spanish, French, and Portuguese languages. Besides employing his pen on his own productions, he contributed by it to the improvement of the works of his friends; and Fabroni has given the names of several who were greatly indebted to his friendly assistance. In the year 1707, he was elected a fellow of the Royal Society; and he had before been admitted a member of the Academy de la Crusca at Florence, and of that of the Arcades at Rome. Towards the latter part of his life he was much afflicted with a pulmonary complaint, which baffled all remedies, and proved the cause of his death in 1712, when he was in the 75th year of his age. Magalotti was as eminent for his piety as he was for his literature, unimpeachable in his morals, liberal, beneficent, friendly, polite, and a lively and cheerful as well as instructive companion. His house at Florence was the resort of men of letters from all countries, whom he treated with the most elegant hospitality. With the writings of all the ancient philosophers he was intimately acquainted, and followed the Platonic doctrine in his poems. In his investigations into nature, however, he discarded all authority, and submitted to no other guide but experiment. Among modern philosophers, he was particularly attached to Galileo. After his death a medal was struck in honour of his memory, with the figure of Apollo raised on the reverse, and the inscription OMNIA LUSTRAT. We shall subjoin the titles of his principal publications, to most of which we have adverted in the preceding narrative, with the dates of the editions given in our first authority. "Saggi di naturali Esperienze fatte nell' Academia del Cimento sotto la Protezione del Sereniss. Principe Leopoldo di Toscana, e descritte del segretario," &c. 1666, folio, and again in 1691, of which an English translation appeared in 1684, by R. Waller, F. R. S. in quarto; "Lettera proemiale per la Traduzione della Concordia dei quattro Evangalisti di Giansenio," &c. 1680; "Relazione varie Cavate da una Traduzione Inglese dell' originale Portughese, del Nilo, è perche il Nilo inondi e metta sotto le Campagne d'Egitto nei Giorni del maggior Caldo d'Europa," &c. 1693, octavo; "Il mendicare abolito nella Città di Montealbano da un publico Ufizio di Carita," &c. 1693, octavo; "Relazione della China Cavata da un Ragionamento tenuto col Jesuita Graeber," 1693, octavo; "Ragionamenti di Franceso Carletti Fiorentino sopra le Cose de lui vedute ne suoi Vaggi si dell' Indice Occiden-

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tali, e Orientali, come di altri Paesi ec." 1701, octavo, with amendments by Magalotti; "Lettere familiari del Conte Lorenzo Magalotti Gentiluomo Fiorentino, &c. divise in due Parti," volume I. 1761, quarto, comprising the author's celebrated letters against the atheists, and volume II. 1768, octavo; "Lettere Scientifiche ed erudite del Conte Lorenzo Gentiluomo trattenuto, e del Consiglio," &c. 1721, quarto; "Canzonette Anacreontiche di Lindoro Elateo," the poetic name by which our author was known among the Arcadians, 1723, octavo; "Lettere del Conte Lorenzo Magalotti," &c. consisting of familiar letters to Leo Stroctio, 1736, quarto; "Il sidro, Poema tradotto dell' Inglese," 1749; "La Donna immaginaria, Canzoniere del Conte Lorenzo Magalotti con altre di lui leggiandrissime Composizione inedite," 1762, octavo, &c. A long list of the titles and subjects of his inedited pieces may be seen in *Fabronii Vit. Italorum doct. excell. vol. III. Landi Hist. de la Lit. de l'Italie, vol. V. liv. xiii. art.* 2. *Nouv. Dict. Hist.*—M.

MAGATTI, Cæsar, Lat. *Magatus*, an eminent writer in surgery, was born in 1579 of a reputable family at Scandiano, in the duchy of Reggio. He received his medical education at the university of Bologna, where he graduated in 1597. He then went to Rome, where he attended principally to the study of anatomy and surgery. Returning to his own country, he commenced the practice of his profession, in which he acquired so much reputation, that the marquis Bentivoglio drew him to Ferrara as professor of surgery in that university. He occupied that chair with great applause and a numerous attendance of pupils, from 1612, during several years, till the impression made upon his mind by a severe illness caused him to enter into the fraternity of capuchins. He continued, however, to practise his art with a success which acquired him the confidence of several persons of distinction, especially of Francis I. duke of Modena, till his grievous sufferings from the stone induced him, in 1647, to submit to the operation of lithotomy, which proved fatal to him at the age of sixty-eight. Magatus was the author of a great improvement in the art of surgery by his work entitled "De Rara Medicatione Vulnerum, seu, de Vulneribus raro tractandis, Lib. ii," fol. 1616. In this work he strenuously recommends the rejection of tents in the treatment of wounds, and a simple easy mode of dressing, without irritation or wiping off the tender granulations; which practice, though already inculcated by some practitioners, he was the first to support at length with proper arguments. His book likewise contains a number of valuable observations respecting particular wounds; and it has an appendix concerning gun-shot wounds, in which the notion of their being envenomed, or attended with cauterization, is refuted. His doctrine, in general, is rational, except where too much reliance is placed on Galenical theories, and later writers are said to have borrowed much from him. Remarks on his work, with a defence of the use of tents, being published by Sennertus, Magatus, now a monk, wrote in the name of his brother John-Baptist (if that was not his own conventual name) a reply, entitled "Tractatus, quo rara Vulnerum deligatio defenditur contra Sennertum, 1637. *Tiraboschi. Halleri Bibl. Chirurg. Eloy Dict. Hist. Med.*—A.

MAGGI, Girolamo, (Jerom), a lawyer, philologist, and engineer, was born at Anghiari, in Tuscany, in the earlier part of the sixteenth century. He studied at the universities of Perugia, Pisa, and Bologna, and together with the professional knowlege of jurisprudence, acquired an intimate acquaintance with antiquities and polite literature. While yet a young man, he was sent by his townsmen as their embassador to the state of Florence. In 1558 James Vitelli appointed him judge at Amatrica, in the kingdom of Naples. His usual residence was in the city of Venice, where he composed the greatest part of his learned works. Of his legal studies the fruit was a "Commentary on the four Books of Justinian's Institutes." His philological and antiquarian erudition was displayed in "Variarum Lectionum seu Miscellaneorum lib. iv." *Venet.* 1563, a work elegantly written, in which he examines a variety of learned questions, and proves himself thoroughly acquainted with the best ancient and modern authors. He wrote comments on the lives of Cornelius Nepos, then attributed to Emilius Probus. He also appeared as a theologian in a treatise "De Mundi exustione, et de Die Judicii," commended by Dupin for its learning and elegance. Italian poetry was another object of his pursuit, and he composed five cantos of the War in Flanders, edited by Peter Aretine in 1551. But the work by which he obtained the greatest reputation was relative to the subject of military engineering, and entitled "Della Fortificazione delle Città," first printed in 1564 with the treatise on the same subject by Castriotto; and separately with some additional

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discourses in 1584. It contains a description of many ingenious machines and instruments of his own invention. It was probably on account of his skill in this department that he was sent by the republic of Venice in a judicial capacity to Famagosta, in the isle of Cyprus, then threatened with an invasion by the Turks. His services as an engineer were of great use in the celebrated siege of that place, and enabled it to hold out a long time, with a great destruction of the enemy. It fell at last, and Maggi was carried by the barbarous foe as a slave to Constantinople, where he endured much hardship. He solaced his wretchedness by his learned recollections, by which he was enabled, without the help of books, to compose two treatises, "De Tintinnabulis," and "De Equuleo;" the latter (On the Rack,) suggested by the reflexion on the tortures to which he was daily liable. At length, while the ambassadors of France and the emperor were consulting on the means to obtain his liberty, having been imprudently taken to the hotel of the latter, he was arrested, brought back to prison, and there strangled in the night of March 27, 1572. *Tiraboschi. Bayle.*—A.

MAGINI, JOHN-ANTHONY, a learned Italian astronomer and mathematician in the sixteenth, and beginning of the seventeenth century, was born at Padua, in the year 1556. He was remarkable for his great assiduity in acquiring and improving the knowledge of the mathematical sciences; was an excellent geometrician and geographer; and obtained the professorship of mathematics in the university of Bologna. In his astronomical lectures, he appears to have been deterred from openly embracing the Copernican system, through the apprehension of embroiling himself with the inquisition; but he shewed, notwithstanding, the real opinion which he entertained concerning it, by the aid which he borrowed from it in correcting his ephemerides, and demonstrating the inaccuracy of the Alphonsine tables. And while he adhered to the system of Ptolemy, he endeavoured to correct and amend it, in a treatise which he published, entitled "Nova Cælestium Orbium Theoria." Among other optical instruments which he constructed and used in his astronomical observations, were large concave mirrors, five feet in diameter, on the subject of which he published a treatise in the Italian language. But with all his learning and ingenuity, he was a dupe to the pretended science of judicial astrology, and busied himself in making horoscopes, and predicting events, both relating to persons and things. On this subject he wrote "De Astrologica Ratione, Lib. II." dedicated to Francis Gonzague, hereditary prince of Mantua and Montferrat, whose extraordinary favour he acquired, as well as that of many other princes in his time, by his reputation for unrivalled skill in that art. Among others, the emperor Rodolph honoured him with his notice, and about the year 1517 invited him to Vienna, where he would have given him a professor's chair; and when he could not prevail upon Magini to leave Bologna, settled on him a handsome pension. Our professor died of a stroke of apoplexy in 1617, in the sixty-second year of his age. The most important of his numerous works, which reflect honour on his memory, are his "Ephemerides," in three volumes, from the year 1580 to the year 1630; "Tabulæ secundorum Mobilium II." "Theoria Planetarum juxta Copernicas Observationes;" "Scaligeris Diss. de Precess. Æquinoct. Confut;" "Problemata astronomica, gnomonica, et geographica;" primum mobile, in Lib. XII; "De Planis Triangulis Lib." "Trigonometria Sphericorum;" "Comment. in Geograph. Ptolemei;" "Italiæ Descriptio chorographica," illustrated with sixty maps; "De Metoposcopia," &c. *Bayle. Moreri. Landi's Hist. de la Lit. de l' Italie, vol. IV. liv. xi. art.* 2. *Hutton's Math. Dict.*—M.

MAGIO, FRANCIS-MARY, a canon regular, and learned missionary of the congregation *de propaganda Fide*, was born in 1612, and died at Palermo in the year 1686. In the year 1636, he was sent by the congregation into the east, and is praised for the zeal, prudence, and success with which he pursued the object of his mission in Syria, Arabia, and Armenia. He is entitled to this brief notice, on account of his having been the author of "Syntagmata Linguarum orientalium," published at Rome in 1670, in folio. He also published a treatise "De Sacris Cæremoniis;" "De Pauli IV. inculpata Vita disquisitiones Historicæ;" and several tracts "On the Ritual," as well as ascetic pieces. *Nouv. Dict. Hist.*—M.

MAGLIABECCHI, ANTONY, a person remarkable for his knowledge of books, was born at Florence in 1633. After learning the elements of the Latin language, he was placed in the shop of a jeweller; but it soon appeared that his sole passion was that for reading, in which he employed every leisure moment that he could command. It was not, however, till after the death of both his parents, in 1673, that he entirely abandoned the trade to which

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he was brought up, and devoted himself to literature alone. The principal director of his studies was Michael Ermini, librarian to cardinal Leopold de Medici; and he was likewise assisted by many other learned men resident in Florence. By means of an astonishing memory and incessant application, he became more conversant with literary history than any man of his time, and was very properly appointed by the grand-duke Cosmo III. the keeper of the splendid library collected by him, with free admission to the Laurentian library, to copy from its manuscripts whatever he chose. Magliabecchi was a man of a most forbidding and savage aspect, aggravated by total neglect of his person, amounting to squalid filthiness. His habits of life were solitary and cynical; never indulging in the pleasures of society or the gratifications of sense, but always immersed in his books. He would not be waited upon by a single servant till, after a severe illness in 1708, he was induced by the importunity of his friends to admit of the attendance of one in the day-time, but dismissed him as soon as it was candle-light. He usually passed the whole night in study, except when, oppressed by sleep, he took a little repose in a kind of cradle-chair on which he sat. He very rarely took off his clothes to go to bed, and, in the midst of the coldest winter, he would lie down wrapt up in his cloak, which served for a robe de chambre in the day and a quilt at night. His dinner was usually three hard eggs with a draught of water, and he never left his house after it. In the morning he went only to the palace-library, where he commonly passed three hours; and he is said never in his life to have gone farther from Florence than to Prato, whither he once accompanied cardinal Noris to see a manuscript. He had accumulated a copious and valuable library of his own, which was piled about his chamber and small house in singular disorder; the books heaped upon one another, so that it was often necessary to remove a hundred volumes to get at one that was wanted: yet such was the locality of his memory, that when any one came to consult him about a passage, he could not only direct to the very page in the book, but to the book itself by its place in the pile under which it was buried. It is not to be supposed that such a man would be very courteous to those who visited him out of mere curiosity; but to the truly learned no man was more communicative of his knowledge, and many of the most eminent scholars of the time have expressed their obligations to him. He could at once direct an author to all the works which treated upon the subject on which he was writing. Father Mabillon, who had been much obliged to him in this way, calls him a walking museum and a living library. He had made a hole in his door through which he spied all approaching visitors, and if he did not choose their company, he would not admit them. From the distinguished post he occupied, and the wonderful extent of his erudition, he was a well-known character throughout Europe, not only to the learned, but to princes and men of rank, many of whom sent him tokens of their regard. Lewis XIV. always commissioned the French literati who visited Italy, to salute Magliabecchi in his name. The grand-dukes and their families excused his unfitness to act the courtier, and often conversed with him at the library. A great number of letters were written to him from the learned in various parts of Europe, many of them filled with the most fulsome flattery. Although so replenished with erudition, he himself published scarcely any thing; and a few letters, and a short catalogue of oriental manuscripts in the Laurentian library, are all his printed remains. He also edited some works of authors of the lower ages. Notwithstanding his singular mode of life, he preserved a good general state of health. After his illness in 1708, the grand-duke Ferdinand wished him to lodge in the palace, and prepared for him a commodious apartment and a large room for his books. Against his inclination he made trial of his new habitation for four months, and then returned to his cottage, leaving behind him all his books that had been removed. He died in June 1714, at the age of 81. *Tiraboschi.*—A.

MAGNENTIUS, MAGNUS; an usurper of the Roman empire, was by birth a German, who being made a prisoner of war, enrolled himself in the Roman troops, and soon became distinguished for valour. He was commander of the Jovian and Herculian bands, stationed to guard the banks of the Rhine, at the time when Constans I., emperor of the West, had incurred the contempt of the army for his indolence and voluptuousness. Through the contrivance of count Marcellinus, the troops quartered at Autun were induced to declare Magnentius emperor, A. D. 350, and the murder of Constans soon following, left him without a rival in the Gallic and Italian prefectures. The Illyrian legions, however, set up their aged general Vetranio, who made an ab-

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liance with Magnentius as joint emperor. They sent an embassy to Constantius, emperor of the east, proposing terms of peace and friendship; but that prince refused to negotiate with the murderer of his brother, and the usurpers of the throne of Constantine. In the meantime another pretender to the purple, Nepotianus, arose at Rome, and obtained some temporary success; but was reduced by Marcellinus, and put to death with many of his party. Magnentius afterwards went to Rome, where he acted with great tyranny, and by his extortions was enabled to levy a very powerful army to maintain his usurped authority. Constantius, who had artfully detached Vetranio from his partner, advanced to Sardica, where that leader met him with his army; and the reviving loyalty of the soldiers to the house of Constantine enabled him to depose Vetranio and unite his troops to his own. Magnentius, entering Pannonia, took the town of Siscia; and during the summer of 351 maintained the war with various success, but upon the whole was master of the field. So formidable did he appear, that Constantius condescended to make him offers of peace, on the terms of leaving him in possession of Gaul, Spain, and Britain; but his proposals were rejected. At length the main armies met at Mursa, the modern Essek on the Drave, where, in September 351, a most obstinate and bloody battle was fought, which terminated in the total defeat of Magnentius. He fled unpursued to the foot of the Julian Alps, and collecting the scattered relics of his army, posted them to defend the passes, and spent the winter at Aquileia. The defection of Italy, which recollected the cruelties committed by the usurper and his ministers after the revolt of Nepotianus, and the advance of the troops of Constantius, induced Magnentius to quit Aquileia and retire into Gaul; he, however, obtained a victory over the van of the pursuing enemy at Pavia. Amidst the Cottian Alps, the modern Upper Dauphiné, his troops sustained another defeat, after which he took refuge in Lyons. There, finding himself universally forsaken, and suspecting an intention to deliver him up to Constantius, he threw himself upon his sword, having first, according to Zonaras, murdered his mother and his brother Desiderius. His death happened in August 353, about the fiftieth year of his age, after a reign of three years and seven months. His brother, the Cæsar Decentius, imitated his example of suicide. Magnentius was a professed Christian, and notwithstanding his barbarian origin, is said to have been a friend to polite literature, and to have been an eloquent speaker. *Univers. Hist. Gibbon.*—A.

MAGNI, VALERIAN, a celebrated Italian capuchin monk in the seventeeth century, was descended from an illustrious family, and born at Milan, in 1587. For a long time he was master of the novices; was frequently chosen superior of different houses; and passed through all the considerable posts in his order. He likewise acquired high reputation, both as a philosopher and a divine, by the manner in which he discharged the functions of professor in those faculties. Pope Urban VIII., who had a great regard for him, made him apostolical missionary for Germany, Poland, Bohemia, Hungary, and chief of the missions to the northern countries of Europe. He was also considered to be no less able a politician than he was a divine, and was frequently employed on important embassies. As a reward for his services, Uladislaus, king of Poland, endeavoured to procure him the honour of a cardinal's hat; but was disappointed, it is said, owing to the intrigues of the Jesuits, who were his bitter enemies. For an account of his controversies with them, and also with the Protestants, we refer our readers to Moreri. Out of revenge for what he wrote against them in his "Apology," the Jesuits accused him of heresy, in maintaining, with the Protestants, that the primacy and infallibility of the pope had no foundation in Scripture, but in tradition alone. In consequence of this accusation he was committed to prison at Vienna; and owed his liberty and future safety to the interposition of the emperor Ferdinand III. Towards the latter part of his life he retired to Saltzburg, where he died in 1661, about the age of seventy-five. He was a zealous defender of the philosophy of Des Cartes, and attacked that of Aristotle with equal spirit and ability. In one of his treatises against him, entitled "The Atheism of Aristotle," dedicated to father Mersenne, he introduced the experiments of Torricelli on a vacuum, as if they were his own inventions; for which he was convicted of plagiarism, without attempting to set up any defence. He was also the author of several other philosophical works, such as "Occularis Demonstratio Loci sine locato Corporis successivè moti in Vacuo, et Luminis nulli Corporis inhærentis," 1639; "De Luce mentium et ejus Imagine," 1642; and a collection of philosophical treatises "De Peripatu; de Logica; de

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per se notis; de Syllogismo demonstrativo; de Incorruptibilitate aquæ; de Vitro mirabiliter fracto," &c. published in 1648. *Bayle. Moreri.*—M.

MAGNOL, PETER, a physician and botanist, was born at Montpellier in 1638. He was brought up to medicine, and took the degree of doctor in 1659. He, however, devoted himself almost entirely to the study of plants, in which he acquired a reputation that attracted the notice of Tournefort. That great botanist recommended Magnol so warmly to Fagon, the king's first physician, that the vacant chair of botany at Montpellier was conferred upon him in 1694. He afterwards was Tournefort's successor in the Royal Academy of Sciences. He died in 1715. The works of Magnol are, "Botanicon Monspeliense," a list of all the plants growing in the vicinity of Montpellier, 1676, 8vo. and with a copious appendix in 1686, 8vo.: this is a valuable and very numerous local catalogue, and contains some account of the medical virtues of plants, with figures of the rarer ones. "Prodromus Historiæ generalis Plantarum, in quo Plantæ per familias disponuntur," 1689, 8vo.; the method here followed is primarily founded on the flowers and fruit, with further distinctions taken from the root and general habit. "Hortus regius Monspeliensis," 1697, 8vo.; this catalogue of the plants in the botanical garden at Montpellier is arranged according to the system of Tournefort. In 1720, his son Antony published his posthumous work, entitled, "Novus character Plantarum," in which the method is alledged to be founded on the calyx, and the natural characters are added to each species. It is however an imperfect and faulty performance. He wrote in the Memoirs of the Academy of Sciences some observations against the circulation of the sap in plants, and on the use of the medulla or pith. The name of this botanist has been perpetuated in the fine genus *Magnolia* of the class polyandria. *Halleri Bibl. Botan. Eloy. Dict. Hist. de la Medicine.*—A.

MAGNUS, JONAS, bishop of Skara in Sweden, surnamed *Wexionensis*, from Wexio, the place of his birth, was born in 1583; and in 1614 was appointed professor of history and political economy at Upsal. In 1624 he was made professor of theology, and in 1640 obtained the degree of doctor, together with the bishopric of Skara, where a school was established, two years after, in consequence of an application which he made for that purpose to queen Christina. He died in 1651. His principal works are: "Epos in coronatione Gustavi Adolphi regis; Synopsis Historiæ Universalis," *Upsal*, 1622, 8vo.; "Oratio de Regnorum Sueciæ et Gothiæ per externos Gubernatores oppressione, eorundemque per Gustavum Adolphum I. felicissima liberatione; disputationes Politicæ XIII. ex politices Lipsii; Serenissimi et potentissimi Principis ac Domini D. Gustavi Adolphi S. G. W. R. debitum Elogium," *Upsal*, 1632; "Tuba Angelica, being an Explanation of Part of the Book of Revelations," *Upsal*, 1637. *Gezelius Biographiska Lexicon.*—J.

MAGNUS, JOHN, called in Swedish *Stor*, archbishop of Upsal, was born at Linkoping in 1488, and made such a rapid progress in his education, that he was appointed canon of Linkoping and Skara before he had completed the eighteenth year of his age. Having prosecuted his studies with great success at various academies in Germany and Italy, but particularly at Louvain, he was made choice of by Steno Sture the younger, to manage his affairs at the court of Rome; and while in Italy, he took the degree of doctor of theology at Brindisi, or, as others say, at Perugia. In the year 1522, he was sent to Sweden by pope Adrian VI., under whom he had studied at Louvain, as apostolic nuncio, to settle the disputes which had taken place in the church; and in this new character was received with every mark of friendship by Gustavus I., who had succeeded Christian, styled the Nero of the North. Soon after, he was appointed archbishop of Upsal; but having opposed with too much zeal the Lutheran religion, which Gustavus was endeavouring to introduce into Sweden, he lost the favour of that monarch, who, to remove him out of the way, sent him to Poland to demand for him in marriage the daughter of king Sigismund; but before his departure he collected all the archives of the kingdom and of the church of Upsal, and carried them along with him. After some stay in Poland, he repaired in 1533 to Rome, where he got himself consecrated archbishop; and next year he proceeded to Dantzic, where he remained four years endeavouring by letters to induce Gustavus to alter his views in regard to the reformation. In 1537 he was invited to Rome by the pope, in order to be present at the council intended to be held at Vicenza; but as the meeting of this assembly was prevented by various obstacles, he resided nine months with Quirini, patriarch of Venice, and employed that time in compiling, in twenty-four books, a chronicle of Sweden and Gothland, which, after his death, was published

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with portraits by his brother at Rome, in 1554. In 1541, he was recalled by Paul III. to that city, where he resided, in great poverty, in the hospital of the Holy Ghost, supported by a small pension from the pope and cardinals, till the period of his death, which took place in 1544, in the fifty-sixth year of his age. Besides his "Historia Gothorum Suecorumque, libris XXIV," he wrote also "Historia Metropolitana, seu Episcoporum et Archiepiscorum Upsaliensium Epistolæ variæ." In 1649 queen Christina sent to Rome the celebrated Ludolph to recover, if possible, the Swedish archives which Magnus, as above mentioned, had carried with him; but, notwithstanding the strictest search, they were never found. *Het Algemeen Hist. Woordenboek duor Luiscius; Jöchers Gelehrt. Lexicon; Allgemeines Hist. Lexicon.*—J.

MAGNUS, Olaus, brother of the preceding, was first provost of Stregnes, and afterwards accompanied his brother to Rome, where, on his death, he was appointed titular archbishop of Upsal. He distinguished himself at the council of Trent, to which he was deputed by the pope; was made a canon of St. Lambert at Liege, and spent the remainder of his days at Rome, where he was maintained in the hospital of St. Bridget by the pension which had been granted to his brother. He died in 1558, and was buried in the Vatican. The work by which he is best known is his "Historia de Gentibus Septentrionalibus eorumque diversis Statibus, Conditionibus, Moribus, Ritibus, Superstitionibus, Disciplinis," &c. first printed at Rome, 1555, and afterwards at Basle, 1567, folio. These are the only complete editions, the rest being merely abridgements. This work, which has been translated into most of the European languages, though not into Swedish, contains a great many curious things respecting the northern nations, but intermixed with a variety of fables, which shew that the author possessed more credulity than discernment, and that he did not examine his materials with the eye of a philosopher. He wrote also "Tabula Terrarum Septentrionalium et Rerum mirabilium in eis ac Oceano vicino," printed at Venice 1539. Messenius ascribes to him another work called "Epitome Revelationum S. Brigittæ, printed at Rome in folio. *Gezelius Biographiska Lexicon; Nouveau Dict. Historique.*—J.

MAGRI, Dominic, a learned priest of the congregation of the oratory, was a native of the island of Malta, where he was born about the year 1604. Removing into Italy, he became canon of Viterbo, and died in 1672, about the age of sixty-eight, with the reputation of possessing an uncommon share of erudition, and with a high character for virtue and piety. He was the author, conjointly with a brother of his, named Charles, of a "Hierolexicon," or, Sacred Dictionary, published at Rome in 1677, in folio, which is commended as a very useful assistant to students in the holy Scriptures; and of a treatise in Latin, "On the apparent Contradictions in the Scriptures," 1645, 12mo. which has undergone various impressions, at different places, and was published in an enlarged form, at Paris, by James Le Fevre, archdeacon of Lisieux, as we have already seen under his article. Father Magri was also the author of "The Life of Latinus Latinius," prefixed to that writer's "Bibliotheca sacra et profana," edited at Rome by Charles Magri, in 1677, folio; of a treatise "On the Virtue of Coffee," 1671, quarto; and of "A Journey to Mount Lebanon," 1664, quarto. *Moreri. Nouv. Dict. Hist.*—M.

MAHMOUD, first sultan of the Gaznevide dynasty, and a great conqueror, was the son of Sebecteghin, governor of Chorasan, and sovereign of Gazna. At the death of his father A. D. 997 he was sixteen years of age, and soon displayed a vigour which announced his future greatness. Having secured himself upon the throne of Gazna, he marched into Chorasan, which had been seized by the king of Turkestán, drove him out, and took possession of the province. In this he was confirmed in 999 by investiture from the caliph Cader, who at the same time gave him the titles of *Yemin-addulat*, right-hand of the state, and *Amin-al-millat*, protector of the faithful. In the year 1001 Mahmoud carried his arms into Hindostan, and twice made prisoner and released Gebal, a powerful prince in that country, who in consequence resigned his crown to his son, and threw himself into the flames. An immense booty was the fruit of this expedition. In the following year he reduced Khalif, the revolted governor of Sejestan, and assumed the title of sultan. He repeated his invasion of India on the side of Hebath and Multan in 1005, and was proceeding in a career of success, when he was recalled by the irruption of Ilek khan, king of Turkestan, into Chorasan. Ilek was soon expelled, when he applied for succour to Kader khan, sovereign of Kathai, who joined him with 50,000 horse. The combined army advanced to the city of Balk, where they were met by Mahmoud, when a battle ensued, which

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was fought for a considerable time with great obstinacy. At length Mahmoud, mounted on his white elephant, penetrated to Ilek, who was on horseback; and his sagacious beast, dragging Ilek from his horse, threw him into the air, and then trampled under foot his bravest followers. A rout ensued, in which the greater part of the Turkish army perished; and the conqueror, returning to Hindostan, confirmed his authority in that country. In 1009, Mahmoud extended his conquests in India, and defeated Bal, a very rich and potent prince, from whom he acquired vast treasures. The emperor of Hindostan, or king of kings, dreading his arms, sent to demand peace from him, which was granted on the condition of tribute. In the next year he took prisoner the prince of Gaur; and penetrating into Gurgistan, or Georgia, made himself master of the country. His next conquest was the petty kingdom of Marwin; and in 1018 he subdued the northern part of India, and carried his arms into Kifrage, a country three months journey from Gazna. Besides other spoil, he took such a number of captives, that they were sold at six drachms a-piece. After other successes in India, he added to his dominions in 1029 the great province of Persian Irak, containing the cities of Ispahan and Casbin, and settled in it his son Massoud, whom he destined for his successor. His health was at this time in a declining state; and in the year 1030 he died at Gazna, after a most prosperous reign of thirty-one years.

This great conqueror, who stript so many neighbouring sovereigns of their territories, is extolled by the Mahometan writers for his regard to justice, and for his zeal in the propagation of his religion, which he spread in India by the extermination of a vast number of idolaters, and the demolition of their temples. They admit, however, that he was too greedy in amassing treasures, the passion for which seemed to increase with the means of its gratification, which were, indeed, immense. Of his regard for justice, and the patience with which he bore remonstrance, the following is an instructive instance. 'A caravan passing from Irak to Hindostan was robbed, and several of the merchants killed. Among these was the son of a widow, who repaired to Mahmoud's court and demanded justice on the perpetrators. The sultan replied, that the great distance of Irak from Gazna rendered it very difficult for him to prevent such disorders.' "Why then (said the widow) do you conquer more territory than you can govern, and of which you can render no account at the day of judgment?" Her words made a deep impression on the prince, who sent her back consoled with rich presents, and caused it to be published throughout Irak, that he would himself be responsible for the lives and properties of all who should in future travel thence to India in caravans.

Another story of his strict execution of justice is still more memorable. A Turk in his army one night entered a poor man's habitation and turned him out of doors, while he remained with his wife. The man carried his complaints to the sultan, who ordered him to bring word whenever the Turk should repeat the outrage. Three days afterwards he returned, and the poor man instantly informed the sultan of it. Mahmoud, taking a few attendants, went to the cottage; and causing the lights to be extinguished, immediately put the offender to death. Then, ordering a torch to be rekindled, he looked on the dead man's face, and falling prostrate, returned thanks to God. He next asked for something to eat, and partook heartily of some barley-bread and sour wine that were set before him. The poor man humbly requested to be informed of the meaning of the conduct he had witnessed. The sultan answered him in the following terms. "When you brought your complaint to me, I suspected that no one could have had the boldness to commit such an insolence but one of my own sons. Resolved, however, to do you justice, I caused the light to be put out, that I might not be induced through parental tenderness to spare the criminal. On discovering that he was not my son, I was overjoyed, and returned thanks to the Almighty; and you will not wonder that I eat with an appetite of your poor fare, when I inform you that I had not tasted food since your first application." *D'Herbelot. Mod. Univers. Hist.*—A.

MAHOMET, more properly Mohammed, the founder of a religion which has spread over a great part of the east, was a native of Arabia. He was of the tribe of Koreish, and the family of Hasheb, illustrious among their countrymen as the princes of the holy city of Mecca, and the guardians of its famous temple, the Caaba. His birth, according to the most probable chronology, is placed at Mecca A.D. 569. His grandfather, Abdol Motalleb, was a wealthy and generous citizen, the father of thirteen sons. One of these, Abdallah, accounted the handsomest among the youth of his tribe, married Amira, and died while his son Mahomet was an infant. As he left

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very small property, the child was brought up first by his grandfather, and after his death by his eldest uncle, Abu Taleb. This relation instructed the youth in his own profession of a merchant, and took him with him at an early age in a commercial journey to Syria. It appears that on this occasion he paid a visit to a Nestorian monastery, where he was particularly noticed by one of the monks; and without adopting the legendary tales of presages of his future greatness, we may suppose that he received impressions in this interview which were afterwards ripened into fanaticism. The Mahometan writers are profuse in their descriptions of the admirable qualities, mental and corporeal, which distinguished their prophet from his youth: he, however, partook of the common ignorance of his countrymen, and was untaught in the use of letters. Having been recommended by his uncle to Khadijah, a rich widow, as her factor, he conducted himself so much to her satisfaction, that she married him, and raised him to a state of affluence. He is supposed to have been about twenty-five years of age when this event took place. She was fifteen years older; but gratitude or prudence caused him to restrain those propensities for which he was afterwards so remarkable, and during her life she was the only sharer of his bed. He still acted as a merchant, and made another journey into Syria, in which the Christian writers find a further communication with Nestorian monks. A disposition to religious contemplation, however, seems to have attended him from his youth; and he was accustomed every year, during the month of Ramadan, to withdraw from the world to a cave at a short distance from Mecca.

How soon the idea of introducing a new religion started into his mind—whence he derived his persuasion of the unity of God amid a people of idolaters—and how far he joined the ambition of personal grandeur with that of the prophetic character—are points on which a variety of opinions have been held, and which must remain matters of conjecture. That, however, an illiterate Arab should have taken the enlarged view of the state of mankind at that period, and have formed the extensive plans which some theorists have ascribed to him, is scarcely credible; and his first designs were probably limited to his own countrymen. That he was sincere in his zeal to abolish idolatry and propagate a purer theology, notwithstanding he employed imposture as the means, will readily be credited by one who recollects the many instances of a similar combination in the characters of legislators and religious reformers.

It was in 609 that Mahomet, about the fortieth year of his age, opened his pretended mission. His first convert was his wife Khadijah, to whom he communicated an interview with the angel Gabriel, declaring him the apostle of God. She received with easy faith a revelation so honourable to her beloved husband, and gained over her uncle or cousin Waraka, who is said to have been a Christian, and well acquainted with the Old and New Testament. Mahomet's servant Zeid (whom he enfranchised), and his young cousin, the ardent Ali, were his next converts. A very important one succeeded in Abubeker, a man of respectable character and great influence in the tribe of Koreish, who brought over ten of the principal citizens of Mecca. All these were privately instructed in the tenets of Islamism (by which name the new religion was distinguished), of which the fundamental dogma was, "There is but one God, and Mahomet is his apostle." Its precepts were pretended to be successive communications of the divine will by means of Gabriel; and of these, collected and written by his disciples, was composed the *Koran*, or the *Book*, which is the civil and religious code of the Mahometans. Three years were consumed in silent progress. In the fourth, assembling his kindred of the race of Hashem at a banquet, he openly announced to them his prophetic mission, and asked which among them would accept the office of his vizir or first minister. No answer was returned, till the youthful Ali, with all the fiery zeal of enthusiasm, declared his willing acceptance of the post, and his resolution to fall upon any one who should dare to oppose his master. Abu Taleb, the father of Ali and uncle of Mahomet, endeavoured in vain to persuade the new prophet to desist from his proselyting attempts; but though he himself remained unconverted, he was of the greatest service in protecting his nephew against his enemies, and affording him a refuge in times of danger. For it was not long before his preaching excited the opposite zeal of those who were attached to the ancient idolatry; and for many years, fanaticism on one side, and bigotry on the other, equally agitated the fiery spirits of the Arabians. In the seventh year of the mission, ninety-nine converts of Mecca were obliged to retire into Ethiopia to avoid the storm of persecution. Mahomet himself was frequently assailed by open force

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or secret conspiracy, and constrained to shift his habitation. He often, however, had the satisfaction of making converts of his bitterest enemies; and no history of the kind affords more examples of the contagious nature of enthusiasm, than that of the rise of Islamism. In the tenth year he had the misfortune to lose both his generous protector Abu Taleb, and his faithful Khadijah. Deprived of these supports he was still more exposed to the malice of the Koreishites, and at one time he found it necessary to make a temporary retreat to the city of Tayef. He, however, had considerable success in preaching to the pilgrims who resorted from all parts to the Caaba at Mecca, and he made proselytes among the neighbouring tribes. About this time is dated Mahomet's famous nocturnal journey to heaven on his beast Al Borak, under the conduct of Gabriel, when he had a personal vision of the deity. This ascension, which is at most obscurely hinted at in the Koran, makes a part of the legendary history of the prophet, and is admitted by all the orthodox believers, though they are not quite agreed whether he was conveyed to heaven corporeally, or only in the spirit.

The twelfth year of the mission was signalised by the reception of Islamism in the city of Yathreb or Medina, several inhabitants of which took an oath of fidelity to Mahomet, and came to Mecca to proffer him their assistance. At this time it is supposed that he first entertained the idea of propagating his religion by force of arms, or, at least, of defending himself from his enemies. The people of Mecca were naturally more exasperated against him by this shew of open resistance; and a conspiracy was formed for his assassination by the daggers of one man from every tribe, that all might equally partake of the deed. Mahomet by some means obtained information of this design, and at the dead of night, accompanied only by Abubeker, fled from Mecca, and took refuge in a cave near it. He was pursued, and strict search made through all the neighbourhood. The pursuers, it is said, even arrived at the mouth of the cave; but seeing a spider's web spun across it, and a pigeon's nest with eggs at the entrance, they concluded that no one could lately have passed into it. After a concealment of three days, the fugitives proceeded on their way, but were overtaken by a party of the hostile Koreish. Superstitious apprehensions, or some other motives, induced them to return without offering violence to the two friends, who at length arrived safe at Medina. This event, under the name the *Hegira (Hejra)*, *the flight*, has been rendered memorable as the era whence all the Mahometan nations commence the reckoning of their lunar years: it corresponds with A.D. 622, the thirteenth of the prophet's mission.

Mahomet was received with great honour at Medina, five hundred of its citizens advancing to meet him, and conducting him within the gates in a triumphal procession. Several of the bravest of his Meccan disciples followed his exile; and lest jealousies should arise between these, who were called Mæhagerians, and the Ansars, or auxiliaries of Medina, they were coupled in the bonds of fraternity. He now assumed the regal and sacerdotal dignities. He prayed and preached in the weekly assemblies, and administered justice from the simple seat of judgment; and a new chapter of the Koran, brought down from heaven by the angel Gabriel, was always at hand upon an emergency, and was received without hesitation or enquiry. In the first year of the Hegira he consummated his marriage with Ayesha, the young daughter of Abubeker, the first of his numerous wives after Khadijah, and the only one who came a virgin to his bed. His followers rapidly increased; and he now began, in the confidence of success, to declare his resolution of propagating his religion by the sword, and destroying the monuments of idolatry in all parts of the earth. He employed the love of plunder in addition to religious enthusiasm as a motive to attract adventurers to his standard, and made a law for the equitable distribution of the spoil among the captors, after the deduction of one fifth for holy uses.

The first considerable exploit of the Moslems, or followers of Mahomet, was the interception of a rich caravan, conducted by Abu Sophian, the chief of the Koreish, with a powerful escort. Mahomet, with a body amounting to a third of their number, met them in the valley of Beder, and defeated them by the force of the enthusiasm which he inspired. Much spoil and many captives were the fruit of this victory, which was obtained with a trifling loss. Other petty successes followed; but in the third year of the Hegira a reverse attended the Moslem arms, which was near proving fatal to their cause. Abu Sophian with three thousand well-appointed soldiers met Mahomet with 950 on mount Ohud, not far from Medina; and a fierce combat ensued, in which the prophet was wounded in the face, and

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narrowly escaped with his life. His troops were obliged to retreat, after seventy of them had been slain; and the cruel Henda, the wife of Abu Sophian, has merited the eternal execrations of the Moslems by her savage ferocity in tasting the entrails of one of Mahomet's uncles.

A tribe of Jews settled at Medina had entered into a treaty with Mahomet, securing them the free exercise of their worship. On occasion of a tumult in which a Moslem was slain, the sword was drawn against them, and they were constrained to submit. It was with reluctance that Mahomet spared their lives; but all their property was confiscated, and they were banished to the confines of Syria. A hatred of this nation, from whose scriptures, however, he had borrowed the best parts of his religion, was a distinguishing feature in the new prophet.

The defeat at Ohud considerably impaired the credit of one whose pretended commission from heaven ought to have secured him the victory over his enemies; but by imputing the disaster to the sins of the Moslems, by an assurance of Paradise with all its sensual delights to the fallen, and by inspiring a full conviction of the doctrine of predestination, he was able to support his authority and raise their drooping spirits. He had occasion for all their courage in the following year, 625, when Abu Sophian, at the head of 10,000 men, appeared before Medina. Mahomet prudently kept upon the defensive; and after twenty days spent in skirmishes, the Koreish, divided among themselves, despaired of reducing the foe, and retired. Soon after their retreat, under the pretext of a divine command, Mahomet led his troops against the Jewish tribe of Koraidha, who had joined his enemies. They defended their principal fortress for twenty-five days, when they surrendered at discretion. Their hopes of pardon through the intercession of their old allies of Medina proved fruitless: the bloody conqueror caused all the men, between six and seven hundred, to be massacred in cold blood, and led away the women and children into captivity. The capture of Chaibar, the chief seat of the Jewish power in Arabia, with its strong castles and fertile territory, which took place some years afterwards, completed his successes against this unhappy nation.

It is probable that the instances of private assassination by means of his devotees, practised against some particular enemies about this period, were regarded by his fanatical and sanguinary followers as sufficiently justified by his prophetic mission; but his violation of justice and decency in the indulgence of his passion for Zeinab, the wife of his enfranchised servant and adopted son Zeid, was the cause of much scandal. Chancing to see her in a becoming undress, he expressed a desire, which Zeid, through gratitude or policy, determined to gratify. He therefore divorced Zeinab; and Mahomet, first authorised by a chapter of the Koran revealed to him for the purpose, took her to wife in the most public manner, disregarding a degree of affinity hitherto considered by the Arabians as an absolute prohibition. It appears that weakness with respect to the female sex grew upon him as he advanced in years and authority. Besides the numerous wives who were successively called to his bed, he indulged himself in more transient amours, and such as his own law forbids. One of his wives detected him in dalliance in her own chamber with Mary a Coptic slave, when, to silence her reproaches, he swore never to repeat the offence. Finding, however, that the circumstance was made known to his other wives, and that they joined in resenting it, he separated himself from all of them during a month, which he spent in the company of Mary; and in order to justify his infidelity and breach of an oath, he produced a new chapter of the Koran containing a special dispensation. That such impudent forgeries, which were repeated on a variety of occasions, should be successful, is a greater proof of the credulity and fanaticism of the people with whom he had to do than of his own talents in imposture.

Meantime his religion and authority were spreading on all sides among the neighbouring tribes, and the predatory incursions of his officers seldom failed to bring in a quantity of booty. He was treated by his followers with a reverence bordering on idolatry; so that an emissary of the Koreish, who had been sent to carry him a defiance, reported on his return, that he had been at the courts of the Roman emperor and the king of Persia, but had never seen such demonstrations of respect and attachment to a prince as was shewn by the Moslems to their prophet. His views now began to extend, and in the seventh year of the Hegira he sent an invitation to the principal of the surrounding sovereigns to embrace the new revelation of the divine law of which he was the apostle. These were, Khosru Parviz, king of Persia; Heraclius, emperor of Constantinople; Mokawkas, ruler of Egypt; the king of Ethiopia; and the kings of different

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districts in Arabia. The reception of his message varied according to the power and pride of those to whom it was addressed: the more remote and potent doubtless regarded him as an impudent impostor; while the nearer and weaker already had heard of his fame, and stood in some awe of his arms. It was, however, of greater present importance to him that he should cease to be a banished man from his birth-place Mecca; the holy city to which the devotion of all the Arabs was peculiarly directed. For this purpose, he went at the head of fourteen hundred men on a pretended peaceable visit to the temple of Mecca; but when he arrived at the territory of the city, the jealousy of the Koreish was roused, and they sent him word that they should oppose his entry. His first resolution was to force his way; but on comparing his strength with that of his adversaries, he thought it best to propose a treaty. This was at length concluded, not without some circumstances of humiliation on his part; and it was agreed that a truce between the parties should subsist for ten years, and that in the following year Mahomet should be permitted to visit the Caaba during three days.

It was in the seventh year of the Hegira that he had the satisfaction of completing this solemn visitation. With the same number of attendants, who deposited their arms a few miles from the city, he proceeded, mounted on his camel, and entered Mecca, which was deserted by the greater part of its inhabitants. He paid his devotions in the Caaba, kissed the black stone, the great object of veneration in it, and with his train encompassed the temple seven times. He afterwards made seven turns between the mountains of Saffa and Merwa, without regarding the scruple of some of his followers on account of two idol temples erected upon it; and, indeed, in the whole transaction, he seems to have had in view an accommodation to the prejudices of his unconverted countrymen. On the fourth day he evacuated Mecca, according to the terms of that treaty. One of the fruits of this holy pilgrimage was the conversion of three persons of great note among the Koreish, and afterwards of still greater fame as Moslems, Caled, Amru, and Othman.

The first conflict between the troops of Mahomet and the emperor Heraclius took place in the eighth year of the Hegira. A body under the command of Zeid advanced to attack Muta, a town in the territory of Palestine, the governor of which had assassinated one of the Moslem envoys. They were met by a much superior but hastily levied force of imperialists, and in the sharp conflict that ensued, Zeid with the two next in command was slain, and the skill and valour of Caled alone restored the day. The advantage to the Moslems was, however, on the whole, dubious, and did not compensate the loss of their brave leaders. Zeid in particular was deeply lamented by his former master and friend, Mahomet. Caled on this occasion obtained the title of the *Sword of God*.

An imprudent breach of the truce by the Koreish gave Mahomet the desired occasion of turning his arms against Mecca. He was now able to collect a body of 10,000 warriors, well disciplined, and actuated by the most enthusiastic zeal. At their approach the Koreish were struck with a consternation which deprived them of all power of resistance; and the Moslems in three divisions marched into Mecca, one of them only seeing the face of an enemy, who was presently dispersed. Mahomet was desirous of shedding no blood on this occasion; but the fierce Caled, after putting to the sword some who stood before him in the field, pursued them into the town, and massacred several of the inhabitants. The reception of Islamism was the condition on which the rest preserved their lives and liberties. All the idols of the Caaba were destroyed, but the black stone was rendered an object of new veneration by the prophet's devout touch. The temple became, as it is at this day, the most sacred shrine of the religion of Mahomet, and the entrance to the holy city of Mecca was thenceforth prohibited to all but true believers. This important event took place in the eighth year of the Hegira, A. D. 629.

The destruction of some famous idols, and the subjugation of some Arabian tribes, next employed the Moslem arms. A confederacy was at length formed among the still independent and idolatrous tribes, who advanced, to the number of 4000 men, and encamped above the valley of Honain near Mecca. The Moslems, much superior in force, marched to meet them with careless contempt; but the enemy, having beset the heights which commanded the valley, received them with such a shower of arrows that they took to a precipitate flight. Mahomet, mounted on a white mule, was with difficulty prevented from rushing into the midst of the foe; and his life was in great danger, till his men, recovering from their panic, returned to the charge, and in the end obtained a complete victory. The fugitives took refuge in

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the fortified city of Tayef, whither the victor immediately proceeded, and commenced the siege of the place. He was, however, unable to take it; and, after several fruitless attacks, abandoned the attempt. He brought back a great spoil, which he divided among the new converts, in order to secure their attachment. The following year is called by the Mahometans "the year of embassies," from the number of Arabian tribes which sent deputies to make their submissions to the prophet, and announce their conversion. Even the people of Tayef, who had so vigorously defended heir independence, thought proper at length to propose terms of allegiance, which were those of three years toleration of their ancient worship, dispensation from the contribution of alms, and from the burthensome duty of prayer. These were absolutely rejected, and they submitted unconditionally: their favourite idol was destroyed amidst the lamentation of its votaries.

In the confidence of his power, Mahomet, now the head of a numerous host, determined to anticipate the hostile designs of the emperor Heraclius, and declared war against him. A body of 20,000 foot and 10,000 horse accompanied him somewhat unwillingly in a march towards the Syrian frontier, and suffered extremely from the heat of the summer and the drought of the desert. They arrived at length at Tabuc, a fertile spot half way between Medina and Damascus, where they pitched their camp. Here some of the neighbouring princes made their submission, and became tributaries. Finding that the imperialists were so far from meditating an attack upon Arabia that they had retired to a greater distance, Mahomet contented himself with writing a second letter to Heraclius urging his conversion, and then marched back to Medina. After his return he promulgated a new chapter of the Koran, revoking all former edicts in favour of the idolaters, and annulling all treaties made with them. He now might be regarded as master of all Arabia, although the people were not all converts to his religion; but he suffered his Christian subjects to enjoy the exercise of their worship upon the condition of paying tribute; a degree of toleration which has ever since accompanied the Mahometan jurisdiction.

In the tenth year of the Hegira Mahomet performed the pilgrimage of valediction at Mecca. On this occasion he was accompanied by ninety thousand, or, according to some, a hundred and fourteen thousand fellow-pilgrims; such was the spread of his doctrine since he was a fugitive from the same place. He took with him all his wives, with a vast number of camels intended for victims; and the ceremonial which he observed at the sacred city has served as a model to the Moslems of succeeding ages. This was the last conspicuous act of his life, for he did not long survive his return to Medina. His health had been gradually declining during four years, which he himself attributed to poison administered in his favourite dish, a shoulder of mutton, by a Jewess of Chaibar, who meant it as a trial of his prophetic character. It was, however, a fever which proved the immediate cause of his death, after an illness of fourteen days, of which the circumstances have been minutely recorded by his disciples. He employed all the intermissions of his disease in publicly haranguing the people from the pulpit, and performing the other religious offices of his function, and in giving orders respecting things to be performed after his decease; and throughout this trying scene he seemed to display a real faith in his mission, and to be comforted by the consciousness of great benefits conferred on mankind. He expired in the arms of his favourite wife Ayessha, in the month of June A. D. 632, Hegira 11, at the age of sixty-three. Such was the fanaticism of his followers, that they would not believe his death real or possible, till Abubeker by his calmness and good sense dissipated their illusion. He was interred at Medina in a grave dug beneath the bed on which he lay in the apartment of Ayessha, over which a magnificent building was erected by one of the succeeding caliphs. Of all his wives, in number at least fifteen, the first only bore him children, and of these, his daughter Fatima, married to Ali, alone survived him. He had a son by his Egyptian concubine, Mary, who died not long before him.

The most exaggerated description of the corporeal and mental endowments of their prophet is given by the Mahometan writers, from which great deductions must doubtless be made; but it may easily be believed that he had a commanding presence, an engaging address, much natural eloquence, a resolute and enterprising spirit, and the popular qualities which enable a man to raise himself above his equals, by acquiring their confidence and attachment. If his measure be taken from the level of his countrymen, he may be called great; otherwise, among the legislators and directors of nations, he appears to be entitled only to a low place in point of enlargement of ideas and extent of capacity. For all that was valuable in

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his religion he was indebted to Judaism and Christianity. His civil policy was rude and barbarous, and being rendered immutable by its alliance with religion, it has been the cause of a complete stagnation of improvement in all the countries which have received his law. His moral character may be estimated from the preceding narrative: it may be added, that one of his last actions was to remove by assassination a prophetic competitor who had apostatised and set up for himself in Yemen.

As the promulgator of a new faith, he must appear a gross impostor to all but his prejudiced followers; yet real enthusiasm, and a conviction of the great truth of the unity and spiritual nature of the deity, which is the base of his doctrine, seem to have been blended with the arts of imposition. As he did not pretend to the power of working miracles, the early conversions he made were probably owing to what was pure and rational in his system. For the sensual indulgences permitted by the Mahometan law are real restrictions upon the boundless licence of Arabian idolatry; and the tempting pictures he drew of future happiness could operate only upon those who already believed in his divine mission. The obligations of prayer, purification and alms were not a little burthensome; and the absolute prohibition of wine was a severer trial of obedience than almost any other legislator has ventured upon. A sincere purpose of amending the faith and manners of his countrymen may be admitted, as well as the baser motives of pride and ambition; and the characters of patriot and reformer seem, on a candid estimate, not quite obliterated by those of usurper and impostor. *Gagnier Vie de Mahomet. Mod. Univers. Hist. Gibbon.*—A.

MAHOMET I., sultan of the Turks, born about 1374, was one of the sons of Bajazet, who was dethroned by Tamerlane. After that event the Turkish empire was torn by civil wars between the brothers, during which Mahomet retained the government of Amasia, with which his father had entrusted him, and caused his neutrality to be respected. His brother Isa, of whose designs he was jealous, was defeated and slain by one of Mahomet's generals. After his uterine brother Solyman had lost his life in the war with his brother Musa, Mahomet declared himself his avenger; and being assisted by the Greek emperor Manuel, defeated Musa, who was either killed in the field, or made captive and put to death by Mahomet's orders. The victor was proclaimed sultan at Adrianople in 1413, which city he made the seat of his empire. Soon after his accession he passed over with an army into Lesser Asia, and brought to submission Karaman Oglu, who had laid siege to Prusa and ravaged the circumjacent country. Various other military transactions, but of no great extent, took place in this reign, which was chiefly employed in recovering what had been lost to the Turkish empire in the late confusions, and restoring order and tranquillity. The rebellion of one of the Mustaphas, either an impostor, or the real son of Bajazet, occasioned a considerable temporary disturbance, but was suppressed by the defeat of its author. After having subdued Servia, part of Sclavonia and Macedonia, and reduced to obedience the provinces of Lesser Asia, he died of a sudden illness in 1421, having reigned eight years with great prudence and success, and with a character respectable for justice and clemency. *Mod. Univers. Hist. Gibbon.*—A.

MAHOMET II., emperor of the Turks, called *the Great* and *the Victorious*, was son of sultan Amurath (or Morad) II. He was born at Adrianople in 1430, and received an education superior to that generally bestowed on the Ottoman princes. He is said to have understood five languages besides his native tongue, and to have been well acquainted with history and geography. He was twice invested with the sovereignty on his father's resignation of his authority, and twice relinquished it upon his desire of resuming it; but though he made no opposition to his father's will, he never forgave the ministers who were advisers of the measure. Ambition and the love of sway were, indeed, his ruling passions, which he soon began to display after the death of Amurath in 1451. His first professions to the neighbouring powers who congratulated him on his accession were entirely pacific; and he renewed with solemn oaths and assurances a treaty of friendship with the Greek emperor Constantine. The possession of Constantinople, to which metropolis and its immediate district the eastern empire was now nearly contracted, was, however, the object nearest his heart; and after a short expedition into Asia, where he reduced Karaman Oglu, who had begun hostilities, to submission, he seriously commenced his preparations for the meditated conquest. He gave indications of his unfavourable disposition towards the Greeks by suppressing the pension usually paid to them, and expelling their officers from the banks of the Strymon; and he performed a directly hostile act by building a strong fortress

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on the European side of the Bosphorus, notwithstanding the remonstrances of Constantine. A pretext was soon taken for an open declaration of war, and the siege of Constantinople commenced in the spring of 1453. Mahomet caused cannon of a prodigious size to be cast, and assembled a vast army from all parts of his dominions, with a great fleet. He himself superintended the operations; and by a severity that punished the smallest disobedience with death, and the most magnificent promises of reward, stimulated the exertions of his troops. The vast disparity of force between the assailants and the defenders, the latter of whom were even divided among themselves, leaves little room for admiring the military skill and prowess of the victorious party. The sultan, violent, inexorable, and determined at any cost to gain his point, drove on his men to the attack; and it was by dint of numbers that the final success was obtained. Five ships of the Christians which broke through and discomfited the whole Turkish squadron, showed what might have been done for the relief of the place, had the western powers acted with any vigour and unanimity; but the fatal discord between the Latin and Greek churches prevented any effectual measures for succour. The transportation of the Turkish navy across the land to the upper part of the harbour, and the construction of a vast floating bridge or mole, are the only circumstances that denote invention or genius on the part of the besiegers. On the twenty-ninth of May 1453, the general assault was given which determined the fate of Constantinople. After a most gallant resistance with his few followers, the last Greek emperor lost his life in the press, and the Turks burst into the city through the breaches of the walls. The number of lives sacrificed to the fury of the victors was not great, as their object was the prize accruing from captives, of whom a vast number was carried into slavery. Mahomet appeared at first to regard the vanquished with sentiments of compassion and humanity; but he sullied his victory as well by setting apart several victims to his brutal and unnatural lust, as by the execution of the first minister or grand-duke, and his two sons, with a number of officers and men of rank, whom he had promised to spare. This, indeed, is by some attributed to his discovery of a conspiracy for recovering the city. As he determined to fix the seat of his empire in this admirable situation, he repaired and repeopled the city partly from his own subjects, and partly from the fugitive Greeks, to whom he allowed the free exercise of their religion. The great church of Santa Sophia, however, was converted into a mosk, with many other edifices for Christian worship; and the crescent took place of the cross in this second capital of Christendom. After this event, the western writers give Mahomet the title of *emperor* of the Turks.

The whole reign of this monarch was spent in martial projects, which upon the whole proved successful, and rendered him equally the terror of the Christian world, and the pride of the Mahometan. A particular narrative of these transactions belongs to history; and it will here suffice to mark the principal results. In 1454 he invaded Servia, and made it tributary. His siege of Belgrade in 1456 was rendered fruitless by the valour of Huniades, who in a sally destroyed a great number of his men, wounded the sultan himself, and obliged him to relinquish his object. Interfering in the disputes in the Morea between Thomas and Demetrius, the two surviving princes of the Palæologi, Mahomet marched in person to the country, and at length reduced the whole of it, except some maritime towns possessed by the Venetians. Soon after, he subdued Trebizond, where a prince of the Comnenian family had founded a petty empire, and put to death the emperor and his sons. His frequent attacks on Scanderbeg, the famous prince of Epirus, the dread of the Turks, were defeated with great loss; but after the death of that valiant leader, all Albania submitted to his arms. He took Mitylene, the ancient Lesbos, with other islands; and reduced Bosnia under his dominion, which, however, was afterwards recovered by Matthias king of Hungary, together with part of Servia. He maintained a long war against the Venetians with various success, which was terminated by a peace to his advantage. He entirely subdued Caramania, the sovereigns of which had long been the most inveterate enemies of the Turkish sultans. He conquered Negropont, the ancient Eubœa; and wrested Kaffa in Krim Tartary from the Genoese. He had various conflicts with Uzun Hassan, sovereign of Persia, and finally defeated him in a great battle when he had invaded the Turkish dominions. One of his latest attempts was the siege of Rhodes, in which he was foiled by the valour of the knights. The capture of Otranto in Italy, which gave him a footing in that fine country, was some compensation. But the restless spirit which had so long disturbed the repose of mankind, was now near its extinc-

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tion. At a small town in Bithynia, near which he had pitched his tent with a numerous army ready to proceed against Uzun Hassan, he was carried off by a fit of the gout in May 1481, at the age of fifty-one, after a reign of thirty years. The vigour of mind and body, and the loftiness of enterprize, by which this conqueror was characterised, raise him above those possessors of an hereditary throne who merely give a date to the great actions performed by their ministers and generals; nor was he only ambitious to extend his dominion by arms, but entertained enlightened ideas of the value of knowledge and the arts. His successes, however, were chiefly obtained by the force of numbers, urged on by unfeeling despotism, and he generally failed in the contest with combined skill and valour. The evils he brought upon Christendom have caused his moral qualities to be painted in the darkest colours by its writers; nor can it be denied that he equally employed perfidy and dissimulation, with open violence, to compass his designs; that he was brutally licentious and inexorably cruel. He has been accused of irreligion, perhaps chiefly from the tolerant spirit which directed his conduct towards the vanquished of different religions; yet he displayed the usual zeal of princes in founding splendid edifices for the public worship of his sect. The romantic story of his stern triumph over the power of love, by striking off with his own hand the head of a beautiful slave in whose embraces he appeared to have forgotten his martial projects, first appeared in the work of an Italian novelist, and is probably a mere fiction. That of his causing fourteen pages to be ript open in order to discover which of them had stolen a melon; and that of the lesson in anatomy which he gave to Bellini, the painter, by beheading a slave in his presence to show the retraction of the muscles, may be believed or not according to the impression which his general character has made upon the reader. *Mod. Univers. Hist. Gibbon.*—A.

MAHOMET III., emperor of the Turks, was the son of Amurath III. He was born about 1564, and came to the throne in January 1596, on the death of his father. His first act is said to have been the slaughter of nineteen brothers, and of ten of his father's wives or concubines from whom offspring might be apprehended. Having secured his throne by this inhuman sacrifice, and appeased a mutiny of the janizaries, he gave himself up to that indolence and sensuality which are the usual vices of the Ottoman princes, little regarding the affairs of his empire, which were seldom more unprosperous than in his reign. The emperor Rodolph II. formed a confederacy against the Turks with the princes of Transylvania, Walachia, and Moldavia, and made several successful incursions into the Turkish territories. In the succeeding years many bloody battles were fought, mostly to the disadvantage of the Turks, who lost the city of Gran and the lower town of Buda, with many important fortresses. Mahomet was once induced to place himself at the head of his army, with which he marched into Hungary and took some places. His camp, however, was forced by the imperialists; and he escaped a total defeat only through the avarice of his enemies, who were more intent on the booty than on securing the victory. A rebellion in Asia increased the disorders of the Ottoman empire, which at length rose to such a height, that the janizaries mutinied, and obliged Mahomet to sacrifice some of his officers, and banish the queen-mother from his counsels. Discontents still prevailing in the capital, a conspiracy was formed for deposing him, and raising his eldest son to the throne; but it was discovered, and quelled by the death of a number of conspirators, and of the young prince, and the sultana his mother. Peace at length appeared necessary to the safety of the state, and negociations were set on foot for the purpose, when Mahomet was carried off by a sudden disease in 1603, at the age of thirty-nine, after an inglorious and troublesome reign of about eight years. This prince had all the haughtiness and severity of his race, with little courage or enterprize; and was addicted to gross debauchery and indolence, by which he ruined his health and shortened his days. *Mod. Univ. Hist.*—A.

MAHOMET IV., emperor of the Turks, born in 1642, succeeded his deposed father Ibrahim in 1649. During his minority the government was administered by his mother, assisted by the council of twelve bashaws. War was continued with the Venetians, and carried on with various success. At home, dissensions between the janizaries and spahis disquieted the capital, and the empire was further convulsed by the revolt of the bashaw of Aleppo, who at first gained great advantages over the grand-vizier, but in the end lost his life. War, in 1660, was rekindled with great vigour in Hungary, and the Turkish arms were at first successful. A great victory, however, gained by Montecuculi, the imperial general, at the Raab in 1664, inclined the Ottoman court to a peace, which was soon after

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concluded. The conquest of the city and island of Candia from the Venetians in 1669, after a siege of twenty-five years, was one of the memorable events of this reign. A war with Poland in 1672, in which the Turks took Kaminiek, was terminated by a peace very humiliating to the Poles; but the nation refusing to ratify it, the grand-marshal John Sobieski in the following year gave the Turks a complete defeat at Choczim, which was the means of raising him to the Polish throne. A new peace was made between the two nations in 1677; which was soon succeeded by a war with the Russians, to whom the Cosacks had revolted. The Turks lost a battle, but took Czechrim, a town of the Ukraine, and hostilities were at length terminated by a truce.

The revolt of Emeric Tekeli and a great part of Hungary from the German dominion tempted the Ottoman court to infringe their peace with the emperor, by making use of the opportunity to recover what they had lost in that country; and in 1682 assistance was openly given to Tekeli, and war was declared by the Porte. The grand vizier, Kara Mustapha, at the head of a great army, marched for Vienna, and appeared before that capital in July 1683. Such was the terror excited by the Turks, that the emperor Leopold retired to Lintz, and the siege commenced. The relief of Vienna by the king of Poland, and the great losses sustained by the Turks in their retreat, have been related in the life of that hero. (See *John Sobieski.*) This ill success, with several instances of misconduct, caused the vizier to be strangled, by orders from the Porte. After this period fortune almost entirely deserted the Turkish arms. A league offensive and defensive against the Turks was entered into between the emperor, the Poles, and the Venetians. The latter sent troops into the Morea, and took a number of places; while prince Charles of Lorraine defeated the Turks at Weissen, and took Vicegrade and other towns. Buda, after a long siege, was at length stormed by the imperialists in sight of the grand vizier and his army. Seghedin was next taken; and, in 1687, prince Charles obtained a decisive victory at Mohatz, which was followed by the reduction of Sclavonia and Transylvania. This career of ill fortune excited great discontents among the Turks, and the army broke out into a fierce mutiny. Quitting their camp near Belgrade, they marched for Constantinople, and sent before them a demand of the grand vizier's head. After some vain attempts to soften them, this was granted, and their principal leader was appointed in his stead. They, however, proceeded to the capital, where the populace joined them in their cries of disaffection; and what was more alarming, the ulema, or men of the law, took the same side. The sultan was upbraided with his neglect of public affairs, and exhorted to resign a government which he was unfit to conduct, to his brother Solyman. Mahomet thought that the best means of preventing his deposition would be to put his brothers to death, and sent orders for the purpose; but his design being made known, they were safely guarded. At length he was obliged to submit to the mandate conveyed to him by the nakib or keeper of the holy standard, and pronounce his resignation. He quitted the throne in 1687, and was confined to his apartment, where he survived till 1691; a proof of the greater mildness which began to prevail in the Ottoman policy. Two of his sons afterwards came to the empire. Mahomet IV. is described as distinguished for justice, clemency, and valour. The history of his reign, however, is that of his generals and ministers; and his activity was shown only in the pursuits of the chace, to which he was immoderately addicted, and on which he bestowed vast expence. *Mod. Univers. Hist.* —A.

MAIER, Michael, a distinguished writer among the German Rosycrusians in the seventeenth century, was a native of Frankfort, who, having been educated a chemist, conceived the visionary idea, that he was destined to be the discoverer of the grand secret of transmuting baser metals into gold, and sacrificed his time, his fortune, and his understanding, in the ruinous pursuit of it. The principal works in which he has published reveries on this subject are his "Atalanta Fugiens," 1618, quarto; and his "Septimana Philosophica," 1620, quarto. Those of our readers who may have any curiosity to see the titles of the other pieces in which he exposed his folly, we refer to the *Nouv. Dict. Hist.*—M.

MAIGNAN, Emanuel, a French religious minim, and a very able philosopher and mathematician in the seventeenth century, was descended from an ancient and noble family, and born at Toulouse, in the year 1601. He gave very early indications of an inquisitive disposition, and an inclination for learning: for when he was a child, and out of humour, nothing would so soon pacify him as the putting a little book into his hands, the leaves of which he would turn over and examine with no little pleasure. He went through a course

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of grammar-learning at the college of the Jesuits; and at that period of life, instead of joining in the amusements of his school-fellows during the hours of recreation, he used to spend them in walking in the convent of Minims, listening to serious conversation. By this means he became predisposed to embrace the religious life; and the chagrin which he felt at having a prize which he considered to be his due adjudged to another scholar, determined him to renounce the world. Accordingly, when he was eighteen years of age, he was admitted into the fraternity of Minims. While he was going through a course of philosophy, he soon became dissatisfied with the principles of Aristotle, which his preceptor taught, and disputed against them on every opportunity. He also took delight in inventing and solving geometrical problems; which he would do with as much ingenuity and neatness, as if he had been carefully instructed in Euclid's Elements, which he had never seen. In a short time his tutor was astonished by the discovery, that, without any assistance from a master, our young monk had become quite a proficient in mathematical learning. The numerous proofs of extraordinary genius which he exhibited, during his pupilage, pointed him out as a proper person to be employed in teaching the sciences to others; and he was accordingly appointed by his superiors to the mathematical chair, which he filled with such address and judgment, that his reputation soon spread beyond the boundaries of his own country. In the year 1636, the general of the Minims sent for him to Rome, and appointed him mathematical professor in the convent of the Trinity upon mount Pincio. Afterwards he was appointed to teach divinity also in the same seminary. Here he spent fourteen years in the most assiduous discharge of the duties of his appointments, eminently distinguishing himself by his mathematical discoveries, and physical experiments, which extorted the applause and admiration of those who were the most conversant in those sciences. One circumstance which contributed to extend the fame of his great abilities, was a contest which arose between him and father Kircher the Jesuit, concerning the first invention of a catoptrical work; which was decided in such a manner by the learned men at Rome, as that the glory of the discovery was left to each of the contending parties. In the year 1648, father Maignan printed at Rome, at the expence of cardinal Spada, his treatise "De Perspectiva Horaria;" which met with a very favourable reception, and particularly, as no one had at that time undertaken a performance of that kind. It contains a method of making telescopes, invented by himself, which he explains at large, having no wish to conceal as a mystery what his ingenuity had found out. So far from being of such a disposition, he was always ready to communicate whatever he knew on the subject, to such artists as were desirous of making dioptrical, or other instruments, according to his discoveries and method.

In the year 1650, father Maignan returned from Rome to Toulouse, where he was received with universal satisfaction, and created provincial in the same year, notwithstanding his earnest wish not to have any office conferred upon him, which might interrupt his attention to his studies. In the year 1652, he published, in Latin, his "Course of Philosophy," in four volumes octavo; by which work he might at least expect to be considered as the restorer of it. And if, because he explained physics by the four elements, the glory of that invention should be denied him, and given to Empedocles, or as others contend, to Plato, yet it cannot be denied that he has done the same thing with respect to this hypothesis, which Gassendi did with respect to that of the atomists. To a second edition of this work, published in 1673, in folio, the author added a treatise against the vortices of Descartes, and another upon the speaking trumpet, invented by our countryman sir Samuel Morland. He also illustrated the first of these treatises by the invention of a machine, the movements of which satisfactorily overthrew Descartes's supposition concerning the manner in which the universe was formed, or might have been formed, and concerning the centrifugal force. When this work first appeared, the partizans of Aristotle insisted, that it was impossible to reconcile the author's opinions with the truths of religion. This objection our author undertook to refute in a work entitled "Philosophia Sacra;" but he was for some time prevented from carrying his design into execution, by an illness which attacked him in 1654, by the functions of visitor-general of his order, with which he was invested, and by a journey to Paris in the year 1657, when he was chosen to supply the place of father Mersenne, in a society of learned men who held their meetings at the house of Henry Lewis de Montmort, master of requests. In the year 1660, when Lewis XIV. passed through Toulouse on his return from his marriage, he would visit the cell of father Maignan, as one of the most cu-

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rious objects in that province. On this occasion he was so struck with the great number of mathematical instruments, and different machines which it contained, all the father's own workmanship, that he was desirous of transplanting such an extraordinary genius to Paris; and he commissioned cardinal Mazarine to acquaint him on the following day with his wishes. Had our author possessed ambition, such an intimation from the monarch would have furnished him with a fair opportunity of gratifying that passion. But for his modest humble mind, the tranquil pursuit of his studies had stronger charms than the pomp and honours of a court; and he pleaded so earnestly for permission to spend his life in the obscurity of the cloister, in which he had taken upon him the habit of his order, that the cardinal desisted from urging a proposal so contrary to his inclination.

In the year 1662, our author published the first volume of his "Philosophia Sacra," octavo, which drew him into a long controversy with several learned opponents, of which the reader may find a particular account in Bayle. His replies to their strictures were published in five separate appendixes, which were collected together in one volume, in the year 1672. In the same year he sent into the world the second volume of his "Philosophia Sacra;" and in the following year, a dissertation "De Usu licito Pecuniæ," 12mo. In the midst of these occupations old age was stealing on our author, with the infirmities inseparable from a very studious and austere life. As long as his strength permitted, however, he continued making experiments, reading lectures, and superintending the instruction of the younger members of his order; and he had the satisfaction, after the age of seventy, of forming several excellent philosophers, who reflected honour on their master, and rendered no little service to the interests of science. He was consulted by the greatest philosophers, all whose numerous enquiries he answered, either by word of mouth, or in writing. No person ever loved idleness less than he did. He is said to have studied even in his sleep: for in his dreams he was often employed on some theorems, the deduction of which he pursued, till he arrived at their demonstration; and he was often suddenly awakened by the great pleasure which he felt in such discoveries. That those ideas might not be lost, he marked them down in short characters upon paper, as well as the darkness would permit, with a piece of chalk or pencil which he laid under his pillow. The innocence of his life, the simplicity of his manners, and his amiable virtues, rendered him no less the object of esteem, than he was of respect on account of his genius and learning. He died at Toulouse in 1676, in the seventy-fifth year of his age. He is said to have composed with great facility, and with such correctness that he made no alterations in his manuscripts. *Bayle. Moreri. Nouv. Dict. Hist.*—M.

MAILLA, Joseph-Anne-Mary de Moyriac de, a learned Jesuit missionary, was born in 1669 at Maillac, in the district of Bugey. He was sent by the society on the mission to China in 1703, and applied himself with so much assiduity and success to the study of the language, characters, sciences, mythology and history of that country, that the natives themselves were surprised at his progress. He was employed by the emperor Kam-hi with other missionaries to make the map of China and Chinese Tartary, which was engraved at Paris, and he afterwards made particular maps of some provinces. Being fixed at the imperial court, he had access to the "Great Annals of China," which he translated into French, and sent over his manuscript to France in 1737. It was to make twelve volumes quarto, and some of the first were published by the abbé Grosier in 1777. This work forms the only complete history of the Chinese empire. Its style has been retouched by the translator, and the long and insipid harangues have been suppressed. This father died at Pekin in 1748, in his seventy-ninth year, after a residence of forty-five years in China, and was buried at the expence of the emperor Kien Long. *Nouv. Dict. Hist.*—A.

MAILLET, Benedict de, born of a good family of Lorraine in 1659, was nominated at the age of thirty-three consul general of the French nation in Egypt. He exercised this employment during sixteen years with great credit and success, and was recompensed with the consulate of Leghorn, the most considerable belonging to the French commerce. In 1715 he was appointed to visit all the factories of Barbary and the Levant, and executed his commission so much to the satisfaction of the government, that he obtained leave to retire with a handsome pension. He fixed his residence at Marseilles, where he died at the age of seventy-nine, in 1738. De Maillet was a man of exact probity, of pleasing and gentle manners, and of a warm imagination. He was all his life a great student of natural history, which his lively fancy turned into a sys-

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tem that for a time interested the lovers of scientific speculation. He held that all the land of this earth, and its vegetable and animal inhabitants, rose from the bosom of the sea on the successive contraction of its waters; that men had originally been tritons furnished with tails; and that they, as well as other animals, had lost their marine, and acquired their terrestrial forms by their agitations when left on dry ground. This whimsical system appeared after his death in a work entitled "Telliamed," from the letters of his name transposed, and which pretended to be the substance of a conference between an Indian philosopher and a French missionary, printed at Amsterdam in 1748, and put into its dialogue-form by the editor, the abbé la Mascrier. It is addressed in a jocular epistle to Cyrano de Bergerac, author of the Voyage to the Moon, and is there announced as a mass of reveries; but the work itself is written with great gravity and apparent seriousness, and contains many curious and philosophical observations, though applied to support an extravagant theory. The same editor also published in 1743, "A Description of Egypt," drawn up from the papers of de Maillet. *Nouv. Dict. Hist. Halleri Bibl. Anatom.*—A.

MAIMBOURG, Lewis, a celebrated French ecclesiastical historian and controversial writer in the seventeenth century, was descended from a noble and wealthy family, and born at Nancy in Lorrain, in the year 1610. When sixteen years of age he was entered of the society of Jesuits; and when he had finished the usual course of studies, was made teacher of classical learning for six years. Afterwards his superiors appointed him to the office of preacher, which he discharged with great popularity in the principal cities of the kingdom. His popularity he owed in a considerable degree to the peculiarity of the subjects of his sermons, the strange descriptions, and burlesque sallies, unbecoming the dignity of the pulpit, which he introduced into them. Bayle has preserved a curious account of one of his discourses, furnished by a writer of Port-Royal, which exhibits an extraordinary picture of pulpit buffoonery. And that it is not merely a caricature, though evidently drawn by an unfriendly hand, may be concluded from what Moliere said in reply to a person who found fault with his Tartuffe for being too moral: "is it at all surprizing that I should introduce sermons into the theatre, after father Maimbourg has acted comedies in the pulpit?" The sermons which he published are of the controversial kind, and attack the Jansenis version of the New Testament, commonly called "The New Testament of Mons." The defence of that work against his strictures, was warmly undertaken by M. M. Arnauld and Nicole. He also wrote other controversial pieces against the Protestants, father Bouhours, &c. of which the reader may find a particular account in Bayle. But as a writer he has been principally known by the different histories published by him, of which a list is added at the end of this article. Several of these works drew on him the attacks either of the Jansenists, or of protestant writers; but the author made no reply to their criticisms. In the year 1682, having written a treatise against the pretensions of the church of Rome, and in support of the liberties of the Gallican church, pope Innocent XI. ordered the general of the Jesuits to expel him from their society. For this disgrace, however, the king made him ample compensation by the grant of a pension, on which he retired to the abbey of St. Victor at Paris, where he died of a stroke of apoplexy in 1686, at the age of seventy-six. By the Protestants he is not unjustly accused of gross errors and misrepresentations in his histories of Lutheranism and Calvinism; and his catholic critics, while they allow him vivacity and fluency, pronounce him extravagant in his colouring, and essentially defective in solidity, and a proper discrimination of facts. The following is the judgment of Bayle, when speaking of his histories: "I think it may be said, that he had a peculiar talent for such works. They are very agreeably written, contain many lively strokes, and a great variety of occasional instructions. There are few historians, even among those who write better, and are more learned and exact than he, who have the art of engaging the reader so much as he does. I wish that those, who would exceed him in candour and knowledge, would give us all the histories which he had undertaken to write, if he had lived twenty years longer, and that they would set them off with the same attractions that he does: it would be no small advantage to the learned world." His historical productions were all originally published in quarto, forming an aggregate of sixteen volumes, with the chronological order of which we are not acquainted; but as the editions which we have seen are in 12mo. we shall enumerate them under that size. They consist of "The History of the Crusades," in four volumes; "The History of the League," in two volumes; "The History of the Decline of the Empire-

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after Charlemagne," in two volumes; "The Histories of the Pontificates of St. Gregory the Great, and of St. Leo," in four volumes; "The History of the Schism of the Greeks," in two volumes; "The History of the grand Schism in the East," in two volumes; "The History of Arianism," in three volumes; "The History of the Heresy of the Iconoclasts," in two volumes; "The History of Lutheranism;" and "The History of Calvinism." *Bayle. Moreri. Nouv. Dict. Hist.* —M.

MAIMONIDES, or Ben Maimon, Moses, a very learned rabbi, called by the Jews, *the Eagle of the Doctors*, and sometimes by way of eminence, *the Doctor*, was born at Cordova in Spain, in the year 1131. He was of illustrious descent, his father, and six of his preceding ancestors having sustained the rank of judges, or been distinguished by the title of *the wise*. The early part of his education appears to have been undertaken by his father, who afterwards placed him under the tuition of Rabbi Joseph the son of Megas, a person on whose profound learning he has bestowed the highest praise; and, according to Leo Africanus, he had also among his tutors the learned Arabians Ibn Thophail, and Averroes. As he possessed excellent natural abilities, and was indefatigable in his application, he made a most astonishing proficiency under such able instructors, both in his knowledge of languages, and acquaintance with all the arts and sciences. Among other languages, he was perfectly skilled in the Hebrew and Arabic; but reflecting, that with the knowledge of these languages only, his intercourse must be chiefly confined to his own people, he also made himself master of the Chaldee, Turkish, Median, and other tongues; and that he understood the Greek, may be concluded from the quotations which occur in his writings from Aristotle, Plato, Galen, Themistius, &c., and from the circumstance that some of his latest works, and several of his letters to foreigners were written in that language. With all the branches of philosophy, and the mathematics, he was intimately acquainted, as his writings bear ample testimony; and in his "More Nevochim" he has particularly expatiated on the advantages arising from a knowledge of mathematical science. He was also well informed in divinity, and zealously attached to the religion of his ancestors, while he rejected the Talmudical fables and traditions with which it was encumbered and debased. That he was pre-eminently skilled in Jewish jurisprudence, he shewed, not only by the comments with which he illustrated the whole body of the laws of the Hebrews, but by the ability and judgment with which, from a confused and most intricate mass, clothed in corrupt and varying dialects, he reduced them to a regular system, and perspicuous aphorisms, written in pure Hebrew, and in an easy and elegant style. He, likewise, acquired a profound knowledge of the medical art, in the practise of which he attained the highest reputation, as will be seen by the particulars which one of his own letters relates, and which we shall presently quote.

The extraordinary accomplishments of Maimonides, as is not unfrequently the case with persons of superior endowments, excited against him the envy and ill-will of some of his nation at Cordova; whence circumstances arose, which determined him, before he was thirty years of age, to quit Spain and remove into Egypt. From his residing in this country during the remaining part of his life, he is by some writers called *Moses Ægyptius*; as he is by others named *Moses Cordubensis*, from the place of his birth. In Egypt he opened a school, to which a number of pupils resorted from all parts, and particularly from Alexandria and Damascus, who made such improvement under his instructions, that they proved the means of spreading his fame throughout the world. He was also distinguished by such eminent success in the medical art, that he was appointed chief physician to Saladin, sultan of Egypt, who entertained the highest value for him. In a letter of his to Rabbi Samuel Aben Tybbon, he has given account of the services connected with that appointment, and of the manner in which his medical practice occupied the rest of his time, which affords striking evidence of the great estimation in which his character was held, both at court and by the country in general. Tybbon had written to him for his advice on some dubious points, and added, that when he should have leisure, it was his intention to pay him a visit, that they might discuss them more fully in conversation. In his reply Maimonides said, that nothing could give him greater pleasure than the presence and conversation of his friend; but that he must add, that he could not encourage him to undertake so long a voyage, with the view of entertaining much personal intercourse with him, for that his time was so fully occupied, that he could scarcely promise him his company for a single hour, either in the daytime or at night. "I live," said he, "in Egypt, at the distance of nearly two Sabbath-day's journeys from Al

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Cairo, where the king resides. On him the duties of my appointment require a very regular attendance. I generally visit him every morning; but when either he himself, or one of his children, or of his concubines, is indisposed, I am not allowed to stir from the palace; so that I very often spend the whole of the day at court. Besides, when any one of the king's principal officers is sick, my medical assistance is required. In short, I go to Cairo every morning at an early hour, and, if I find nothing amiss there, return home towards noon. But when arrived at my house, almost famished for want of food, I find all the approaches to it crowded with Gentiles and Jews, men of rank and of the lowest order, judges and tax-gatherers, friends and enemies, who have been impatiently waiting my return. No sooner have I alighted from my horse, and washed my hands, than I humbly request the indulgence of the multitude till I have appeased my craving appetite. As soon as I have dined, I proceed to examine the cases of my patients, and to prescribe for them. This employment commonly lasts till night, and often till several hours after dark, when I am so overcome with the fatigue of hearing, speaking, and prescribing, that I can scarcely talk any longer, or even keep myself awake." This extraordinary man died in Egypt, in the year 1204, or 1205, of the Christian æra, when in the seventieth year of his age, and was buried in the land of Canaan. For three whole days did the Jews and the Gentiles bewail his death, and they called the year in which it took place *Lamentum Lamentabile*. When speaking of him the Jews frequently make use of this proverbial saying: "a Mose ad Mosem non surrexit sicut Moses;" meaning, that from the time of Moses the prophet, no one approached so nearly to him in wisdom and learning, as Moses the son of Maimon. We ought not to omit mentioning, that he is frequently designated in the writings of the Jews by the word RAMBAM, the consonants of which form the initials of the words Rabbi Moses Ben Maimon.

Notwithstanding his numerous avocations, Maimonides found leisure to compose a variety of works, some of considerable magnitude, which display much profound erudition, a surprizing extent of reading, great critical ability, and a spirit of liberal and philosophical enquiry. We shall insert the titles and subjects of the principal of them, referring our readers for the rest, to the two first of our subjoined authorities. The first of his productions, in order of time, was his *Pirush Hemishnah*, or commentary on the *Mishna*, which was begun by him in Spain, in the twenty-third year of his age, and finished in Egypt, when he was about thirty. The object of the author was, to give such an explanation of the *Mishna*, and such a short and easy interpretation of the phraseology of the Jewish doctors, that the reader may without difficulty understand the meaning of their decisions and constitutions. It was originally written in Arabic, and translated into Hebrew by R. Aben Tybbon. Several copies of the original Arabic were lately to be met with in the Vatican, and other public libraries. The best edition of it is that published with the *Mishna* at Amsterdam, in 1698, in sixteen volumes folio. The prefaces of Maimonides were published in Arabic, but Hebrew letters, by Dr. E. Pococke, under the title of "Porta Mosis," in 1655, quarto, at Oxford. Our author's next work is entitled, *Jad Chazekeh*, or *Strong Hand*; it is also called *Mishna Hathora*, or *the Reception of the Law*; and is divided into fourteen books, which are subdivided under various titles. It consists of a compendium of the *Talmud*, and presents us with a complete code of Jewish, civil, and canon law, digested into regular order, and illustrated with an intelligible commentary, divested of the gross fables of the *Talmud*. It was published by the author, in pure Hebrew, twelve years after the preceding work. The best edition of it is that printed at Amsterdam, by Athias, in 1702, in four volumes folio. The third great work of Maimonides, which was esteemed by himself, and is generally considered by others, as the most important and valuable of his productions, is his *More Nevochim*, or, *Guide to the Perplexed*; which was written by him in Arabic, when he was about fifty years old, and translated into Hebrew by R. Aben Tybbon. It is partly critical, partly philosophical, and party theological. Its design is, to explain the meaning of several difficult and obscure words, phrases, metaphors, parables, allegories, &c. in scripture, which, if interpreted literally, seem to have no meaning at all, or at least such as is very absurd and irrational; and by this means to shew, in opposition to the fanatical advocates for the fables of the *Talmud*, that all the precepts and institutions of the Mosaic religion, instead of originating in the mere arbitrary will and pleasure of God, were founded in reason, and capable of being explained in a manner consistent with his wisdom, justice, and goodness. After R. Aben's translation of this work had been re-

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ceived by the Jews in different countries, it excited violent disputes among them, and occasioned their division into two parties; one of which highly commended the author's work, as what was calculated to do honour to religion, and to obviate the objections of unbelievers; while the other party accused the author of innovation and heresy, and were for having his book condemned, and committed to the flames. In the life of R. Kimchi we have seen to what lengths those disputes carried the Jews in France, and the success of his efforts for terminating them. R. Aben's translation of this work was published at Venice, in 1551, in folio; and the best Latin version of it is that of John Buxtorf, the younger, which was first published at Basil, in 1629, in quarto. The next important work of Maimonides is his *Sepher Hamitzoth*, or, *Book of Commandments*, containing an exposition of the precepts of the Mosaic law, both positive and negative. It was printed, in Hebrew and Latin, at Amsterdam, in 1640, in quarto. The titles of our author's other works which are still extant, may be seen in *Wolfii Biblioth. Hebræa. Preface to Buxtorf's Version of More Nevochim. Clavering's Dissert. de Maimonide, &c. Basnage's Hist. Jews, b. vii. ch. 8. Nouv. Dict. Hist.*—M.

MAINARD. See MAYNARD.

MAINFROY. See MANFRED.

MAINO, JASON DEL, an eminent Italian lawyer, born at Pesaro in 1405, was the natural son of Andreotto del Maino, an exiled Milanese, who had retired to that city. He was sent to Pavia for the study of law, but during the first year he applied much more to cards than to the code and digest, and was reduced by gaming to a state of extreme indigence. The animadversions of his father, with his own sufferings, effected such a change in his conduct, that he soon became the admiration of the professors for his learned acquisitions. It appears that he studied for some time at Bologna under the famous Alexander da Imola, but whether he graduated there or at Pavia is not known. At the latter university he became a professor in 1467, and continued there till 1485, when he accepted a chair at Padua. In 1488 he removed to the university of Pisa, to which the republic of Florence invited him on a very liberal salary. He afterwards resumed his chair at Padua, where his reputation was so high, that he is said to have had three thousand auditors.

To his professional dignity was added that of several honourable commissions with which he was entrusted. In 1492 he was sent by the duke of Milan to do homage to pope Alexander VI., on which occasion he pronounced an oration that was printed. When the emperor Maximilian had married the sister of the duke Giangaleazzo Maria, Jason was sent to compliment him at Inspruck in 1494, and was rewarded with the title of cavalier and count-palatine. On the assumption of the dukedom of Milan by Lodovico the Moor, Jason recited a harangue, for which he obtained the title of patrician and the honorary post of senator. Lewis XII. king of France bestowed a fief upon him, and once honoured his school at Pavia with his presence, attended by five cardinals and many other persons of rank. Jason was richly clad on this occasion, and conducting the king to the door of his school, humbly requested him to enter first; but Lewis, observing "that he was no king there," and that the professor was the only person entitled to respect in that place, obliged him to precede. After the lecture he embraced Jason, and in a familiar conversation asked him why he was never married. The professor replied, "That the pope might know, from your majesty's information, that I am not disqualified for a cardinal's hat." In this object of his ambition, however, he was frustrated. He occupied his chair till 1511, after which he fell into a state of dotage. He died at Pavia in 1519. This lawyer was accounted one of the greatest masters of jurisprudence in his time, and is enumerated by Alciatus among the five jurists who alone deserve to be read. He is, however, accused of having been a great disparager of his contemporaries, and at the same time a great plagiarist of their labours; yet it is not doubted, that he stood at the head of his profession during his life. His works are for the most part commentaries upon the code and pandects, and responses upon legal subjects, and have been frequently reprinted. *Tiraboschi.*—A.

MAINTENON, FRANCES D'AUBIGNE, marchioness of, a lady celebrated for her accomplishments, and still more for the singularity of her fortune, was born in 1635 in a prison at Niort, in which her father, Constant d'Aubigné (son of Theodore Agrippa d'Aubigné, gentleman of the bed-chamber to Henry IV.) was confined on a political account. She was brought up in this prison till she was three years old, at which time her father, having obtained his liberation, carried her with his wife and son to Martinique. From her mother she received an excellent and solid education,

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the base of all her after elevation. On the death of her father in 1647, the family returned to France, when Frances was taken by her relation Mad. de Villette, who educated her in the Calvinist religion, which had been that of her father. Her mother, who was a strict Catholic, obtained an order from court for her removal to the house of another relation, Mad. de Neuillant, who used great severity to induce her to conform to the established faith. Her conversion was completed by a residence for some time in the Ursuline convent at Niort. Her mother then took her to Paris, where she had a law-suit pending, and soon after died, leaving her two children in indigence. Frances had much more to suffer from the harshness of her relations; and was at length induced, in her sixteenth year, to give her hand to the comic poet and novelist Scarron, who was then in a state of decrepitude from disease. She chose this union rather than the other alternative which he offered her, of paying her portion to be received into a nunnery. The house of Scarron was frequented by many men of rank and wit, and the young wife attracted general admiration by the graces of her person and the charms of her conversation. In this dangerous situation she conducted herself in such a manner that her virtue was unsuspected, unless it were by some who had none of their own. Even her intimacy with the celebrated Ninon de l'Enclos does not seem to have injured her reputation; and the testimony of that licentious, but sincere female, in favour of her morals, has been admitted as good evidence. Scarron died in 1660, and his widow was left in indigence. After some solicitation, she obtained from the queen-mother the pension which her husband had enjoyed; but she lost this at her patroness's death, and the interest of all her friends was not able to procure its continuance. At this time a proposal was made to her through the Portuguese embassador to go to Portugal and undertake the education of the children of a princess of that nation; and she determined to accept it. Before her intended departure, however, she waited upon the king's mistress Mad. de Montespan, then in the height of her favour, and by a well-turned compliment pleased her so much, that she told her she must not think of quitting France. She also engaged to present a new petition for her to the king (Lewis XIV.); who, upon seeing the name, which had so often before met his eyes, exclaimed "Shall I never hear of any thing but the widow Scarron?" "Indeed, sire," replied the favourite, "you ought long since to have ceased to hear of her;" and, in fine, the pension was granted, and she remained in France. Mad. de Montespan upon farther acquaintance conceived such an esteem for her, that she confided to her the secret of the children she had by the king, and placed them under her care. Mad. Scarron received but a small pension for the troublesome office with which she was entrusted, and had the mortification to find that she was displeasing to the king, who regarded her as a *bel-esprit*, a class, which his consciousness of a narrow education, and his jealousy of superior abilities, rendered the objects of his particular aversion. She, however, gradually rose in favour; and when it was thought necessary to send the young duke of Maine, Mad. de Montespan's eldest son, to the waters of Bareges with a confidential superintendant, she was chosen for the purpose. This situation engaged her in a direct correspondence with the king, who found her more a woman of good sense than a wit; and her success in forming the mind of the young duke operated still farther to her advantage. The king augmented her pension, and made her a liberal present, with which, in 1674, she purchased the lands of Maintenon, whence she afterwards took her name. Her serene and equal temper and rational converse gradually gained upon the king, who began to be wearied with the imperious and capricious disposition of Mad. de Montespan, now in the wane of her charms. Satiated with beauty, and beginning to feel remorse for his licentious amours, he sought for a complaisant and tender friend, and found one in Mad. de Maintenon. Her age, which exceeded that of the king, the moderate share of personal attractions which she had retained, and the strictness of her religious principles, appear sufficient assurances of the innocence of their connexion. She is charged by Voltaire and others with ingratitude towards her benefactress, Mad. de Montespan, in taking her place in the royal favour. That ambition might lead her to employ some artifice in enforcing the king's scruples with respect to his illicit connexions, is not improbable; but there seems no reason to blame her for promoting a change in his disposition that meliorated his character, and for taking advantage of it to render herself instrumental to his comfort. Her situation, however, was for some years equivocal. She was an acknowledged favourite, but of what kind was dubious.

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A singular mixture of devotion and gallantry appeared in the correspondence between the king and her. "This strange commerce," says Voltaire, "of tenderness and scruple on the part of the king, of ambition and devotion on that of the new mistress, seems to have lasted from 1681 to 1686, which was the epoch of their marriage." This union, which is a strong proof that no improper familiarity had preceded it, was proposed by the king's confessor, father de la Chaise, and privately solemnized by Harlay archbishop of Paris, but was never openly declared at court; and Mad. de Maintenon preserved that name whilst she was regarded and honoured as a queen. The manner in which she conducted herself in this extraordinary degree of elevation proved the good sense and moderation by which she was governed. Nothing could be more simple and modest than her mode of living, and the whole arrangement of her household and equipage. Extremely reserved in asking favours for herself or her family, she formed a striking contrast to preceding favourites. Indeed, excessive caution, amounting to timidity, and seeming to extinguish every warm and generous emotion, was a characteristic feature in her conduct. She devoted herself entirely to the study of pleasing the king and preserving her influence over him; and this she found a task which rendered her high fortune a most painful and joyless station. "What a punishment," said she to her niece, "to be obliged to amuse a man who is no longer amusable!" In a letter to an intimate, she thus expresses herself. "Why cannot I give to you my experience? Why cannot I make you sensible of the wearisomeness to which the great are a prey, and the labour they undergo to fill up their days? Do you not see that I am consumed with melancholy in a condition which it was scarcely conceivable that I should ever have attained?" The void she felt in her soul she attempted to supply by the practices of a minute and scrupulous devotion; and she inspired the king with a similar taste, which gave the colour to the latter years of his reign. She was, however, by no means insensible of the pleasure of ruling, and in the choice of ministers and measures she exerted an influence which was in many instances prejudicial to the state. But in this, she was obliged to use the utmost circumspection; for Lewis could not bear the most distant idea of being dictated to, and if he suspected any design to controul his will, he was apt to determine upon the direct contrary. As Mad. Maintenon lived in perfect retirement, her apartment was the place in which consultations were held with ministers on important affairs, to which she listened in silence sitting at her work, and if asked her opinion, replied with great modesty and deference, at the same time artfully throwing in the weight of her opinion to the side taken by her favourites and dependants. Early habits of constraint had formed her to a timid, soft, and insinuating character, which in the summit of power she never laid aside. As the king's infirmities grew upon him, she became more and more necessary to his existence; and she shared with his confessors the possession of his mind to his last hour. Though without the spirit to incur hazards for her friends, she performed good offices for many whom she had known in earlier life, and employed a considerable portion of her moderate income in charity. Her most splendid work was the establishment of St. Cyr near Versailles, including a religious community, and an institution for the gratuitous education of three hundred young ladies of quality. This she persuaded the king to endow richly; and she herself, with the assistance of Godet bishop of Chartres, drew up a set of rules for it, which were a model of prudence and good sense. It was for the young ladies of St. Cyr that she engaged Racine to compose his sacred dramas of Esther and Athaliah, in which they performed their parts so well that, said she, "they shall never act again." The tender devotion of the quietists, enforced by the eloquence of Fenelon, had nearly got footing in this female seminary, when the cry of heresy excited against it alarmed the foundress, and occasioned its proscription. Her happiest hours seem to have been passed in this peaceful mansion; and after the death of the king in 1715, she made a final retreat to it, thenceforth resigning all concern with the great and political world, and acting as the directress of the institution and the instructress of the young people educated in it. She was occasionally visited by a few very particular friends, among whom her former pupil, the duke of Maine, was always received with the expressions of truly maternal affection. She was generally regarded with much respect, and received unbounded veneration and attachment from the whole house of St. Cyr. She died there in 1719, at the age of eighty-four. A collection of "Letters of Mad. de Maintenon," in nine volumes 12mo. appeared in 1756,

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which, though less easy and natural than those of Mad. de Sevigné, are very well written, and contain many things worthy of notice. *Moreri. Nouv. Dict. Hist. Siecle de Louis XIV. Mem. du Duc. de St. Simon.*—A.

MAJOR, GEORGE, a celebrated German Lutheran divine in the sixteenth century, was born at Nuremberg, in the year 1502. When he was very young we find him removed into Saxony, where he obtained the patronage of the elector Frederic III. in whose palace he was educated among the choristers. Afterwards he was sent to the university of Wittemberg, where he went through a course of philosophy under Melancthon, and was admitted to the degree of M. A. He then entered on the study of divinity, which he prosecuted with great diligence, under the instructions of Luther and Melancthon, whose esteem he acquired, and whose theological opinions he zealously embraced. In the year 1529, he was appointed rector of the school of Magdeburg, over which he presided with great reputation for seven years; and in 1536, was made pastor and superintendant of Eysleben. He did not continue long in this situation, before he accepted of an invitation to return to Wittemberg, where he was appointed one of the professors in the university, and minister of one of the churches. In 1544, he was created doctor of divinity; and two years afterwards was chosen one of the protestant deputies, together with Martin Bucer, to defend the reformed doctrines in a conference on the subject of religion, which the emperor had appointed to be held at Ratisbon. On the breaking out of the Saxon war, he was driven into exile; and in 1547, was nominated by Maurice duke of Saxony, superintendant of the church of Mersburg. From this situation he was transferred to the superintendency of the church of Mansfield, in 1551; and in the following year he was recalled to Wittemberg, where he resumed his former posts, and retained them during the remainder of his life. He had not been long returned to the divinity chair, before he incurred the odium of the more rigid disciples of Luther, by maintaining with great ability the opinion held by Melancthon and others, concerning the necessity of good works in order to the attainment of salvation. Hence arose a controversy between the *rigid* and *moderate* Lutherans, which was carried on with that keenness and animosity, which were peculiar to all debates of a religious nature at that period. In the course of this controversy, Major had reason to complain of the malice or ignorance of his adversaries, who explained his doctrine in a manner quite different from that in which he intended it should be understood; and, at length, he renounced it entirely, that he might not appear fond of wrangling, or be looked upon as a disturber of the peace of the church. He died in 1574, at the age of seventy-two. His works, consisting of "Commentaries" upon the evangelists, and the apostolical epistles, "Homilies" on the gospels and epistles for Sundays and festivals, learned "Dissertations," "Theses," &c. have been collected together, and published in three volumes, folio. *Melchior. Adam Vit. Germ. Theol. Moreri. Mosh. Hist. Eccl. sæc. XVI. sect. iii. par. ii. cap.* 1.—M.

MAJOR, JOHN, a scholastic divine and historian, was born in 1469, in the parish of North Berwick, in East-Lothian, Scotland. He studied for some time at Christ's-college Cambridge, and also at Oxford. In 1493 he went to Paris, where he successively resided in the colleges of St. Barbe, Montacute, and Navarre. In 1505 he was made a doctor of the Sorbonne; and in 1519 he returned to his native country, and became professor of divinity at St. Andrew's, where the celebrated Knox was one of his pupils. He at length rose to the provostship of that university, where he died in 1547, at the age of seventy-eight. John Major was a famous logician, and wrote a voluminous commentary upon Aristotle, and a multitude of dialectic treatises. He was an equally copious theological writer in the scholastic form then in vogue. His bulky folios in these branches of science have sunk into total oblivion; and he is now only known and quoted as a historian of his own country. His work "De Gestis Scotorum" in six books, first published at Paris in 1521, begins from the earliest periods, and comes down to the marriage of James III. in 1495. He has the merit of rejecting the fictions of antiquarians relative to the remote history of the nation, and greatly reduces the list of its early kings. He intermixes the affairs of Scotland and England, and has derived the greater part of his materials from the writers of the latter country, for which he has incurred censure. He is, however, a strenuous advocate for the independence of his country, and speaks freely of the power of the people and the prerogatives of the parliament. He displays a liberal spirit in condemning the profuseness of some of the kings in alienating their revenues for the endowment of monasteries, and thinks that they ought to be restrained by law from such

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abuse. The style of his work is not entitled to commendation. Bishop Leslie says that he is "Veritatis ubique quam eloquentiæ studiosior." Dempster's judgment of his history is, that it contains "some valuable things, many erroneous, some ridiculous, others defective, and in fine is throughout negligently written." *Nicolson's Hist. Libr. Biograph. Scot.*—A.

MAJORAGIO, MARCANTONIO, an elegant Italian scholar of the sixteenth century, was born in 1514 at a village of that name in the diocese of Milan. The family name was *Conti*, but his father assumed that of the place in which he was settled. The wars in Lombardy reduced him to poverty, and Marcantonio was indebted for a literary education to his cousin Primo Conti, professor in Como. He afterwards was received into the house of Lancellotto Fagnani at Milan, where he pursued his studies during five years with an ardour which brought his life into danger. One of his preceptors was the famous Cardan. Such was his proficiency, that at the age of twenty-six he was made public professor of eloquence at Milan; but he had scarcely held this office two years, when the new wars in that state broke up the university, and obliged the professors to change their abode. Majoragio went to Ferrara, where he improved himself in the studies of philosophy and jurisprudence under Maggi and Alciati. At the return of peace he resumed his station at Milan, when a storm was raised against him on a subject which is curiously characteristic of the times. Majoragio had received at baptism the name of *Anton-maria*, the latter part of the compound being a result of his mother's particular devotion for the Virgin. As he grew up, he acquired the classical delicacy which distinguished the Italian scholars of that period; and not being able to find any authority in pure latinity for the junction of a masculine and feminine name, he subscribed himself, in the title of a Latin work, *Marcus-Antonius*, instead of *Antonius-Maria*. On this circumstance his enemies founded a charge of impiety, and he was obliged to plead his cause before the senate. By his eloquence he obtained an acquittal, and was permitted to continue his public lectures. In his vindication he mentions the habitual attention he had paid to preserving purity of style. "In the choice of expressions (says he) I was so careful, I may almost say superstitious, that I never allowed myself to use a single word, a conjunction of words, or a form of speech, for which I had not found an authority in the old and approved Latin writers." He contributed greatly to revive the study of letters in Milan by restoring the practice of public declamations, by promoting the establishment of the academy de' Trasformati, and by his attempts to found a public library. It appears that in 1550 he obtained an ecclesiastical dignity, but of what kind is not known. He died in 1555, at the age of forty-one. In proportion to the length of his life, his writings were very numerous, consisting of orations, prefaces, poems, Latin and Italian, and tracts on various subjects. He employed much time in commenting on the works of Cicero relating to eloquence, and the rhetoric and other philosophical works of Aristotle; in which latter he borrowed much from the preceding labours of Victorius, but not without acknowledgement.

He undertook to defend Cicero from the censure of Calcagnini on his work "De Officiis;" but not long afterwards he declared hostilities against the same great writer, in an attack on his book on Paradoxes. This involved him in a controversy with Mario Nizzoli, a great adorer of Cicero, in which both parties passed the bounds of moderation, to the displeasure of the other Italian literati, who took pains to reconcile them. This is the sole blot on the memory of Majoragio, who, for eloquence and elegant erudition, was not inferior to any scholar of his time. *Bayle. Tiraboschi.*—A.

MAJORIANUS, JULIUS, Roman emperor of the West, was grandson by the mother's side of a commander of the same name under Theodosius I., and son of a respectable officer of the revenue in Gaul. He served with reputation in the army under Aetius, and after the death of that general was promoted through the friendship of count Ricimer, and rose to a high military station under the emperor Avitus. He concurred with Ricimer in the deposition of Avitus, and during the vacancy that followed was appointed master-general of the cavalry and infantry. Hence he made an easy step to the imperial throne, which he ascended at Ravenna A. D. 457. His address to the senate on this occasion, spoke the language of one fully sensible of his duties; and although the character given of him by Procopius, that he surpassed *all* his predecessors in *every* virtue, cannot but be suspected of exaggeration, yet he appears to have possessed many excellent qualities, both of the heart and the understanding. His laws, which are extant at the end of the Theodosian code, are proofs of his attention

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to the happiness of his subjects and the welfare of the empire. He granted a discharge to the provincials from all arrears of tribute, removed many exactions in the collection of the taxes, and restored the assessment of them to the ordinary magistrates, in place of the extraordinary commissioners who had been appointed in former reigns. He enjoined severe penalties against the dilapidation of the public edifices of Rome; and made regulations to encourage marriage and restrain adultery. In the year after his accession, a body of Vandals and Moors having made a descent on the coast of Campania, were surprised by the imperial troops, and driven to their ships with slaughter. Their commander was the brother-in-law of Genseric, the Vandal usurper of Africa; and Majorianus, in order to prevent fresh assaults from the same quarter, resolved to attempt the recovery of that province to the Roman dominion. In the degeneracy of Italy it was impossible to raise native troops adequate to such an enterprize; and the emperor was obliged to assemble a great number of men from the surrounding barbarian tribes, with whom he crossed the Alps, and marched through Gaul into Spain, overcoming in his way the Visigoth king Theodoric, whom he converted into an ally. He collected a numerous fleet of armed gallies and transports in the harbour of Carthagena, whence he intended to sail for the African coast. Procopius relates a romantic story of his visiting Carthage, the metropolis of Genseric, disguised as an embassador, in order to make observations in person; but the circumstances in which he dresses the narration are void of probability. Genseric attempted to gain time by submissive messages, but secretly prepared a fleet, which boldly sailed to the Spanish coast, and took or destroyed almost the whole of the Roman navy at anchor. Majorianus returned to Gaul, and was engaged in repairing his misfortunes, when new proposals of peace came from the Vandal, which were too advantageous to be rejected, and a treaty was concluded between them.

His absence from the seat of government, however, had given Ricimer an opportunity to retain or recover the ascendency which he before possessed: and thinking himself neglected, he resolved to destroy his own work. He promoted a sedition in the army, which broke out at Tortona as Majorianus was upon his march to Rome. The unfortunate prince was compelled to abdicate his authority in August 461, after a reign of three years and some months; and five days afterwards, his death from a dysentery was reported: the real disease was, doubtless, that which generally proves fatal to deposed sovereigns. *Univ. Hist. Gibbon.*—A.

MAIRAN, John-James d'Ortous de, an eminent French philosopher who flourished in the eighteenth century, was descended from a noble family at Beziers, where he was born in the year 1678. He appears to have devoted himself from his youth to the study of literature and science, and by his merit obtained seats in the Academy of Sciences, and the French Academy, of both which institutions he was one of the most illustrious members. In the former, he was chosen perpetual secretary, after the death of Fontenelle, in 1741. The duties of this post he discharged, with great reputation, till the year 1744, and, like his predecessor, possessed a happy talent at placing the most abstruse subjects in a clear and intelligible light. In his eulogies, likewise, without imitating Fontenelle, he nearly equalled him in the faculty of characterising the subjects of them, and of impartially appreciating their merits. He died of a defluxion on the lungs in 1771. The reputation of M. de Mairan was widely spread in foreign countries, and he had the honour to be a member of the Imperial Academy of Sciences at Petersburg, the Royal Society of London, the Institute of Bologna, the Philosophical Societies of Edinburgh, Upsal, &c. In his own country he was highly respected and esteemed by all who knew him, as an intelligent, polite, amiable, and cheerful companion. The principal of his productions are "A Dissertation on Ice," the last edition of which was printed in 1749, in 12mo.; "A Dissertation on the Cause of the Light of Phosphoric Bodies, and Glow-worms," &c. 1717, 12mo.; "An Historical and Physical Treatise on the Aurora Borealis," 1733, 12mo. and greatly enlarged in 1754, in quarto; "A Letter to Father Parennin, containing several Questions relating to China," 12mo. which is a curious work, and full of that philosophical spirit which characterises the other works of the author; a vast number of "Memoirs" inserted among those of the Academy of Sciences after the year 1719; several "Dissertations" on particular subjects, of less magnitude; and "Eulogies on the Academicians of the Academy of Sciences, who died in the Years 1741, 1742, and 1743," published in 1747, in 12mo. *Nouv. Dict. Hist.*—M.

MAIRE, William le, a celebrated French prelate towards the close of the thirteenth and in the early part of the fourteenth century,

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is said to have been born at Baracé in Anjou, but in what year is unknown. He was created doctor of laws, of which science he was for some time a professor; and having entered into holy orders, was principal chaplain during seven years to Nicholas Gellant, bishop of Angers. He was also canon and grand penitentiary of that church; and upon the death of the bishop in 1290, was nominated to the vacant see. During the famous quarrel between pope Boniface VIII. and king Philip *the Fair*, intimidated by the papal menaces, our prelate went to Rome, notwithstanding the king's prohibition; but afterwards returned to his duty, and signed his majesty's act of appeal to a future council, against all that the pope had done, or might do, contrary to his personal dignity, or in violation of the laws and privileges of his kingdom. He took an active part in the most important affairs of his time, and assisted at the general council of Vienne, in the year 1311, and presented to it a "Memoir," recommending regulations to be adopted for the good of the church, which contains much important and valuable matter, and may be seen in Raynaldus's "Annal. Eccles." under the year 1311, but without the author's name. He died about the year 1317. He was the author of a journal of the principal events which took place during his episcopate, entitled, "Gesta Guillelmi Majori Andeg. Episc. ab ipsomet relata," which is of material service in illustrating the history of that period. It is inserted in the tenth volume of D'Achery's "Spicilegium;" and in the eleventh volume of the same work are given his "Synodal Statutes," together with those of his predecessor, collected by our author. *Moreri.*—M.

MAISTRE, Anthony le, the concealed author of many pious and controversial pieces which are held in estimation by Catholics, particularly in the Jansenist connection, was the eldest son of Isaac le Maistre, master of requests, and born at Paris in the year 1608. He was educated to the bar; and having commenced pleader at the early age of twenty-one, soon acquired a high reputation as an eloquent, learned, and successful advocate. While he was yet under thirty, the chancellor Seguier, sensible of his merit, procured him the rank of a counsellor of state, and offered him the post of advocate general to the parliament of Metz. This offer, however, he declined, and soon afterwards renounced the world, and retired among the solitaries of Port-Royal. Here he spent the remainder of his life, in the practice of the severest mortifications, in writing various works, and in the study of religious books. It was his intention to have written new "Lives of the Saints," divested of the fabulous legends with which ignorance or pious fraud have disgraced them; and his lives "of St. Ignatius, Bishop of Antioch," "of St. John Climachus," "of St. Bernard," together with his "History of the Martyrs of Lyons," are said to be excellent specimens of such a design. He was prevented, however, from proceeding any further in it by his premature death, which took place in 1658, soon after he had completed the fiftieth year of his age. His acknowledged works were, "Pleadings," which were repeatedly printed, but are much less applauded at present than when they first appeared; a French translation of the treatise "On the Priesthood, by St. John Chrysostom," 12mo.; and translations of several of the treatises of St. Bernard. He had also employed himself on a French version of the Old and New Testament. For the titles of his anonymous and controversial pieces, we refer to *Moreri. Nouv. Dict. Hist.*—M.

MAISTRE, Lewis-Isaac le, better known by the name of *Sacy*, a learned, pious, and much admired French writer, was the brother of the preceding, and born at Paris, in the year 1613. He pursued his studies under the tuition of the learned Du Verger, abbé of St. Cyran, and also of his uncle Anthony Arnauld, doctor of the Sorbonne, in the college of Beauvais; and having by his proficiency reflected great credit on their instructions, he was ordained priest in the year 1648. Soon afterwards the fame of his virtues occasioned his being chosen confessor by the solitaries of Port-Royal; from which time he devoted himself chiefly to prayer, and reading, and the composition of works of piety. The persecution of the Jansenists, in which the members of Port-Royal were involved, obliged our author to conceal himself in the year 1661; and being discovered in the place of his retreat in 1666, he was sent to the Bastille. Here he was confined more than two years and a half; during which time he employed himself on a translation of the Bible, and finished the whole of the Old Testament. After his liberation he completed his version of the New Testament, which he went over thrice, before he had given it the finishing hand. M. le Maistre continued at Paris till the year 1675, when he retired again to the solitude of Port-Royal; but being obliged to quit that situation in 1679, he removed to the chateau of Pompone, where he

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died in 1684, about the age of seventy-one. Dupin says of him, that "he is the only person among all the solitaries of Port-Royal, who was perfect master of the French language, and wrote it elegantly. He avoided all his life disputes and contests, and was chiefly employed on works of piety. He had a great facility of writing and speaking with purity, and had a vast fund of morality and virtue." He never put his name to his works, and is known to the world by that of M. de Sacy, which is an inversion of his christian name. The first of his productions, in point of importance, is, "The Holy Bible, in Latin and French, with Explications of the literal and spiritual Sense, taken from the holy Fathers." In compiling the exegetical part he was assisted by M. M. du Fossé, Hurcs, and Le Tourneux. The publication of this version and commentary was begun at Paris, in 1682, in octavo, and continued during several years, till the whole was completed in thirty-two volumes. Afterwards it underwent a variety of editions, of which the best are those of Brussels, in 1700, in three volumes quarto; of Amsterdam, under the name of Paris, in 1716, in eight volumes, 12mo.; of Paris, in 1713, in eight volumes, 12mo. and two volumes, quarto; and that of 1715, with notes and harmonies, in four volumes folio. M. le Maistre was also the author of a version of "The Psalms, from the Hebrew and the Vulgate," in 12mo.; a version of "The Homilies of St. Chrysostom on St. Matthew," in three volumes octavo; a version of Thomas a Kempis's "Imitation of Jesus Christ," under the name of de Beuil, prior of St. Val, 1663, 12mo.; a version of "The Fables of Phædrus," under the name of St. Aubin, 12mo.; a version of "Three Comedies of Terrence,' 12mo.; a version of "The fourth and sixth Books of the Æneid of Virgil," under the name of Bonlieu, 1666, quarto; a version of "The Poem of St. Prosper, against the Ungrateful," in French verse, 12mo.; "The Hours of Port-Royal," called by the Jesuits "Hours of Jansenism," 12mo.; "Letters of Piety," 1690, in two volumes, octavo; "A Life of Dom. Bartholemew of the Martyrs," 1663, octavo, which is spoken of as a masterly composition, &c. *Dupin. Moreri. Nouv. Dict. Hist.*—M.

MAITLAND, William, a topographical and antiquarian writer, was born at Brechin in Scotland, about 1693. His employment, which was that of a hair-merchant, led him to travel, and he visited Sweden, Denmark and Germany, and finally settled in London. What circumstance gave him a turn to literature does not appear; but after he had become stationary he applied himself to the study of antiquities, of which the first fruit was his "History of London," folio, 1739. This work, an improvement upon Stowe, became popular, and has since been reprinted with various augmentations. He probably after this period retired to his native country, for the purpose of pursuing enquiries into its historical antiquities; for, in 1753, he published a "History of Edinburgh," folio, which was well received. Extending his researches to a wider compass, he composed the "History and Antiquities of Scotland, from the earliest Account of Time to the Death of James I.; continued by another Hand to the Accession of James VI. to the Crown of England;" two volumes folio, 1757. This performance, though it did credit to his industry, seems to have been judged deficient in the erudition and critical sagacity requisite for such a design. Indeed this author has no pretensions to rank among literary characters of the superior class, either in point of style or depth of reflexion. He died at Montrose in 1757. *Scots and Gent. Magaz. Monthl. Rev.* —A.

MAITRE-JEAN, Antony, a surgeon and oculist, practised at Mery-sur-Seine, and was a correspondent of the Academy of Sciences. He became celebrated in the beginning of the eighteenth century, for his success in treating disorders of the eye, and wrote a work on the subject which was long a standard, and is still in esteem. It is entitled, "Traité de Maladies de l'œil, et des remedes propres pour leur guerison," quarto, 1707, several times reprinted and translated. It begins with an anatomical description of the eye, and some experiments concerning the nature of vision; and then proceeds to the diseases in every part of it, of which he states a great number, more than modern practice distinguishes. He was among the first who ascertained the seat of the cataract to be exclusively in the crystalline lens; and he treats largely on couching, and all the variations in the operation. His "Observations sur la formation du Poulet," 12mo., 1722, is said by Haller to be a better book than is commonly supposed, containing many original experiments and new remarks. He has also some papers in the Hist. de l'Acad. des Sciences. *Halleri Bibl. Anat. & Chirurg. Eloy. Dict.*—A.

MAITTAIRE, Michael, an eminent bibliographer and philologist, was born in 1668. From his name it is probable that he was of

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French origin; and as nothing is mentioned of his birthplace or early education, it is not unlikely that he came over with refugee parents. Dr. South, canon of Christ-church, Oxford, nominated him a student of that house, in which he took the degree of M. A. in 1696. In the preceding year he had been appointed second master of Westminster school, which post he occupied till 1699. It does not appear that he entered the church, although among his writings are "Remarks upon Whiston's Account of the Proceedings of the Convocation," and an "Essay against Arianism and other Heresies," both in 1711. He was patronised by the first earl of Oxford, and enjoyed the favour of the second earl; and was Latin tutor to lord Chesterfield's natural son, Mr. Stanhope. These are all the circumstances recorded of his life, which closed in 1747. His first appearance in print was as a grammarian, Westminster-school being indebted to him for "Græcæ Linguæ Dialecti," 1706, and afterwards for an "English Grammar." The study of typographical antiquities was his favourite pursuit, and its first result was "Stephanorum Historia, vitas ipsorum ac libros complectens," octavo, 1709. It was succeeded in 1717, by "Historia Typographorum aliquot Parisiensium," octavo. In 1719 he published the first volume of his principal work "Annales Typographici ab artis inventione," *Hag. Com.* quarto; in this, the history of printing was brought down to the year 1500. The second volume, continuing it to 1536, was published also at the Hague, in 1702; as was the third, continued to 1664, in 1725. A volume published at Amsterdam in 1773, usually reckoned the fourth, is properly a revision of the former three. In 1741 the author published at London, the fifth and last volume, containing an index to the former four. This is a work of great labour and reading, and is highly esteemed by bibliographers. A supplement to it, in two volumes quarto, was published at Vienna, by Denis, in 1789; and an enlarged edition of the whole is now in the course of printing at Nuremburg, by G. W. Panzer.

Maittaire edited a number of classics, both separately and in a collected form. Of these the principal were "Opera & Fragmenta veterum Poetarum," two volumes folio, 1713; a "Greek Testament," two volumes, 1714; "Miscellanea Græcorum aliquot Scriptorum Carmina," quarto, 1722; "Anacreontis Carm." quarto, 1725, 1741. He addressed a "Carmen Epinicium," of his own composition, to the empress of Russia in 1739; and published a volume of Latin poems in 1742, under the title of "Senilia." *Anecd. of Bowyer by Nichols. Bibliogr. Dict.*—A.

MAIUS, John-Henry, a learned German Lutheran divine and hebraist in the seventeenth and early part of the eighteenth century, was born at Pfortzheim, in the marquisate of Baden-Dourlach, in the year 1653. He distinguished himself by his proficiency in Hebrew literature, and taught the oriental languages in different universities, with great reputation, particularly at Dourlach and Giessen. In the place last mentioned he discharged the pastoral functions, and died there in 1719, about the age of sixty-six. He was profoundly skilled in sacred and profane antiquities, and wrote a great variety of works, which bear honourable testimony to his laborious industry, and extensive erudition. The principal of them are "Historia Animalium Scripturæ sacræ," octavo; "Vita Johannis Reuchlini Phorcensis, primi in Germania Hebraicarum Græcarumque et aliarum bonarum Literarum Instauratoris," 1687, octavo; "Examen Historiæ criticæ Ricardi Simonis," quarto; "Synopsis Theologiæ Symbolicæ," quarto; "Synopsis Theologiæ Christianæ," quarto; "Introductio ad studium philologicum, criticum, et exegeticum," quarto; "Paraphrasis Epistolæ ad Hebræos," quarto; "Theologia Evangelica," 1701 and 1719, in four parts, quarto; "Theologia Lutheri," quarto; "Sciagraphia Scholarum propheticarum," 1701, quarto; "Animadversiones et Supplementa ad Coccei Lexicon Hebræum," 1703, folio; "Specimen Linguæ Punicæ in hodierna Melitensium Superstitis," 1718, octavo; "Harmonia Evangelica," quarto; "Œconomia Temporum Veteris et Novi Testamenti," quarto; "Historia Reformationis Lutheri," quarto; "Institutio Linguæ Hebraicæ," 1715, octavo; "Dissertationes Philologicæ et exegeticæ," 1711, in two volumes quarto, &c. He also published a good edition of the Hebrew Bible, in quarto. *Nouv. Dict. Hist. Saxii Onomast.*—M.

MAKO, Paul, canon of the cathedral of Waizen, &c. a learned Hungarian, descended from a noble family, was born at Jasz-apatin in the year 1724. About the age of seventeen he entered into the order of the Jesuits; and made such progress in his studies that he was soon appointed teacher of logic and metaphysics at Tymau, and afterwards professor in the university of Vienna, at the latter of which his talents recommended him to the notice of baron von Swieten. He was next

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teacher of the mathematics, natural philosophy, and mechanics, in the Theresianum, where he procured, by his amiable disposition, the love and esteem of all the young nobility who frequented that seminary from almost every part of Europe; and when the Hungarian high school of Tymau was afterwards transferred to Ofen, the empress Mary Theresa appointed him a member of the academic senate. He exerted himself with great zeal to introduce a taste for scientific pursuits into Hungary; and during his moments of leisure, he amused himself with poetry, of which he gave no unfavourable specimens in his "Carminum Libri III." *Terini*, 1761; and his "Elegiacon," *Budæ*, 1780. He applied also with success to moral and natural philosophy, as well as the mathematics; and wrote several treatises on these subjects, both in the Latin and German languages. Towards the latter part of his life he compiled, from papers left by father Eder, a missionary, "The History of the Country of the Moxites," a people in Peru, which was published at Ofen in 1791; and he maintained a very extensive epistolary correspondence with foreign literati. He died in the month of August, 1793. His principal works, besides his poems, are "Descriptio Provinciæ Moxitarum in regno Peruano, quam e Scriptis posthumis Franc-Xav. Eder e Soc. Jes. Annis xv. sacri apud eosdem curionis digessit, enpolivit et adnotatiunculis illustravit, P. Mako," *Budæ*, 1791; "Dissertatio Phys.de Natura et Remediis Fulminum," *Goritiæ*, 1773. A German translation of this work was published the year before, at Vienna, by J. von Retzer, one of the author's pupils. "Elementa Matheseos puræ," *Budæ*, 1778; "Elementa Geometriæ Puræ," *ibid.* 1778. *Schlichtegroll's Necrology.*—J.

MAKOUSKI, John, in Latin *Maccovius*, a celebrated Polish prostestant divine, and professor of divinity at Franeker, was born at Lobzenick, in the year 1588. He did not begin his studies very early in life; but as he possessed great acuteness of genius, and was indefatigable in his application, that circumstance did not prevent him from distinguishing himself by his literary acquirements. He studied the Latin language, and went through his course of philosophy at Dantzic, under the famous Keckerman, and rose to eminence among his fellow-students, particularly in the practise of disputation, to which he was passionately attached. Returning to his father's house, he obtained the appointment of tutor to some young gentlemen, whom he accompanied on their travels. Wherever they came, Makouski lost no opportunity which presented itself of cultivating his polemic talent; at Prague attacking the Jesuits, and at Lublin frequently entering the lists with the Socinians. After spending some time in all the most flourishing universities of Germany, he came to Franeker, where he was admitted to the degree of doctor of divinity, in the year 1614. Here he afforded such evidence of his genius and learning, that the curators of the university were desirous of retaining him in that seminary; and he accepted an offer which they made him of an extraordinary professorship of divinity, in the year 1615. During the following year he was made professor in ordinary; and he exercised that office for nearly thirty years, with considerable reputation, and with a high character for zeal in the cause of orthodoxy. His friends, however, have been obliged to acknowledge, that from the warmth of his temper he was frequently too virulent, particularly in opposition to the Arminians. He also appears to have been the first who introduced the subtilties of scholastic philosophy into the theological system of the reformed churches in Holland. In the mysteries of that philosophy he was deeply versed; and, by making use of its minute distinctions and intricate speculations in his lectures, exposed himself to the charge of heresy, which was preferred against him before the states of Friesland. That charge was taken into consideration by a committee of the synod of Dort, who gave it as their opinion, that he was unjustly accused of heresy; but that, in his divinity lectures, he had not followed that simplicity of method, and clearness of expression, which are commendable in a public teacher of Christianity; and that he rather followed the subtile manner of the scholastic doctors, than the plain and unaffected phraseology of the inspired writers. He died in 1644, when about fifty-six years of age. He does not appear to have published any thing, excepting some controversial pieces against the Arminians and Socinians; but after his death, Nicholas Arnold, a Polish minister, and professor of divinity at Franeker, printed from his MSS. "Collegia Theologica;" "Loci communes Theologici," 1678, quarto; "I. Maccovius redivivus, seu Manuscripta ejus typis exscripta," 1659, quarto; "Opuscula Philosophica," 1660, quarto; "Metaphysica," 1652, octavo; "Distinctiones et regulæ Theologicæ, ac Philosophicæ," 1652, 12mo., &c. *Bayle. Mosh. Hist. Eccl. sæc. XVI. sect.* 3. *par. ii. cap.* 2. *Moreri.*—M.

MALACHY, the last in number and in or-

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der of time of the minor Hebrew prophets, according to a tradition among the ancients, was of the tribe of Zabulon, and born at Sopha, after the return of the captivity from Babylon. The same tradition states, that he died while very young. It is certain that he must have lived after the time of Haggai and Zechariah, because his prophecy supposes the temple to be built, and the worship of God established in it. By comparing ch. ii. 11. with Nehem. xiii. 23—27, and ch. iii. 8. with Nehem. xiii. 10. it appears probable that he was contemporary with Nehemiah. Archbishop Usher, in his Annals, places him under the year 416, and Blair, in his Chronological Tables, under 436. B. C. We may also conclude from ch. iv. 4—6. that he was the last of the Hebrew prophets till John the Baptist appeared. His prophecy consists of reproofs to the Jews for their ingratitude, in return for the peculiar favours by which they had been distinguished; for their irreverent and careless manners of performing the service of the temple; and for their intermarriages with women of other countries which were forbidden by their law, and gave rise to the multiplication of divorces for the purpose of contracting them. It also contains threatenings of divine judgments on the impenitent, and a prediction of the coming of the Messiah, and of his fore-runner John the Baptist, under the name of Elijah. Bishop Lowth observes, that it "is written in a kind of middle style; which seems to indicate, that the Hebrew poetry from the time of the Babylonish captivity, was in a declining state, and being past its prime and vigour, was then fast verging towards the debility of age." *Book of Malachi. Epiphanii Vit. Prophet. cap.* 22. *Pref. to Lowth's Comment. on Mal. Newcome's Improved Version. Bishop Lowth's Lectures on Sacred Poetry of the Heb. Lect.* 21. *Gregory's Trans.*—M.

MALAGRIDA, GABRIEL, a native of Milan, and a member of the society of Jesus, who was burnt at an *auto da fé* at Lisbon, in the year 1761, as a heretic and false prophet, was sent by his general as a missionary into Portugal. As he possessed an ardent zeal, and uncommon fluency of elocution, he became the fashionable confessor, persons of all ranks placing themselves under his direction. He was venerated as a saint, and consulted as an oracle. When the duke d'Aveiro was convicted of a conspiracy against the life of the king of Portugal, Malagrida was accused of being an accomplice in the plot. The charges of which he was pronounced guilty by the supreme council of justice were, that he had exhorted the assassins, in the name of God, to take vengeance, by the murder of the king, for an enterprize against their honour; of having encouraged the criminals by means of confession; and of having told them, in express terms, that it was no sin, not even one of the venial sins, to take away the life of a prince who persecuted the saints. It has been contended, that, though an attempt was actually made to assassinate the king, satisfactory evidence has not been given to the world, that the duke was concerned in it, or that the Jesuits were privy to it; but that advantage was taken of the circumstance of the attack made upon the royal person, to ruin some noble families, as well as the Jesuits, who were politically obnoxious to the court. Be the truth what it may, on this occasion the Jesuits were banished from Portugal, excepting Malagrida and two others, who were reserved for punishment. Whether it was owing to the king's not being able to obtain the pope's consent to Malagrida's condemnation, or to whatever cause it is to be attributed, it was not thought proper to proceed against him on the verdict of the supreme council of justice. Recourse was therefore had to another method of getting rid of him, and he was delivered over to the inquisition, on a charge of heresy; which is said not to have been without foundation, according to the popish definition of heresy. The proofs of this charge were founded on two treatises, which he is said to have avowed: one in Latin, entitled, "Tractatus de Vita et Imperio Antichristi;" and the other in Portuguese, entitled, "The Life of St. Anne, composed with the Assistance of the blessed Virgin Mary and her most holy Son." From these treatises the inquisitors collected several extracts, which were pronounced to be heresy: and among others, "that the Virgin Mary, with the consent of Jesus Christ and all the holy trinity, had declared him her Son; and that the three persons of the trinity, were father, son, and grandson." They also pretended, that he laid claim to the power of working miracles, and that God himself had declared him his ambassador, his apostle, and his prophet, &c. As a proof of his pretending to the latter character, they gave the following account of his revealing one of his visions to them. The marquis of Tancors, commander in chief of the province of Estremadura, happening to die, the castle of Lisbon, and all the fortresses on the banks of the Tagus, discharged their cannon as a mournful compliment on that event. Malagrida, hearing in his

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dungeon these discharges, and during the night, when they were unusual, immediately imagined that they announced the death of the king. In the morning he requested an audience; and being brought before the inquisitors, said, that God had ordered him to give them a proof that he was no impostor, by declaring that the death of the king had been revealed to him; and that he had seen in a vision the punishments to which that monarch had been condemned, for having persecuted the religious of his order. Taking all these circumstances into consideration, they pronounced him "convicted of various impostures, falsehoods, duplicities, impenitent hardness, prevarication, and teaching many heretical doctrines," and condemned him to be burnt alive. If what they alleged against him was true, and not the fabrication of the holy office, it only shews that he should have been sent to a hospital for lunatics, instead of the stake. The cruel sentence passed upon him was executed on the twenty-first of September 1761, when he was about seventy-five years of age. *Nouv. Dict. Hist. Gent. Mag. Oct.* 1761, *and June* 1762.—M.

MALAPERT, Charles, a learned Jesuit and excellent mathematician who flourished in the seventeenth century, was a native of Mons in Hainault, where he was born in the year 1581. He entered into the order in 1600, and distinguished himself during the usual course of studies, by the extraordinary progress which he made in learning and science. He was appointed to teach philosophy at Pont-à Mousson; and was then sent into Poland, where he filled the mathematical chair. Afterwards he was made professor of mathematics in the Jesuit's college at Doway. His next appointment was to the presidency of the Scotch college in the same city; whence he was removed to the rectorship of the college at Arras. In the year 1630, on the application of Philip IV. king of Spain, he was directed to repair to Madrid, to become mathematical professor in a new university which that monarch was founding in his capital; but he died on the journey, at Victoria in Catalonia, when he was in the fiftieth year of his age. Our author was accustomed to relax from his severer studies, by paying his court to the muses; and he published, while he was in Poland, a volume of Latin "Poems," which are commended for the true poetic genius which they discover, and for the purity and elegance of their latinity. They have frequently been reprinted at Dillingen, Antwerp, and other places. But his most important works were mathematical, and consist of his inaugural oration on his appointment to the mathematical chair at Doway, entitled, "Oratio de Laudibus Mathematicis," 1620, octavo, in which he treats of the phænomena of the newly discovered Dutch telescope; "Breves Institutiones Arithmeticæ practicæ," 1620, octavo; "Faciliorum Geometriæ Elementorum Lib. II." 1624, 12mo.; "Paraphrasis in omnes Aristotelis Libros Dialecticos;" "Austriaca Sidera Heliocyclia, Astronomicis Hypothesibus illigata," 1633, quarto; "Brevis Commentarius in VI. priores Lib. Euclidis," 1620, octavo. *Sotvelli Bibl. Script. Soc. Jesu. Valeri Andreæ Bibl. Belgic. Nouv. Dict. Hist.*—M.

MALAVAL, Francis, a distinguished author among the modern French mystics, was born at Marseilles, in the year 1627, and became blind at the age of nine months. This misfortune did not prevent him from making himself master of the Latin language, and becoming a considerable proficient in literature, with the aid of persons who were employed to read to him. Having been early imbued with principles of piety, he gave himself up to frequent contemplation; and having met with some mystical writers, and in particular with "The Spiritual Guide" of Molinos, his mind became captivated with his ideas of imaginary perfection, and refined spirituality. Adopting the notions of that enthusiast, he published them in France, with the extravagance a little corrected, in a book, entitled, "A ready Method of exciting the Soul to Contemplation," which was censured at Rome, and inserted in the *Index* of prohibited books, at the time when *Quietism* was condemned and persecuted. To this censure M. Malaval immediately submitted, retracting his opinions, and declaring himself openly against the errors of Molinos; but the influence of the Spaniard's notions on his mind was never eradicated, and the other productions which came from our author's pen are abundantly seasoned with mysticism. He maintained an intimate correspondence with cardinal Bona, who procured a dispensation from the pope for his being admitted into holy orders, notwithstanding his blindness. He was also honoured with frequent letters from Christina queen of Sweden, cardinal Cibo, and other eminent characters. He died at Marseilles in 1719, at the advanced age of ninety-two. He was the author of "Spiritual Poetry," 1671, octavo; "Lives of Saints;" "The Life of St. Philip Benizzi, General of the Servites;" "A Discourse against the popular Superstition.

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of lucky and unlucky Days," printed in the French "Mercure," for June 1688; and several devotional pieces. *Moreri. Nouv. Dict. Hist.*—M.

MALDONAT, JOHN, a very learned Spanish Jesuit and celebrated divine in the sixteenth century, was of noble descent, and born at Las Casas de la Reina, near Lerena in Estremadura, in the year 1534. He pursued his studies at the university of Salamanca; and when he had gone through his course of languages and belles lettres, and attended some lectures in civil law, he devoted himself entirely to the study of divinity. In this science he had two celebrated tutors, Dominic Asoto, a Dominican, and Francis Tolet, a Jesuit, who was afterwards a cardinal. After he had finished his divinity course, he taught the Greek language, philosophy, and divinity at Salamanca, with uncommon success and applause. Here he entered into the society of Jesuits, but did not assume the habit of the order before the year 1562, when he was at Rome. In the following year his superiors sent him to Paris, to fill the chair of philosophy in the college which the Jesuits had just obtained in that city. To this course he devoted three or four years; and then commenced a course of divinity in the same seminary, which occupied him for about four years. These courses were attended by a prodigious concourse of scholars; and the writers of the *Bibliotheques* of the society affirm, that his hearers, lest they should be disappointed of places, used to throng to the hall where he delivered his lectures, two or three hours before he mounted the chair; and that frequently they were so numerous, that he was obliged to lecture in the court of the college, or in the street. In the year 1570, he was sent with nine other Jesuits to Poitiers, where he read lectures in Latin, and preached in French; but as he was not able to form a good establishment of his order in that city, he returned to Paris, after having maintained some disputes against the Protestants. Two years afterwards, at the request of the cardinal de Lorrain, who was founding an university at Pont-a-Mousson, he was sent thither, where he gave a course of lectures; and in passing through Sedan, he disputed with more than twenty protestant ministers. Upon his return from this excursion to Paris, he resumed his lectures with the same reputation as formerly, and commenced a design of giving a fuller course of divinity than before; but the pursuit of this more ample plan was interrupted, by different accusations which were preferred against him. One was, that he had artfully employed his influence over the weak mind of the president de St. André, on his dying bed, to obtain a fraudulent will, by which his estates were bequeathed to the Jesuits. This charge was made the subject of investigation before the parliament of Paris, which pronounced our author innocent of the alleged crime. Another accusation charged him with heresy, for maintaining, in contradiction to the sentiments of the faculty of divinity at Paris, that the doctrine of the immaculate conception of the holy Virgin was not a point of faith. The particulars of the proceedings against him may be seen in Bayle or Dupin; and we need only to observe, that of this charge he was acquitted, by Peter de Gondi, bishop of Paris. The troubles in which these accusations involved him, determined him to relinquish his lectures, and to retire to the college of the Jesuits at Bourges, where he could pursue his studies without molestation. In this retreat, he employed himself very assiduously for about eighteen months, on his commentaries upon the Gospels, and upon the lesser prophets. But a person of such extraordinary learning and endowments could not be suffered to remain long in obscurity. Accordingly, he was sent for to Rome, by pope Gregory XIII., to superintend the publication of "The Septuagint;" and he there finished his "Commentary upon the Gospels," which he presented to his general Aquaviva, in December 1582. Soon afterwards he fell sick, and was found dead in his bed, in January 1583, when he was about fifty-nine years of age.

Maldonat was one of the most learned divines of whom the society of Jesuits had to boast, and one of the ablest men of his time. He was master of the Greek and Hebrew languages, spake Latin with the greatest purity, and was well skilled in profane and sacred literature. The ancient fathers and divines he had read with great care. He had a clear and methodical head, great facility of elocution, much vivacity, presence of mind, and address in disputation. Instead of servilely submitting to the opinions of the scholastic divines, he thought for himself and thought freely, and, in general, shewed that he possessed sound judgment. Not that he was entirely superior to prejudice, or perfectly dispassionate and impartial towards those who differed from him in opinion, particularly the Protestants. As a scripture commentator he is entitled to very high commendation, and is justly much valued by Protestants as well as Catholics. "He ad-

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heres," says Dupin, "to the historical and natural sense of the text, and explains it clearly, without going out of his way after allegories, or making long digressions." Father Simon entertains a similar opinion of his merits, and observes, that "he does not allow one difficulty to pass without examining it to the bottom. When a great number of literal interpretations of the same passage present themselves, he usually fixes upon the best, without paying too great a deference to the ancient commentators, or even to the majority, regarding nothing but truth alone, stript of all authorities but her own." The high value which was entertained for his character De Thou has placed in a striking light, in his 78th book, § 7. where, after observing that he joined a singular piety and purity of life, and an exquisite judgment, with an exact knowledge of philosophy and divinity, he adds, that his merit was the sole cause why the parliament of Paris decreed nothing against the Jesuits, though they were suspected by the wisest heads, and the whole university hated them very much. Of Maldonat's various works not one was published during his life-time. The first which was given to the world was his "Commentarii in Quatuor Evangelistas," folio, which was printed at Pont-a-Mousson, in 1596, by the Jesuits of the college in that city, from a copy of Maldonat's original transmitted to them by their general. It was afterwards printed at Brescia in Italy, in 1598, at Lyons in 1601, at Mentz about the same time, and at Paris in 1617. The above-mentioned are the best editions of this work. The next of his works, in point of importance, is his "Commentarii in Quatuor Prophetas, Hieremiam, Baruch, Ezekielem, et Danielem," which was printed at Lyons in 1609, and at Cologne in 1611, in quarto, accompanied with "An Exposition of the 109th Psalm," and "A Letter concerning a Conference held at Sedan, with some Calvinist Ministers." In 1643, a book was published at Paris, entitled, "Johannis Maldonati Soc. J. Commentarii in præcipuos Sacræ Scripturæ Libros Veteris Testamenti," folio, which, if attributed to the right author, have not the force of his other commentaries. In 1601, were published, under Maldonat's name, "Disputationes de Fide;" and in 1617, a small, but very curious work in French, entitled, "Maldonat of Angels and Demons," 12mo. The author also left behind him many other MSS. some of which were prevented from being lost by M. du Bois, a doctor of the Sorbonne, who published a collection of them, in a folio volume, consisting of discourses upon the sacrament; letters; miscellaneous tracts; prefaces; harangues; and treatises on grace, original sin, the immaculate conception, providence, predestination, righteousness, and the merit of works. As for the "Summa Casuum Conscientiæ," and the "Disputationes circa VII. Ecclesiæ Sacramenta," which have appeared under his name, the writers of the *Bibliotheques* consider them to be spurious. *Sotvelli Bibl. Script. Soc. Jes. Antonii Bibl. Script. Hispan. Bayle. Dupin. Moreri. Simon's Hist. Crit. des Comment. du Nouv. Test. chap.* 42.—M.

MALEBRANCHE, Nicholas, a French priest of the congregation of the oratory, and a celebrated philosopher, was born at Paris, in the year 1638. As his constitution was naturally tender, and would not permit him to go through the ordinary course of public schools, he was placed under the care of a domestic tutor, who instructed him in the Latin and Greek languages. Afterwards he went through a course of philosophy at the college de la Marche, and one of divinity in the Sorbonne. When he was twenty-two years of age, he determined to embrace the monastic life, and was admitted into the congregation of the oratory. The first branch of study to which he applied was that of ecclesiastical history, of which he soon grew weary. He then, by the advice of father Simon, began to study oriental learning, and biblical criticism; but, though he learned enough of Hebrew to read the Old Testament in the original, he received no satisfaction from this kind of study, which was no more suited to his genius than the former. He was now inclined to abandon his studies, and, giving himself up wholly to devotion, to wait in silence for divine illumination. While he was in this perplexed state of mind, he accidentally met with Des Cartes' treatise "On Man," and found in it so much perspicuity, and so many new ideas, that he immediately determined to make himself perfectly master of the author's system of philosophy. From this time he immersed himself in profound meditation, and spent ten years in penetrating into the depths of the Cartesian philosophy, and in exploring new regions of metaphysics, not very remote from the precincts of enthusiasm. Having satisfied himself concerning the mysterious union of the soul and body, and having discovered, as he conceived, a still more mysterious union between the soul of man and God, he wrote his famous treatise "On the Search after Truth," which was first published in 1673, in three volumes

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12mo. and will call for more particular notice from us before we close this article. The next publication which he sent into the world appeared in 1676, entitled, "Christian Conversations, in which the Truth of the Religion and Morality of Jesus Christ are vindicated," 12mo.; which was written to shew the agreement between his philosophy and religion. In the year 1680, he published "A Treatise on Nature and on Grace," 12mo. which originated in a conference between the author and the celebrated M. Arnauld on the subject of grace, and was followed by several controversial pieces from the pens of both those writers, which are particularized in the first of our authorities. To the same work we refer for the titles of several other pieces which he published, with the design of confirming his main system in the "Search after Truth," and to vindicate it from the objections which were raised against it, or from the conclusions which were deduced from it, &c. Father Malebranche also published "A Treatise on Physical Premotion," against Boursier's book "On the Action of God;" and "Reflections on Light and Colours, and on the Generation of Fire," and some other papers inserted in the "Memoirs of the Academy of Sciences." In the year 1699, he was admitted an honorary member of that body. Notwithstanding the delicacy of his constitution, by strictly observing a temperate regimen, he enjoyed a pretty good state of health till near his death, which took place in 1715, when he was seventy-seven years of age. His private manners were simple, cheerful, and complaisant. From the time when he began to read Des Cartes, he studied only to enlighten his mind by contemplation. He avoided every thing that was a point of mere erudition; an insect pleased him much more than all the Greek and Roman history. He likewise despised that kind of learning, which consists only in becoming acquainted with the opinions of different philosophers; since a person may know the history of other men's thoughts without ever thinking himself. He ridiculed the constraint to which poets subject themselves, and could never read ten verses without disgust. It was his custom to meditate with his windows shut, in order to keep out the light, which he found to be a disturbance to him. His conversation turned upon the same subjects as his books; but he was always so modest and unassuming, that his company was extremely and universally desired. There were scarcely any foreigners, that were men of learning, who did not visit him when they came to Paris; and it is said that an English officer, who was taken prisoner in the war between the king of France and William III., expressed his satisfaction at being ordered to Paris, because he had long wished to see Lewis XIV. and father Malebranche.

Our author's grand work, as we have seen, was his "Search after Truth," which went through several editions, the best of which is that published by himself in 1712, in two volumes quarto, and four volumes 12mo. with considerable variations and enlargements. Of his philosophy, and the reception which it at first met with, we shall present our readers with the account which Dr. Enfield has drawn up from Brucker. "The doctrine of this book, though in many respects original, is raised upon Cartesian principles, and is in some particulars Platonic. The author represents, in strong colours, the causes of error, arising from the disorders of the imagination and passions, the abuse of liberty, and an implicit confidence in the senses. He explains the action of the animal spirits; the nature of memory; the connection of the brain with other parts of the body, and their influence upon the understanding and will. On the subject of intellect, he maintains, that thought alone is essential to mind, and deduces the imperfect state of science from the imperfection of the human understanding, as well as from the inconstancy of the will in enquiring after truth. Rejecting the ancient doctrine of *species* sent forth from material objects, and denying the power of the mind to produce ideas, he ascribes their production immediately to God, and asserts, that the human mind immediately perceives God, and *sees all things in him.* As he derives the imperfection of the human mind from its dependence upon the body, so he places its perfection in union with God, by means of the knowledge of truth and the love of virtue. Singular and paradoxical as the notion of *seeing all things in God*, and some other dogmas of this writer, must have appeared, the work was written with such elegance and splendour of diction, and its tenets were supported by such ingenious reasonings, that it obtained general applause, and procured the author a distinguished name among philosophers, and a numerous train of followers Its popularity might, perhaps, be in part owing to the appeal which the author makes to the authority of St. Augustine, from whom he professes to have borrowed his hypothesis concerning the origin of ideas. The immediate intercourse, which this doctrine supposes, between the human

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and the divine mind, has led some to remark a strong resemblance between the notions of Malebranche and those of the sect called Quakers." The writings of our author are now only read on account of the fine thoughts and uncommon reflections which they contain, and his excellent manner of expressing them, while his philosophical system is generally considered to be illusive and visionary. *Gen. Dict. Moreri. Nouv. Dict. Hist. Enfield's Hist. Phil. vol. II. b. x. ch. 3. sect. 1.*—M.

MALEK SHAH, third sultan of the Seljukian dynasty, and the most powerful prince of his time, born about 1054, was the son of Alp Arslan, by whom he was publicly declared his sole heir and successor some years before his death. On that event, in 1072, Malek was seated on a throne which ruled Asia, from the banks of the Oxus to the borders of Syria. The caliph of Bagdad, as the head of the Mahometan religion, conferred upon him, along with the confirmation of his authority as sultan, the sacred title of commander of the faithful, which had never before been bestowed upon a subordinate prince. Malek soon had to contend with competitors of his own kindred; and with the most formidable, his uncle Kaderd, he fought a very bloody battle, which terminated in the defeat and capture of the latter; who was soon after removed by poison. In 1075 one of his generals besieged and took Damascus, and reduced the greater part of Syria. He invaded Egypt in the following year, but was compelled to retreat by the inhabitants of Cairo. In 1078 Malek Shah undertook to complete the conquest of Turkestan, which had been commenced by his father. He crossed the Oxus or Jihoon, and reduced to his obedience the cities of Bochara, Karism, and Samarcand. He even pushed beyond the Jaxartes or Sihoon, and extended at least a nominal sovereignty over the Tartar kingdom of Cashgar. It was his practice to suffer his generals to conquer districts for themselves, acknowledging his paramount or feudatory superiority; and in this manner his sway stretched from the Chinese frontier to the mountains of Georgia, the vicinity of Constantinople, the Egyptian border, and the coasts of Arabia. He retained the personal activity of his Turcoman ancestors, and is said twelve times to have visited all parts of his wide dominions. In these progresses hunting was his favourite employment, which he pursued in all the Asiatic pomp, with a train of 47,000 horsemen. For every beast that fell beneath his royal hand he gave a piece of gold in alms; and the amount was often a considerable sum. In 1088 he made a pilgrimage to Mecca, in which he displayed more magnificence than any prince had done before on the same occasion. Besides abolishing the tribute usually paid by the pilgrims, he furnished them all with provisions, caused a great number of wells and reservoirs to be made in the desert, and erected places for rest and refreshment at the different stages. He promoted the prosperity of his dominions by filling the cities with palaces, bazars, and hospitals, founding mosks and colleges, making roads and bridges, diminishing the taxes, and attending to the exact administration of justice. The reformation of the kalendar was one of the acts that distinguished his reign. Through the neglect of intercalation, the reckoning of the seasons had become extremely erroneous. An assembly of all the astronomers of the east was summoned to rectify it, and they instituted the *Jalalean* era, so named from *Jalal*, the first word of one of the sultan's titles, which is reckoned to commence on March 15, A. D. 1079.

Much of the splendor and wise government of this reign is to be attributed to the illustrious vizir Nizam al Molk, who, after having been principally instrumental in securing to Malek the succession to the throne, supported it by his counsels. His fall was an event that tarnished the glory of the reign. One of his grandsons, the governor of Meru in Khorasan, presuming upon Nizam's unlimited power, treated with insolence an emissary of the sultan. Malek wrote a letter of complaint to the vizir, which the latter, conscious of his own integrity and the great services he had performed to his master, answered in a haughty style. The breach was widened by the artifices of the sultana, who was embroiled with the vizir; and Malek was induced to deprive him, in his ninety-third year, of his employments. He still, however, followed the court, and soon after was stabbed near Ispahan by a fanatic of the Batanite sect, or Assassins. Nizam before his death wrote a dignified letter in Persian verse to his master, asserting his fidelity, and recommending his son to the sultan. Malek, proceeding to Bagdad, with the intention, it is said, of fixing there his seat of empire, and removing the caliph to some other place, was taken ill of a fever on his return from hunting, which carried him off A. D. 1092, in the thirty-eighth year of his age, and twenty-first of his reign. This prince is highly extolled by the eastern writers

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for his bodily and mental qualities, and all the virtues that adorn a throne. The house of Seljuk attained its highest greatness in his person, from which it declined immediately after his death. *Mod. Univers. Hist. Gibbon.* —A.

MALELA, or MELELES, JOHN, a monk of Antioch, wrote in Greek a chronicle from the creation to the reign of Justinian, which is extant, but in an imperfect state. It was published from a manuscript in the Bodleian library, by Edward Chilmead of Oxford, in 1691, octavo, and was republished as a kind of appendix to the Byzantine historians at Venice in 1733. The work is of little value for the matter, and the style is barbarous, but it contains some circumstances not to be found elsewhere. *Vossii Hist. Græc. Bibliogr. Dict.*—A.

MALERMI, or MALERBI, NICHOLAS, an Italian monk in the sixteenth century, and a Venetian by birth, is entitled to notice, for having been the author of the first printed version of the Scriptures into the Italian language. It is said, indeed, that the Italians possess more ancient translations of the sacred books into their native idiom, which remain in MS. Detached parts of Scripture had also before been given to the public in Italian; but not the whole of the bible. Malerbi, therefore, rendered an acceptable service to his countrymen by this undertaking, which was printed and corrected by himself, at Venice, in 1471, in two volumes folio, under the title of "Biblia volgare Istoriata." This edition is now very rare, and was succeeded by others, which are more common, of the dates of 1477, and 1481. It was to be regretted, however, that the author did not spend more time in correcting and polishing it; as a work of such magnitude, on which eight months only were employed, must necessarily abound in errors and blemishes, from the too great haste in which it was executed. Malerbi was also the author of "The Lives of all the Saints," published at Venice in 1475, in folio. He was of the order of Camaldolines, and rose to the rank of abbot. *Landi's Hist. de la Lit. de l' Italie, vol. III. lib. ix. art. ii. Nouv. Dict. Hist.*—M.

MALESHERBES, CHRISTIAN-WILLIAM DE LAMOIGNON DE, born at Paris in 1721, was son of the chancellor of France, William de Lamoignon, a worthy descendant of an illustrious family. (See *Lamoignon*). He received his early education at the Jesuit's college, and afterwards applied with great success to the study of the law, to which he joined that of history and political economy. At the age of twenty-four, he was appointed a counsellor in the parliament of Paris; and in December 1750 he succeeded his father as president of the court of aids, an important jurisdiction, the office of which was to regulate the public taxes. At this period of the reign of Lewis XV. corruption and profusion had introduced great disorder in the finances, which the most despotic measures of the court were employed to remedy, at the expence of the suffering people. It was the painful task of Malesherbes to make repeated remonstrances to the throne against the successive steps by which the national rights were encroached upon, and all the barriers against despotism were overthrown; and his language, both in these instruments, and in his official speeches when princes of the blood were sent to enforce the registering of edicts and to intimidate opposition, has not been surpassed in freedom and energy by that of any representative of a free people. Though compelled by office to sanction oppressive edicts, it was never without proceeding to the utmost length of legal resistance; and if the voice of truth and justice made no impression on the ear of power, it was not for want of an organ to make itself distinctly heard.

The superintendance of the press had been conferred upon Malesherbes by his father at the same time that he received the presidentship of the court of aids; and this function, which had usually been exercised to the suppression of all free enquiry, became in his hands the means of promoting it to a degree beyond all former example in that country. Having laid it down as a principle, that despotism alone could dread the liberty of the press when circumscribed within reasonable limits, he was desirous of giving it every extension compatible with the state of public opinion and sound policy. He was himself a votary of letters and a friend of learned men; and his inquiries had taken a wide range. It was through his favour that the French Encyclopedia, the works of Rousseau, and several other writings of free speculation, issued from the press, notwithstanding the anathemas of the Sorbonne and the opposition of the hierarchy. If this conduct be considered in connexion with the events which have since taken place in that country, Malesherbes, as well as the philosophical party with whom he was associated, will probably be charged with having been materially instrumental in preparing the way for that revolution which has been the

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source of so many horrors; but regarded as part of a plan to free men's minds from the fetters of ignorance and superstition, and to enlighten them with respect to their rights and duties in society, no one who is himself sensible of the blessings of knowledge and liberty can consistently condemn it on account of consequences more justly imputable to former abuses. When his father, the chancellor, was displaced in order to make room for that tool of despotism, Maupeou, the superintendance of the press was taken from Malesherbes, and the former rigorous inquisition into literary productions was renewed.

Freed from other cares, he was only the more intent upon fulfilling the duties of his presidentship, and opposing with augmented vigour and resolution every stretch of arbitrary power. The shocking injustice practised against one Monnerat by the farmers of the revenue was prosecuted in the court of aids with so determined a spirit, that the king at length was induced by his ministers absolutely to prohibit its further proceedings. The undaunted president, however, took occasion to present a remonstrance to the king, which was a free protest against the enormous abuse of lettres de cachet, then carried to its height, so as to render every man's liberty precarious; for, said he, "no one is great enough to be secure from the hatred of a minister, nor little enough not to merit that of a clerk." When, in 1771, the tyranny of the government had proceeded to the dissolution of the whole legal constitution and the banishment of the parliaments, the court of aids participated in the general destruction, which, indeed, it provoked by its remonstrances. Malesherbes was banished to his country-seat by a lettre de cachet; and the duke de Richelieu at the head of an armed force abolished the tribunal. It was then that the virtues of the private citizen scarcely less distinguished him in retirement, than those of the patriot and magistrate had done in his public life. As in this he had been characterised by simplicity in his appearance and mode of living, and the most humane attention to his inferiors; so in his rural retreat these qualities were peculiarly conspicuous. His time was occupied with his family, his books, and the cultivation of his grounds. He committed to paper a great number of observations on the political and judicial state of France, on agriculture and natural history, which all perished in the revolutionary wreck. Though economical in his table and domestic establishment, his expenditure was large, for it comprised not only private charities, but the employment of a great number of labourers in works for the improvement of his estate and the public benefit. He drained marshes, cut canals, constructed roads, built bridges, planted walks with convenient seats, and even carried his attention to the comfort of the lower classes so far, as to raise sheds on the side of the river for the shelter of the women at their domestic labours. Thus he filled the part of the beneficent parent of a village, till the accession of Lewis XVI. recalled him to a public station. It was the first object of that well-disposed prince to repair the evils of the preceding reign; and in November 1774, Malesherbes received an order to appear at the place where the court of aids had sat, and resume the presidentship of the restored tribunal. He pronounced a very affecting and patriotic harangue on the occasion, and afterwards addressed the king in an eloquent speech of thanks. Thinking nothing so important as that truth should reach the throne, he laid before his majesty an ample memoir on the calamitous state of the kingdom, with a free exposure of the faults which had produced it. He particularly inveighed against that *spirit of despotism* which had abrogated law and justice, and abolished every vestige of constitutional liberty. Such principles were so much in unison with those of the young and uncorrupted king, that they procured for Malesherbes the appointment of minister of state, in June 1775. This elevation was regarded by him only as an opportunity of extending the sphere of his usefulness. Disdaining all the shew and parade of office, he preserved the simplicity of appearance which had distinguished him as a magistrate. One of his first concerns was to visit the prisons, and restore to liberty the innocent victims of the former tyranny; and his praises, with those of the new reign, were carried throughout France by persons returning to the bosom of their families from the gloom of dungeons. It was greatly his wish to have entirely abolished that arbitrary power of issuing lettres de cachet which had been the instrument of these evils; but not able to introduce so important a change, he procured the appointment of a commission composed of upright and enlightened magistrates, to which every application for such letters should be submitted, and whose unanimous decision should be requisite for their validity. The encouragement of commerce and agriculture was also a leading object in his administration, in which he had

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the co-operation of the able and virtuous Turgot, then controller-general of the revenue, from which post he was, however, soon after dismissed through the intrigues of the financiers. Malesherbes himself did not long remain in office after his friend. The rejection of his proposal to free the Protestants from the disabilities they lay under with respect to the solemnisation of marriages and the legitimating of their children, convinced him that the period for governing upon liberal and equitable principles was not yet arrived, and he resigned his post in May 1776. After some time spent in the enjoyment of his rural retreat, he resolved to indulge the desire of travelling which had long possessed him; and his object being to mix freely with different classes of society, that he might obtain an accurate view of manners and modes of policy, he took the humble title of M. Guillaume, and commenced his journey in a suitable style of simplicity and frugality. He visited the different provinces of France, Switzerland, and Holland, frequently travelling on foot, and lodging in villages, that he might take a nearer survey of the state of the country. He assiduously noted down every thing worthy of observation relative to the products of nature and the operations of industry; and after an absence of some years, returned to his beloved mansion, enriched with a store of knowledge of the most useful kind, the value of which he was fully enabled from age and experience to appreciate. He found his native country so much advanced in philosophical principles, that he was encouraged to draw up and present to the king two elaborate memoirs, one on the condition of the Protestants, the other on civil liberty and toleration in general, replete with the enlarged views of an enlightened statesman who was also a friend of mankind. The difficulties which were now accumulating about the government, rendered it desirable for ministers to associate to their body a man whose character both for wisdom and virtue stood high with the whole nation; and in 1786 the king again called Malesherbes to his councils, but without appointing him to any particular post in the administration. He soon found, however, that his opinions were by no means in unison with those of the other ministers, and that his plans for the restoration of prosperity were regarded as "a good man's dreams," too chimerical to be adopted. In this critical state of things he made one effort for opening the king's eyes, and drew up two energetic memoirs "On the Calamities of France and the Means of repairing them;" but such was the unfortunate ascendency which the queen's party had over the mind of the ill-fated monarch, that he was prevented from even reading them, nor could he be prevailed upon to grant the writer one private interview; he therefore took his final leave of the court.

Returning to his country abode, he consulted the public good in a mode which was still open to him; and in 1790 published "An Essay on the Means of accelerating the Progress of rural Economy in France," in which he offered a variety of ingenious remarks on the subject, and proposed an establishment to facilitate the national improvement in this important point. He was particularly led to make his proposal at this period, from the hopes he, with so many other excellent citizens, entertained that the revolutionary changes, though so awful and tumultuary, would finally issue in a free and well-balanced constitution. The dreadful scenes which soon followed extinguished his hopes, and left him to mourn in solitude over the miseries of his country. He was at length roused by an event, which though in its consequences it proved fatal to him, yet gave occasion to his displaying a nobleness of mind which has few parallels. This was the decree of the national convention for the trial of Lewis XVI. Although he might have entertained some displeasure on account of the manner in which he had been banished from his counsels, yet he was so penetrated with the sentiment of the king's goodness of heart and real concern for the welfare of his people, that he felt nothing but the desire of serving him at this emergency. He instantly wrote to the president of the convention, requesting to be permitted to act as one of the council of the illustrious culprit. Three had been already appointed; but one of them declining the office, Lewis, who wept at this proof of attachment from his old servant, immediately nominated Malesherbes in his stead. Their interview was extremely affecting; and the deposed monarch, during the short interval before his death, shewed every mark of affection for, and confidence in, his generous advocate. Malesherbes was the person who announced to him his cruel doom, and one of the last who took leave of him. After that catastrophe he again withdrew to his retreat, but with a deeply wounded heart. He refused to hear of any thing more that was acting on the bloody theatre of Paris, and it was long before he recovered serenity enough to resume his former studies and occupations. As he was one morning working in his garden, he observed

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four ill-looking men directing their course to his house; and hastening home, he found them to be revolutionary satellites come to arrest his daughter, Mad. Lepelletier Rosambo, and her husband, once president of the parliament of Paris. This fatal separation seems to have affected him more than any other circumstance of his life; and his own arrest, with that of his grandchildren shortly after, was rather a relief to his feelings. The villagers crowded round to take leave of their ancient benefactor with tears and benedictions, and four of the municipality accompanied him to Paris, that he might not be escorted by soldiers like a criminal. He was shut up in prison with one of his grandchildren only, but upon his petition the whole unfortunate family was afterwards united. The guillotine soon separated Lepelletier from his wife; and the accusation of Malesherbes with his daughter and granddaughter "for a conspiracy against the liberties of the French people," a most absurd and unsupported charge! was followed, as a matter of course, by a sentence of death. In fact, the convention never pardoned his defence of the king, an act in which he gloried. The condemnation of these females almost overcame his fortitude; his courage, however, returned at the prison, and they prepared for death. His daughter had already shewn the spirit by which she was inspired; for upon taking leave of Mademoiselle Sombreuil, who had saved her father's life on the 2d of September, she said to her, "You have had the happiness to preserve *your* father; I have the consolation of dying with *mine*." On the fatal day, Malesherbes left the prison with a serene countenance; and happening to stumble against a stone, he said (with the pleasantry of sir Thomas More), "a Roman would have thought this an unlucky omen, and walked back again." He conversed calmly with his children in the cart, took a tender farewell, and received the stroke, in April 1794, in the seventy-third year of his age. Thus died one of the most spotless and exemplary characters of the time! The government has since made some reparation for the injustice done him, by ordering his bust to be placed among those of the great men who have reflected honour upon their country. *Vie de Lamoignon Malesherbes.*—A.

MALHERBE, Francis de, a celebrated French poet, was born about 1556 at Caen, of an ancient but decayed family. His father, who was an inferior law-officer, became a Calvinist before his death; which so much displeased the son, whose maxim was "That a gentleman's religion should be that of his prince," that he left his native province, and entered into the household of Henry d'Angoulême, natural son of king Henry II., governor of Provence. He married the widow of a counsellor, by whom he had several children, who all died before him. It does not appear how he passed the earlier part of his life, nor how soon he distinguished himself as a poet. We only learn that du Perron mentioned him to Henry IV. as one who had surpassed all other composers of French poetry; and that two or three years after this time, in 1605, Malherbe first came to court, being then about in his fiftieth year. The king received him into his service, and gave him a horse, a table, and a liberal salary. After the death of Henry he had a pension from the queen-dowager. He died at Paris, in 1628. Though the recorded incidents of his life are few, several anecdotes have been given respecting his character and manners. His temper seems to have been far from amiable: he was splenetic and sarcastic, and had little feeling for the common charities of kindred. He was perpetually at law with some of his relations; and once, on being reproved for it by a friend, he replied, "With whom would you have me go to law? with the Turks and Muscovites, who contest nothing with me?" He composed an epitaph for one M. d'Is, whose heir he was; in which he expressed a wish for the death of his father and mother, and all his relations. This was, indeed, an effusion of pleasantry; but a man of tender affections could never have jested in such a manner. His bon mots were frequently rude and severe. To a young lawyer of family who showed him a poem of his composition, he said, "Had you the alternative of being hanged or writing these verses? nothing less could excuse you for producing such a ridiculous piece." Dining once with the archbishop of Rouen, he fell asleep after dinner. The prelate waked him to go and hear a sermon he was to preach. "I can sleep well enough without that," said Malherbe. He was equally sparing in his praise of others, and extravagant in his own praise; yet he was not one of those poets who extol the importance of their own art; and he was used to maintain that poets deserved little encouragement from the state, to which they were of no more use than players at bowls. He was, however, greedy of presents; and it was said of him "that he asked alms with a sonnet in his hand." He was extremely licentious in speaking of women, and very lax.

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in point of religion. When the poor asked charity of him, with the promise of their prayers in his behalf, he would tell them that he thought their interest in heaven was very small, and that he should prefer the same offer from Mons. de Luynes or some other court-favourite. In his last illness he was with difficulty persuaded to confess himself, and not till a friend used the argument, that as he had professed to live like other men, he should also die like them. His "ruling passion," that of guarding the purity of the French language, shewed itself an hour before he expired, when he reproved his nurse for using a word that was not of good authority; and it is said, that when his confessor was painting to him the joys of heaven in mean and vulgar terms, he desired he would say no more, lest his bad style should give him a disgust to it.

With all these defects of character, the name of Malherbe is revered as the father of cultivated French poetry; and if his own works are no longer much read, his eulogy by Boileau cannot fail of immortalising his name. The sense of this passage ("Enfin Malherbe vint") is, that he was the first in France who wrote verse with a just cadence, who harmonised and purified the language, and reduced the Muse within the limits of duty. Nor was he only an excellent versifier: he had many of the qualities of a real poet; not indeed of the highest class, but ingenious, ornate, elegant, and lofty. His nicety in diction rendered him a very slow and laborious composer; and the sum of his works is but small, considering the length of his life and leisure. They consist of odes, stanzas, sonnets, epigrams, songs, and other short pieces, many of them complimentary addresses to the great, and several of a devotional cast. He published also in prose a translation of Seneca "De Beneficiis," and of the thirty-second book of Livy; and some letters. The best editions of Malherbe are those of 1722, in three volumes 12mo., with the remarks of Menage; and of 1757, octavo, Paris, by Saint Marc. *Moreri. Nouv. Dict. Hist.*—A.

MALLEMANS, Claude, an able French philosopher and mathematician in the seventeenth and former part of the eighteenth century, was descended from an ancient and noble family, and born at Beaune in Burgundy, about the year 1646. He came to Paris when he was very young, and appears to have pursued his academic studies in that city. In 1764, he entered among the priests of the Congregation of the Oratory, and after a short stay in their community, attached himself to the university of Paris. Here he filled the chair of professor of philosophy at the college du Plessis, for thirty-four years, with considerable reputation, and had the honour of being selected to give lessons in this science to the duchess of Burgundy. Falling into poverty in his old age, he retired to the community of the priests of St. Francis de Sales, where he died in 1723, about the age of seventy-seven. He was an able man, who possessed an inventive genius, and was a zealous advocate for the philosophy of Des Cartes. He invented "a machine for making all sorts of dials;" and was the author of "A Physical Treatise on the World, a new System," 1679, 12mo.; "A new System of the Load Stone," 1674; an attempt to solve "The famous Problem of the Quadrature of the Circle," 1683; and several pieces in defence of the same, and on other scientific subjects, inserted in the *Journaux des Savans* for 1674, 1698, 1699, 1705, and 1716. From the volume for 1699 we find, that the same idle question about the commencement of the century occupied the attention of the French literati in that year, which was gravely debated on this side of the channel a hundred years afterwards; and that our author was among the contributors on that subject. He also published "An Answer" to a satirical piece of criticism, entitled, "The Apotheosis of the Dictionary of the French Academy," 1696, 12mo. *Moreri. Nouv. Dict. Hist.*—M.

MALLEMANS, John, brother of the preceding, was born at Beaune, in the year 1649. He commenced his career in the army, and became either a captain of dragoons or of infantry. Afterwards he embraced the ecclesiastical life, and, in 1702, obtained a canonry of the royal and collegiate church of St. Opportune in Paris. Before and after that time, he made frequent excursions to Holland, England, Flanders, Germany, and other countries. Once, as we learn from himself, he took a journey to Mons, for the sole purpose of examining the first edition of the translation of the New Testament, which is commonly called "the New Testament of Mons." He was a man of learning, and not destitute of critical acumen; but he entertained the most singular and wild opinions, which are abundantly scattered through all his productions; and he possessed the highest opinion of his own understanding and acquirements, together with a sovereign contempt for those of other men. According to him, Des Cartes was a poor phi-

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losopher; and Augustine knew little of divinity, particularly on the subject of grace. The latter notion we do not produce as a decisive evidence of the obliquity of his judgment. He died in the year 1740, at the great age of ninety-one. In 1716, he published "A French Translation of Virgil," in three volumes, 12mo.; the style of which is inflated prose, deformed by inelegancies and barbarisms. In his preface he pretends to have explained the original in a hundred places, the true meaning of which had not been discovered; but the learned world has not given him credit for such a notable service to the interests of literature. Afterwards he published "The History of Religion, from the Beginning of the World to the Reign of the Emperor Jovian," in six volumes 12mo.; two of which are taken up with the life of Jesus Christ, extracted from the four Evangelists, and thrown into the form of a harmony. This work the author valued as superior to all other productions of a similar nature, in defiance of the judgment of the critics, and the indifferent reception which it met with. In the year 1718, he published "Thoughts on the literal Meaning of the first eighteen Verses of the Gospel of St. John," in 12mo.; which are said to contain some happy conjectures, and judicious criticisms on former versions; but intermingled with the most extravagant opinions and reveries. It was his intention to publish "Thoughts" on the first eighteen or twenty verses of the three other Evangelists, on the same plan; and he spent some years in preparing them for the press. The singular notions, however, which were introduced into them, prevented him from obtaining a licence for printing them. M. Mallemans was also the author of a number of "Dissertations," or, "Reflections" on different passages in the Scriptures, which made their appearance in the *Memoires de Trevoux*, from 1706 to 1709. *Moreri. Nouv. Dict. Hist.*—M.

MALLET, David, a poet and miscellaneous writer, was born about the beginning of the eighteenth century in Scotland, and probably in Perthshire. The name of his family, which appears to have been in the inferior ranks of life, was *Malloch*. Of his early education nothing further is known than that he received some part of it under Mr. Ker, a professor of Aberdeen. In 1720 he was in the station of tutor to the children of a Mr. Home near Edinburgh, and at the same time attended lectures in the university of that city. He had already exercised himself in poetical composition, and a pastoral and some other pieces which he wrote about this period brought him into notice among the Scottish literati. The illiberal manner in which he was treated at Mr. Home's, made him impatient to change his situation; and in 1723 he gladly accepted the offer of accompanying the two younger sons of the duke of Montrose to Winchester. He was kindly received in his grace's family, and coming to London in the winter, attended his pupils to places of public amusement, and improved himself by the study of books and the world. In 1723 his admired ballad of "William and Margaret" was printed in a periodical work of Aaron Hill's, called the Plain-Dealer; and its success induced him to resume his poetical studies, which he had for some time neglected. The fame acquired by his friend Thomson was probably an additional stimulus; and he appeared as an imitator of his style and mode of description in a poem published in 1728 under the title of "The Excursion." About this time he softened his original name of *Malloch* to *Mallet*, without any other licence than his own choice. It may be supposed that this change was not merely for the sake of euphony, but to conceal from common observation his country and origin, although the illiberal alone would feel prejudice against him on their account. It was probably about this period also that he accompanied his noble pupils in the usual continental tour. His tragedy of "Eurydice," which he had planned some years before, was first brought upon the stage in 1731, and favourably received; its revival some years after; however, obtained little success, and it has disappeared from the theatre. He was now of consequence enough to be admitted to the company of men of rank and literary eminence. Among these he particularly courted the favour of Pope, whose ridicule of critics and commentators he echoed in a poem, published in 1733, on "Verbal Criticism." When Frederic prince of Wales kept an opposition court, and affected the patronage of men of letters, Mallet was made his under-secretary, with a salary of two hundred pounds per annum. He attended the prince of Orange on a visit to Oxford in 1734, and presented to him a copy of verses written in the name of the university, on which occasion he was admitted to the degree of M. A. Had then the Oxford muses lost their voice? or did he assume a fictitious character for the purpose of spontaneous adulation? The circumstance is certainly extraordinary. His tragedy of "Mustapha" was brought on the stage in 1739, under the

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protection of the prince of Wales: it had a temporary success, but was never revived His principal prose performance, the "Life of Lord Bacon," prefixed to a new edition of his works, appeared in 1740. Though an elegant, and in many respects a judicious, piece of biography, it is defective in the display of what constitutes the great point of that wonderful man's merit, his character as a luminary of science. In the same year he was associated with Thomson in the composition of the patriotic "Masque of Alfred," represented at Cliefden. He afterwards altered it for the Drury-lane theatre.

Mallet married his first wife in 1741. From that time he resided in the vicinity of London, and lived in a genteel style. His longest poem, "Amyntor and Theodora," was published in 1747. It is a pathetic tale in blank verse, intermixed with much poetical description; but its length and affected splendour of language take off from its interest, and there are few readers to whom it will not appear tedious. One of the distinguished persons whom Mallet courted was lord Bolingbroke; and when, after Pope's death, that nobleman resolved to take vengeance on his memory for having clandestinely printed his "Patriot King," Mallet was employed to bring forward the charge in an advertisement to a publication of that and some other tracts. This office he performed with so much severity, that Warburton interposed with an apologetical letter to the editor; which Mallet retorted by "A Letter to the most impudent Man living." He was rewarded for this service to lord Bolingbroke by the bequest of his lordship's works; and in 1754 he published them in five volumes, quarto. As a part of them consisted of an attack upon revealed religion, the publication drew down much obloquy upon Mallet, and was even followed by a presentment of the grand jury of Westminster. What more affected him was, that the expectation of great emolument, which was probably his principal motive in undertaking the task, was frustrated. In another concern he appears to have enjoyed emolument without any adequate service. When Sarah duchess of Marlborough left a legacy of one thousand pounds to Glover and Mallet on condition of writing the life of her great lord, the former refused the business, but the latter undertook it, and received a pension in consideration of the supposed progress he was making in it; but no vestige of any labour of this kind was found among his papers. The unfavourable commencement of the war of 1756 rendering the ministry unpopular, our author was employed to divert the public odium upon admiral Byng; and a paper which he wrote for this purpose under the signature of "A Plain Man" was circulated with great industry and effect. He was rewarded by a considerable pension; and it is to be hoped that he was convinced of the justice of the sentence which proved fatal to that unfortunate commander. He continued to exercise his poetical talents on occasional topics, and published collections of his works dedicated to great patrons. When lord Bute came into power at the beginning of the present reign, Mallet had a double motive for listing under the ministerial banners, and he served the cause by his "Truth in Rhyme," and his tragedy of "Elvira" imitated from La Motte, and pointed to a political end. His recompence was the place of keeper of the book of entries for the port of London. He had married for a second wife the daughter of a nobleman's steward, possessed of a considerable fortune, which she kept in her own hands. From his various sources of income, Mallet may be reckoned among the best provided of the sons of the muses; and as he was by no means devoid of vanity, his external appearance announced the prosperity of his circumstances. He passed some time in France after the peace; but finding his health decline, he returned to England, and died in 1765. Mallet was a man of agreeable conversation and amiable manners in private life, sufficiently attentive to his interest, but ready to serve his friends. Nothing elevated or dignified can be discerned in his character or principles. As a poet, he may lay claim to elegant diction, splendid imagery, and pathetic sentiment; but is deficient in energy and judgment. His works are admitted into the collections of English poetry, but his name is scarcely known but as the author of two ballads, one, of dubious originality. *Johnson's and Anderson's Lives of the Brit. Poets.*—A.

MALLET, Edme, an estimable writer, was born at Melun in 1713. He served a cure near his native place till 1751, when he came to Paris, to the professorship of theology in the college of Navarre, of which house he was an aggregated doctor. The opposite imputations of Jansenism and freethinking under which he laboured, at first indisposed towards him Boyer, the dispenser of ecclesiastical favours; but upon acquaintance with his real character, he recompensed his learning and morals with a canonry of Versailles. He made himself known by various publications, of which the

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following were the principal: "Principes pour la Lecture des Poetes:" "Essai sur l'Etude des Belles Lettres:" "Essai sur les Bienseances Oratoires:" "Principe pour la Lecture des Orateurs:" a "Translation of Davila's History of the Civil Wars of France." He likewise engaged to furnish the articles of theology and belles lettres for the "Encyclopedie." His style in all these performances is neat, clear, and unaffected. In his treatises on poetry and polite literature he limited himself to an accurate exposition of the precepts laid down by the best masters, illustrated by select examples. He had planned two other considerable works, when he was carried off by a premature death at Paris in 1755. His modesty, mildness, candour, moderation, and attachment to his friends, rendered him an object of esteem to all who knew him. *Nouv. Dict. Hist.*—A.

MALLET, James Andrew, professor at Geneva, was descended from a respectable family in that city, and born in 1740. His father, an officer in the French service, destined him at first for the military profession; but having scorched his leg by an accident when very young, the muscles of it became contracted, and he continued lame ever after. He laid the grounds of his education in the public school of Geneva; and displayed at an early period a very strong attachment to the mathematics. At Basle he improved himself in that branch of study under the celebrated David Bernoulli; and after residing there two years, he returned, in 1762, to Geneva, accompanied by the esteem of his preceptor, who entertained the highest opinion of his talents, and with whom he afterwards carried on, till his death, an epistolary correspondence, chiefly on mathematical subjects. In 1764 he obtained an accessit from the Academy of Lyons for the best answer to a mathematical prize question, and next year he made a tour to France and England, in the course of which he formed an acquaintance with Lalande at Paris, and doctors Maskelyne and Bevis at London; and the taste which he afterwards shewed for astronomy was no doubt a consequence of his intimacy with these eminent men. He did not, however, neglect the study of the mathematics. During that time, he sent to Bernoulli two papers on the calculation of chances, which were inserted in the Acta Helvetica; and he soon after obtained an accessit from the Academy of Sciences of Berlin. At the request of Lalande, he calculated a table of the aberration and nutation of stars of the first and second magnitude, which was published in the Connoissance des Tems, and in Lalande's Astronomy. On his return he lived some time in the bosom of his family, till he was engaged by the Academy of Petersburgh, on the recommendation of Lalande and Bernoulli, to observe the transit of Venus, in 1769, at one of the northern stations made choice of for that purpose. Being allowed an assistant, he engaged in that capacity J. L. Pictet; and the two observers reached in safety the place of their destination, but were prevented by the unfavourableness of the weather from accomplishing the full object of their mission. Mallet was able to observe only a part of the transit at Penoi in Lapland; and Pictet, who had been stationed at Onomba, in the neighbourhood, met with equal disappointment in consequence of continual rain. On his return he formed an intimate acquaintance with J. A. Pictet, of Geneva; and as Mallet had procured from England some excellent astronomical instruments, he erected at his own expence an observatory, where he made observations with his friend for nine years. The soundness of his judgment, his talents, and the moderation so peculiar to his character, induced his fellow citizens, in 1777, to elect him a member of the commission appointed to draw up a plan for settling the disputes by which the harmony of the republic had for fifteen years been disturbed, and which were at length silenced for some time by the intervention of foreign powers. As Mallet suspected that the introduction of foreign troops into the country might be attended with bad consequences to his instruments, he caused them to be removed to his country-house at Arully, where he had built an observatory which he used till his death. Though unambitious of literary fame, he was honoured with unsolicited marks of distinction by several foreign societies. He was a member of the Academy of Sciences at Paris, and some of his best astronomical observations may be found in the memoirs of that learned body. He maintained an epistolary correspondence with some of the greatest astronomers in Europe, such as Lalande and Messier at Paris; d'Arguier at Toulouse, doctor Maskelyne at London, Wargentin at Stockholm, Euler junior, and Bernoulli. At his country-house, where he spent the greater part of the year, he employed himself in making astronomical observations, and conversing with the neighbouring farmers on subjects of economy. During the time he resided at Geneva, which was only a few months, he led a retired life; had a weekly meeting of literary friends at his house,

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and attended the sittings of the society for the encouragement of arts. He was visited by many foreigners of distinction, and was universally esteemed for his talents, his integrity, and benevolence. He died of an apoplexy, in the arms of his friend Pictet, in the month of January 1790. *Schlichtegroll's Necrology.*—J.

MALON DE CHAIDE, P. FR. PEDRO, was born 1530 at Cascante, a town in the diocese of Tarazona. His parents were both of Navarre, and both of distinguished extraction. He took the habit of the order of St. Augustin at Salamanca, graduated as master in theology, and was made professor of theology first at Zaragoza, afterwards at Huerca. The year of his death is not mentioned either by Nicholas Antonio or Capmany. Fuller accounts would probably be found in the chronicles of his order, but it is hopeless to search for monastic history in England.

What Fr. Pedro is now remembered for, is a single work upon no very promising subject. "*De la Conversion de la Magdalena, en que se ponen los tres estados que tuvo, de peccadora, de penitente, y de gracia.*" Alcala de Henares, 1592, 1598, 1603, Barcelona, 1598: a sermon upon the life of Mary Magdalen, in which every word which is recited in the church respecting her is expounded and expanded. Such a sermon had never been written before; but he says in his introduction, "that as God in the conversion of St. Magdalene had not observed the ordinary rules which he was accustomed to in the conversion of other saints," neither would he follow the common style of preaching as he did when he preached of ordinary saints. Accordingly the sermon fills a volume, and is interspersed with versions of the Psalms, versions from Job, and divine poems. It is remarkable, because he was regarded as one of the most eloquent men of his time, and because he incurred and braved censure for treating upon sacred subjects in the vulgar tongue. Nothing can be more catholic than the subject and general character of the book, yet it has passages of pure pantheism. *N. Antonio. Capmany.*—R. S.

MALOUIN, PAUL-JAMES, a physician and chemist, was born in 1701 at Caen, of a family distinguished in literature. He practised physic in the metropolis, where he came to be professor of medicine at the royal college, and physician in ordinary to the queen. His scientific merits gave him a place in the Royal Society of London, and the Academy of Sciences of Paris. As a physician, he had great faith in the principles of his art, and could not bear to hear it ridiculed. "All great men (said he) have honoured physic;" and when put in mind of Moliere, "and you see (he replied) how he died!" Having had for a patient a celebrated man of letters, who recovered after obediently taking a great quantity of medicine, he embraced him, and said "you are worthy to be sick." Malouin practised his own precepts, and subjected himself to a strict regimen, by which he attained a healthy old age. He was frugal, yet disinterested; and after a lucrative practice in Paris, went to a small employment at Versailles, which he called "retiring to court." He died of an apoplexy at Paris, in 1778. He left by his will a legacy to the faculty of medicine in that capital, on the condition of their holding an annual public assembly for the purpose of giving an account to the nation of their labours and discoveries. Malouin had a great fund of the chemical knowledge of the time, which he chiefly applied to the service of medicine. He published "Traité de Chymie contenant la maniere de preparer les Remedes," &c. 1734, 12mo.: "Pharmacopée Chymique, on Chymie Medicinale," two volumes, 12mo. 1750 and 1755; a valuable work, written in a clear and elegant style, and containing many useful observations from his own experiments: "Les Arts du Meunier, du Boulanger, & du Vermicelier," in the dictionary "Des Arts & Metiers," published by the Academy of Sciences. He also communicated to the Academy an analysis of the waters of Plombieres; an account of epidemic diseases at Paris; and the state of the atmosphere from 1746 to 1754. *Nouv. Dict. Hist. Eloy Dict. Hist. Med.*—A.

MALPIGHI, MARCELLO, a physician celebrated for his anatomical and physiological researches, was born in 1628 at Crevalcuore, in the district of Bologna. He studied philosophy and medicine at the university of Bologna, and particularly attended to anatomy under Massari, who had a school for dissecting in his own house. He took the degree of doctor of physic, and four years afterwards was appointed to a medical chair by the senate of Bologna; but he had scarcely occupied it, when his reputation caused him to be invited by the grand-duke of Tuscany to the professorship of the theory of medicine in the university of Pisa. In that seat of learning he contracted an intimate friendship with Borelli, from whom he received assistance in his physical studies, which he repaid by the communication of his anatomical observations. Although he passed

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his time with much satisfaction at Pisa, yet the unwholesome air of the place induced him, after a residence of three years, to request his dismission; and in 1660 he resumed his chair at Bologna. He there pursued his enquiries with great diligence, and was the first who employed the microscope in examining the circulation of the blood. His microscopical discoveries respecting the intimate structure of the lungs were given to the public in two epistles to Borelli, "De Pulmonibus," 1661, frequently reprinted. On the death of Castelli, professor of medicine at Messina, Malpighi was invited by that university to succeed him, at a large salary, and removed thither in 1662. He remained there, acting both as a physician and a professor, about four years; but the little respect he paid to the doctrines of the Galenists and Arabians, together with the jealousy of his colleagues, involved him in controversies, and rendered his life uneasy. He therefore returned to Bologna in 1666; and although the senate of Messina sent him pressing letters to resume his chair in that city, he chose to accept the offers of the Bolognese to continue among them. He passed, however, great part of his time at a villa, intent upon his favourite pursuits. In 1669 he was aggregated to the Royal Society of London, which afterwards demonstrated its regard for him by printing his works at its expence. Cardinal Pignatelli, who had known him at Bologna, when raised to the pontificate in 1691 under the name of Innocent XII., called Malpighi to Rome, and appointed him his physician, chamberlain, and domestic prelate. His constitution, however, was now much broken; and a second attack of an apoplexy carried him off, in September 1694. He was interred with great funeral honours at Bologna, and a statue was erected to his memory. He left no issue by his wife, who was sister of his anatomical preceptor, Massari.

The works of Malpighi are numerous, and comprise a variety of subjects. Besides the treatise on the lungs already mentioned, he published separate tracts concerning the brain, the tongue, the omentum, and adipose ducts, the organ of touch, the structure of the viscera, the kidneys, the spleen, the uterus, &c; also on the silkworm, and on the formation of the chick in the egg, and on the conglobate glands. He was likewise a very diligent enquirer into the vegetable economy, and wrote an anatomy of plants, full of very curious and minute observations. In all these investigations he made great use of the microscope, as well as of other modes of detecting the intimate structure of parts; and although he fell into some errors through his propensity to extend the glandular fabric as widely as possible, yet he has merited a distinguished rank among discoverers, and has contributed much to the perfection of modern physiology. The greater part of his separate writings were collected in an edition of his works published at London, in two volumes, folio, 1686, and more correctly at Amsterdam, 1687, quarto. A volume of his posthumous works was published at London, folio, 1697, and reprinted at Venice and Leyden. His "Consultationum Medicarum Centuria" was edited by Gaspari in 1713, *Patav.* quarto. He is not, however, distinguished as a practitioner, being attached to the chemical theories of his age; yet he deserves praise for having shewn the mischiefs of letting blood in the malignant epidemics prevalent in Italy at his time. The Latin style of Malpighi is harsh and difficult. *Fabroni Vit. Ital. Tiraboschi. Halleri Bibl. Anatom. Botan. et Med. Pract.*—A.

MALVENDA, Thomas, a learned Spanish dominican monk in the sixteenth and former part of the seventeenth century, was born at Xativa in Valentia, in the year 1565. He was instructed in the Latin language and philosophy by a preaching friar; and afterwards, without the assistance of a tutor, made himself master of the Greek and Hebrew languages. In the year 1582, he entered into the order of St. Dominic, and distinguished himself by the indefatigable diligence with which he applied to his studies, particularly those of biblical literature, divinity, and ecclesiastical history. No sooner had he passed through his state of pupillage, than his superiors selected him for the office of tutor; and he taught philosophy for four years, and divinity for ten years, with extraordinary success and reputation. Having discovered several mistakes in the volumes of Baronius's "Annals" which had already been published, as well as in his "Martyrology," in the year 1600 he sent an account of them to that cardinal; who was so well pleased with the learning, judgment, and politeness which his letter discovered, that he applied to the general of his order to send for him to Rome, where he might conveniently avail himself of his assistance. Here Malvenda was fully occupied; for besides the review of Baronius's "Annals," who adopted a great number of his corrections, he was ordered by the general to review and correct the "Missal," "Martyrology," and "Breviary" of his order; and his

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amended editions of them were published, with the papal sanction, in the year 1603. He was then directed to examine the "Bibliotheca veterum Patrum" of Margerin de la Bigne; and his observations on it, and suggestions of improvements, were made use of in the edition of that work published in 1605. In the year 1604, our author published "De Antichristo Lib xi.," in folio, which was received with great applause at Rome; and in the following year he published a treatise, entitled, "De Paradiso Voluptatis" in quarto. The next task which his general ordered him to undertake was, "Annals of the Order of preaching Friars;" but the interruption which his various other engagements and studies occasioned, permitted him only to compile imperfect memoirs, which it was not his intention to send into the world, but to leave them as useful materials for some future writer, who might be able to devote himself more closely to that work. In this imperfect state, however, and against his consent, they were published at Naples in 1627, in folio. In 1608, Malvenda returned to his native country with Aliaga, provincial of Arragon, who made him his deputy; and from that time he was taken up in assisting the different provincials, and other superior members of his order in Spain, till Aliaga was made archbishop of Valentia, when he took him to reside with him in his palace, as his most intimate companion and friend. The opportunity which this situation afforded our author for prosecuting his learned labours, was most diligently improved by him; and from the year 1621 to 1628, he was employed in preparing a literal translation of the Scriptures into Latin, accompanied with short commentaries. This work he carried on from the beginning of Genesis to the fourteenth chapter of Ezekiel; when he was seized with a disorder which proved fatal to him in May 1628, at the age of sixty-three. After his death, the MS. of this translation was sent to the general of the Dominicans, by whose directions it was published in 1650 under the title of, "Commentariorum in sacram Scripturam una cum nova de Verbo ad Verbum ex Hebræo Translatione, variisque Lectionibus Volumina quinque," folio. In the first of our subjoined authorities the reader may meet with a list of various other learned productions which employed his pen, and were left behind him in MS. *Antonii Bibl. Script. Hisp. Moreri. Nouv. Dict. Hist.*—M.

MALVEZZI, Virgilio, a gentleman of Bologna, born in 1599, was almost an universal scholar. He served in the armies of Philip IV. king of Spain, and was employed both in the field and in negotiations. He died at Bologna in 1654. He was the author of various works, of which the best known is "Discorsi sopra Cornelio Tacito," 1635, quarto; more remarkable for the quantity of erudition displayed in them, than for their judgment and taste. Also "Opere Istoriche," 1656, 12mo.: "Ragioni per le quali Letterati credono non poter si avanzare nelli corti;" this discourse is printed in the "Saggi Academici" of Mascardi. *Moreri.* —A.

MAMBRUN, Peter, a learned Jesuit, celebrated for his Latin poetry, was born in 1600, at Montferrand in Auvergne. After having taught rhetoric in the society's college for four years, he was sent to Caen as a professor of philosophy, where the celebrated Huet was his disciple, and contracted a great affection for him. His instructions were so popular that he had in his class more than three hundred scholars. He was afterwards professor of theology at the college of la Fleche, where he died in 1661. Father Mambrun published in Latin a "Peripatetic Dissertation on Epic Poetry," the spirit of which may be estimated from his maxim, "Veritas sine Aristotelis philosophia ne in poetica quidem locum habet." Accordingly, he has framed a code of laws for the epopæia entirely founded on the doctrines of the Stagyrite. His fame, however, is chiefly derived from his own performances in Latin poetry. In this walk, he was so exact an imitator of Virgil, that he not only copied his diction and versification, but followed his example in composing eclogues, georgics, and an heroic poem, all consisting of the Virgilian number of books. In his georgics, indeed, he deviates from the culture of the land to that of the soul and understanding. His heroic poem is entitled, "Constantine; or, Idolatry overthrown." But though he was capable of exactly copying the external form of that great poet, he was not inspired with a similar spirit; and his poems, though praised for their purity, and a certain dignity of language and sentiment, seem to have sunk into oblivion. The applause of Chapelain, and the character given of him by Menage, of "a great poet and a great critic," will scarcely procure him readers at the present period. *Huet de rebus, &c. Baillet. Moreri.*—A.

MAMERTINUS, Claudius, an orator, who lived in the latter part of the third and beginning of the fourth centuries, is known by two panegyrics which he pronounced in ho-

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nour of Maximian Hercules. Another *Claudius Mamertinus*, supposed to be the son of the preceding, was in high favour with the emperor Julian, who gave him great employments, and raised him to the consulate A. D. 362. He pronounced a panegyric on that emperor in his presence, which is extant. The three pieces above mentioned have been several times printed in the collections called "Paneggrici Latini veteres." *Moreri.*—A.

MANARDI, JOHN, a learned physician, was born at Ferrara in 1462. After completing his studies in the learned languages and in medicine, he was appointed medical professor at Ferrara, which post he occupied from 1482 to 1495. He then resided for some years with Gian-francesco Pico of Mirandola, to whom he was both physician and preceptor, and whom he assisted in publishing the work of the celebrated John Pico against judicial astrology. In 1513 he accepted the invitation of Ladislaus king of Hungary to become his physician; and he remained in that country two years after the death of that prince. He returned to Ferrara in the beginning of 1519, and resumed his functions. At an advanced age he married a second wife, young and handsome, by which he was supposed to have shortened his days. He died at Ferrara in 1536, at the age of seventy-four; and a very honourable inscription to his memory was placed on his tomb by his widow. Manardi is termed by Haller a semiarabist and semigalenic, which implies an attachment to ancient doctrines, modified by modern observation. He published in 1520 "Epistolarum Medicinalium Libri vi." afterwards augmented to twenty books, and several times printed, lastly, with the title of "Curia Medica xx Libris Epistolarum & Consultationum adumbrata," *Hanov.* 1611, folio. This is a very miscellaneous collection of remarks upon the ancients, with corrections and refutations; and cases and observations from his own practice; some of which are valuable, and show him to have been a real improver of his art. He treats of the lues venerea as a new disease imported from America, and recommends the cure by guaiacum in preference to mercury. He also published "In primum Artis parvæ Galeni Librum Commentarius," 1525, quarto. *Tiraboschi. Halleri Bibl. Med. Pract.*—A.

MANASSEH, the eldest son of the patriarch Joseph, and the ancestor of one of the twelve tribes of Israel, was born in Egypt, of the daughter of Potipherah, priest or prince of On, towards the close of the seventeenth century B. C. He was adopted by Jacob on his death-bed, at the same time with his brother Ephraim; when the old patriarch decreed that from that day they should rank as his sons, and be considered as the heads of two distinct tribes, which should be called after their names. In the distribution of the land of Canaan, one half of the tribe of Manasseh had its inheritance assigned on the east side of Jordan, having the hills of Bashan and Hermon on the east, part of Lebanon on the north, and the tribe of Gad to the south. The territory of the other half of this tribe was bounded by the tribe of Issachar on the north, that of Ephraim on the south, and by the river Jordan and the Mediterranean on the east and west. *Genesis, chap. xli. and xlviii. Joshua, chap. xiii. and xvi. Blair's Chron. Tables.*—M.

MANASSEH, king of Judah, ascended the throne on the death of his father Hezekiah, about the year 710 B. C. when he was only twelve years of age. This prince appears to have been most unhappy in his companions and counsellors, and to have made it his study to become, in every possible instance, the reverse of that virtuous pious character, of which his father had given him a shining example. He disgraced himself by the practice of the most abominable vices; revived that idolatry which it had been Hezekiah's first care to exterminate, introducing new and unheard of deities and superstitious ceremonies; and he polluted the temple of God, not only by introducing into it the altars and rites of heathen worship, but by setting up an idol even in the most holy place. For these abominations he was severely reproved by different prophets, who threatened both him and his subjects, who had too readily imitated his wickedness, with the same dreadful judgments which had been inflicted on their brethren the Israelites. Their reproofs, however, instead of producing amendment, only excited his rage; and he now added to his other vices, tyranny and cruelty. So much innocent blood did he cause to be shed, not sparing the prophets themselves, that he is represented as having filled Jerusalem with it, from one end to another. At length, he was stopped in his sanguinary career by the invasion of an Assyrian army, too powerful for him to resist, which plundered and depopulated the country, and, having by an artifice seized his person, carried him away, in chains, a captive to Babylon. In the miserable condition to which he was

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thus reduced, Manasseh became deeply sensible of the criminality of his past conduct, and sincerely penitent on account of his cruelties and impieties. He, therefore, humbled himself before God, offering the most earnest prayers for mercy and forgiveness, and entreating that his enemy might be inclined to humanity towards him, and to grant him his liberty. These prayers were heard, and Manasseh was restored to his kingdom; from which time he assiduously employed himself in repairing the mischiefs which his impiety and tyranny had occasioned, and in discharging the duties of a pious and patriotic sovereign. He purified the temple from idols, and all the relics of superstition; restored the worship of the true God in its ancient order and splendour; and left no means in his power unattempted, for reclaiming his people from idolatry and wickedness, and confirming them in their obedience to the law of Moses. Afterwards he provided for the safety of his kingdom by repairing the fortifications of Jerusalem, and other cities; and having reigned in peace and happiness about thirty-three years after his return from Babylon, died about the year 643 B. C., in the sixty-seventh year of his age, and the fifty-fifth of his reign. In the chapter of Chronicles referred to below, mention is twice made of Manasseh's "Prayer;" and among the apocryphal books of the Old Testament, may be seen a composition of that nature, entitled, "The Prayer of Manasseh King of Judah, when he was holden Captive in Babylon." Of the claims of this piece to genuineness, however, considerable doubts have been entertained. *II. Kings, ch. xxi.* 1—18. *II. Chron. xxxiii.* 1—20. *Joseph. Antiq. Jud. lib. x. cap.* 3. *Blair's Chron. Tab.*—M.

MANCO CAPAC, legislator and first inca of the Peruvians, was the twelfth in ascent from the inca who reigned at the time of the Spanish invasion of Peru in 1532, which interval was computed by the natives at about four hundred years. Their tradition was, that this personage, with his wife and sister Mama Ocollo, otherwise called Caya Mama, both of a majestic form and clothed in decent garments, appeared in an island of the lake Titicaca, and declared themselves to be children of the sun, sent down by their parent to civilise and instruct the savage people who then inhabited that country. Manco accordingly instructed the men in agriculture and other useful arts, whilst his wife taught the women to spin and weave. When the rude natives were thus rendered capable of providing themselves with necessaries and fixed to a spot, Manco began to form them into regular society, and to give them a system of laws and policy. If what is supernatural be rejected from this tradition, it will appear that some stranger from a civilised land arrived in Peru, and making use of that association of religion which so many other legislators have employed, obtained an ascendency over the minds of the barbarous natives, which enabled him to form a regular government and place himself at its head. He was regarded, like one of the demigods of Greece, as a being of a superior nature, and his descent from the sun was a fundamental article in the creed of the Peruvians. This notion of a sacred race was kept up by the inviolable practice of restricting all marriages in the families of the incas to those of the same blood. The sons of Manco married their sisters, as he himself had done, and no royal lineage was ever preserved more pure and unmixed. Absolute power in the monarch was the necessary consequence of this sanctity of character, and the government took the form of a theocracy. Its civil institutions were directed to the preservation of order and tranquillity; its religious rites were for the most part innocent and humane; and gentleness and submission distinguished the Peruvians among the nations of that continent. Manco Capac, after a long and prosperous reign, is said, when sensible of the approach of death, to have assembled his numerous family and principal subjects in the city of Cuzco, which he founded; and after a long exhortation to preserve the divine laws of which he had been the promulgator, and to live in peace and unity, to have expired in their sight. His memory was held in the utmost veneration by his own people; and as far as we can rely upon the tradition annexed to his name, he seems justly entitled to rank among the benefactors of mankind. *Garcilasso de la Vega. Robertson's Hist. America.*—A.

MANDELSLO, JOHN-ALBERT, a native of Mecklenburg, was page to the duke of Holstein, and accompanied, as gentleman of the chamber, the embassadors whom that duke sent to Muscovy and Persia in 1636. From the court of Persia he went to Ormuz, and there embarked for the Indies according to a permission obtained from his sovereign before his departure. On his return he drew up a "Journal of his Voyages," beginning in January 1638, and terminating in May 1640. It is printed in the second volume of the Tra-

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vels of Olearius, secretary to the embassy, and is held in esteem. *Moreri.*—A.

MANDEVILLE, Bernard de, a writer of temporary fame, was born about 1670 in Holland, where he was brought up to physic, in which he took the degree of doctor. Whether he was of English extraction does not appear, but he fixed his residence in this country, and wrote his books in its language. His first publication was the "Virgin Unmasked; or, a Dialogue upon Love, Marriage," &c. 1709; which is not praised for its moral tendency. In 1711 he published a work in his own profession, entitled "A Treatise on the Hypochondriac and Hysteric Passions, vulgarly called the Hyppo in Men and the Vapours in Women," octavo. This is a much more entertaining performance than medical works usually are, containing many shrewd and sarcastic remarks, and displaying much knowledge of the world, and no mean acquaintance with medicine. From the satirical strokes upon the modern practice of physicians and apothecaries, it may be gathered that he had not much interest with the faculty; and indeed he seems never to have enjoyed any considerable share of professional employment. A poem which he printed in 1714, entitled, "The Grumbling Hive; or, Knaves turned honest," was the ground-work of the publication by which he is best known, which appeared in 1723 under the title of "The Fable of the Bees; or, Private Vices made Public Benefits; with an Essay on Charity and Charity-Schools, and a Search into the Nature of Society," octavo. The foundation of the reasoning in this piece is the sophism that every thing which has been called luxury or superfluity in the advanced stages of society is vice; whence is deduced the prevalence of vicious principles in human nature, and the instrumentality of vice in producing the apparent prosperity of states. His general views of mankind are of the most disparaging and degrading kind; and from his idea of the lower classes, he declares against all attempts to enlighten or raise them by education. The tendency of this work was thought to be so immoral, that it was presented by the grand jury of Middlesex (a favourite mode at that time of refuting obnoxious books), and raised a swarm of answers of different persuasions and principles. To some of these he replied, defending himself from the immoral inferences drawn from his work. One of his answers was to bishop Berkeley, who had animadverted upon him in his Alciphron, or Minute Philosopher. Mandeville in the same year, 1732, published "A Letter to Dion, occasioned by his Book called Alciphron," in which he has pointed out some misrepresentations and false reasonings of his adversary. The Fable of the Bees is now scarcely read, and is only remembered as a work of bad repute. The author had before published in 1720, "Free Thoughts on Religion," by which he incurred the suspicion of deism, though he appeared only as an advocate for rational Christianity. In 1732 he published "An Enquiry into the Origin of Honour, and Usefulness of Christianity in War." He died in 1733. *New Biogr. Dict. Mandeville's Works.*—A.

MANDEVILE, Sir John, a celebrated early traveller, was born at St. Albans, about the beginning of the fourteenth century. He was of a good family, and was bred to physic, which he probably practised for some time; but an ardent desire of visiting the distant countries of which he had read induced him, in 1332, to set out upon a course of travels, in which he is said to have spent thirty-four years. During this period he extended his peregrinations through the greatest part of Asia, Egypt, and Lybia, making himself master of many languages, and collecting a great mass of information, true or fabulous, which he committed to writing in Latin, French, and English. He at length died at Liege in 1372, where a monument exists to his memory. He is there called John de Mandevil, alias de Barba, lord of Campoli. Extracts from his travels are found in various collections, but the only genuine edition, entitled "The Voiage and Travaile of Sir John Mandevile Knight," was printed from an original MS. in the Cotton library, 1727, octavo. The character of sir John for veracity has been very differently regarded by different persons. In general he passes for a mere fabler, and indeed his many marvellous and absurd tales seem to entitle him to no other appellation; but some have endeavoured to make a distinction between what he picked up from reading and report, and what he himself observed, and have been willing to give him credit for most of the latter. It is certain, however, that his narratives were much esteemed in his own age, and rendered him famous throughout Europe; and he has many remarks which show talents, and an acquaintance with science. *Tanner. Vossii Hist. Lat. Mod. Univ. Hist.*—A.

MANES, as he is called by the Greek writers, Manichæus by the Latins, and Mani by the Persians and Arabians, was the founder

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of a celebrated Christian sect called after him *Manichæans*, and flourished in the third century. His history and that of his followers has long remained in great obscurity and uncertainty, and has come down to us from the ancients intermingled with so much invective, and improbable, or evidently fabulous, or contradictory matter, that to draw up a tolerably correct and impartial account of it, has proved a task of no little difficulty. Among the moderns, M. de Beausobre and Dr. Lardner are pre-eminent for the studious attention, and cool unbiassed judgment with which they appear to have examined this subject; and we shall, therefore, chiefly follow them as our guides in our present narrative, referring our readers to them for their numerous authorities. That he was a native subject of the Persian monarchy, is almost universally allowed; but whether he was of the province of Persia, properly so called, or of Babylon, or else of Chaldea, which is often confounded with that of Babylon, is uncertain. According to the chronicle of Edessa, he was born in the year 239 or 240 of the Christian æra. The Greek writers concur in representing him to have been a slave purchased by a widow, who soon set him at liberty, adopted him for her son, gave him a good education, and ultimately made him her heir. The circumstances, however, of his servile state, and his having been sold, are not taken notice of by the Eastern writers, which renders them of dubious authority; and the more so, since the Greek authors speak of him as rich, learned, educated among philosophers, and at the court of Persia in his early age. The Eastern authors say that he was a painter and engraver by profession; that he had so fine a hand, as to be able to draw lines and make circles without rule or compass; and that he made a terrestrial globe with all its circles and divisions. He is also said to have been instructed in all those arts and sciences which the Persians and the other neighbouring nations held in the highest esteem; to have penetrated into the depths of astronomy; and to have been skilled in the art of healing. He became a convert to Christianity, and openly professed and taught it; but, from his partiality for the doctrine of the magi, in which he had been educated, was so bold as to attempt a coalition of it with the Christian system, as we shall presently see. He commenced his design in the reign of Sapor, and soon obtained a number of disciples, whom he seduced to adopt his opinions by the subtilty of his reasonings, his extraordinary eloquence, the gravity of his appearance, and the innocence and simplicity of his manners. He has been charged with having made pretensions to extraordinary divine inspiration; and Epiphanius, and other Greek as well as Latin writers affirm, that sometimes he presumed to say he was the Holy Ghost, and at other times that he was an apostle of Jesus Christ. These charges are minutely investigated by Dr. Lardner, who, on the strongest evidence, has acquitted him of pretending to be the Holy Ghost; while he has shewn it not improbable, that by calling himself an apostle of Christ, he might mean no more than to profess, in the lofty style of the orientals, that he was a disciple of Christ, and a teacher of his religion. Whether he was so far under the influence of fanaticism, as to believe that he was actually inspired by the Holy Ghost to reveal to the world truths, in which our Lord thought not proper to instruct his first disciples; or whether he dishonestly endeavoured to possess his followers with such a persuasion, are questions which, perhaps, it may be difficult to determine. The judicious and dispassionate writer just mentioned, after discussing them observes: "Upon the whole, I do not chuse to deny that Mani was an impostor; but I do not discern evident proofs of it. I plainly see that he was an arrogant philosopher, and a great schemist: but whether he was an impostor, I cannot certainly say. He was abundantly too fond of philosophical notions, which he endeavoured to bring into religion: for this he is to be blamed. But every bold dogmatizer is not an impostor."

The common accounts which the Greek and Latin writers furnish concerning two predecessors of Manes, Scythian, and Terebinthus, to whom it is pretended that he was indebted for his peculiar doctrines, Beausobre and Lardner shew to be idle fictions; and they offer weighty reasons for doubting the story preserved by Augustine and Theodoret, that when he assumed the character of a public teacher, he affected to imitate Christ, by selecting twelve disciples, whom he distinguished from the rest, and sent abroad to propagate his principles. Beausobre, following Abulpharagius, assigns the first appearance of Manes in the character of a public teacher to the year 267; and relates, on the authority of the Persian writers, that his reputation attracted the notice of Sapor, whose confidence he gained, most probably by disclosing to him only that part of his system which corresponded with the philosophy of the magi. Soon afterwards, Manes

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being excommunicated by the orthodox Christians, this circumstance increased his favour with the king, who now began to regard him solely in the light of a great philosopher. When, however, he was informed, that Manes combined with his philosophical notions the doctrines of the Christians, and that he opposed the worship and ceremonies of Zoroaster, he immediately withdrew his confidence from him, and determined that he should be put to death. Upon this, Manes, being apprized of the king's resolution, eluded the search which was made for him, and withdrew into Turkestan. In this country he made numerous converts to his opinions, and is said to have recommended himself to the esteem of the people, by ornamenting different temples with a variety of pictures, executed by his own hand. In this asylum also he composed his "Gospel," supposed by Lardner to be the same with what is sometimes called "The Living Gospel;" concerning the contents of which we have nothing but uncertain reports and conjectures, no fragments of it being preserved in any of the authors who wrote against Manes. The Persian authors relate the following account of the origin and first publication of this book, which has much of the air of fiction, and seems to have been borrowed from the history of Zoroaster. To give his opinions the weight of apparently divine authority, he devised an expedient similar to what has been practised by other false prophets. Having found in a solitary place a cave, in which was a fine spring, he conveyed into it sufficient provisions to last a year, and then told his disciples that he was about to take a journey to Heaven, and that he would be absent from them during that period, at the expiration of which he would return to them. Taking the necessary precautions to prevent discovery, he then withdrew to his place of concealment, where in silence and solitude he methodized his system of philosophy and religion, which he wrote in a book filled with emblematical images and figures, designed to illustrate his peculiar principles. At the end of the year he left his retreat, and presented this book to his disciples, saying that he had brought it from Heaven; and by this artifice greatly increased the number of his followers. This book was called by the Persians *Ertenk-Mani*, or "Book of the Pictures of Mani."

In the year 271, or 272, upon the death of Sapor, and the accession of his son Hormisdas, Manes returned into Persia, confident of the protection of a prince who appears to have secretly favoured him during his father's reign. On his arrival at court, Manes presented his "Gospel" to the king, who received it very graciously, and even adopted the tenets of the author, openly declaring himself his protector and patron. Finding at length, however, that, notwithstanding the royal support, Manes was exposed to perpetual danger from the united hatred of the Christians, the Magi, the Jews, and the Pagans, the king built for him a strong castle between Bagdad and Suza, as a place of security against his persecutors. Upon the death of Hormisdas in 273, or 274, he was succeeded by his son Varanes I. called by the Persians Baharam, or Behram, who in the beginning of his reign protected Manes, and appeared favourable to his opinions; but afterwards, influenced by the representations and remonstrances of the Magi, he determined to sacrifice him to their malignant jealousy. In order to inveigle him out of his castle, the king appointed a solemn disputation to be held between the principal doctors of the sect of Zoroaster and Manes; at which the latter was condemned to death, for denying the resurrection of the body, as some say, but according to others, for having intermixed the doctrines of Christianity with the tenets of the Magi. The Greek writers ascribe his death to another cause, alleging, that having undertaken to cure the son of the Persian monarch of a dangerous disease, by his skill in medicine, or his miraculous power, he not only failed in the attempt, but hastened the death of the prince; which excited the indignation of the king, who ordered him to be put to a cruel death. As this story, however, does not occur in any of the Eastern writers, it is entitled to little credit. Historians also differ in their relations concerning the manner of his execution: some telling us that he was crucified; others that he was cut in two through the middle of his body, and that the separated parts were hung up over two of the gates of the capital city; and others, that he was flayed alive, and that his skin, filled with chaff, was suspended on a gibbet erected in a conspicuous situation, as an object of terror to those of his sect. The death of Manes most probably took place in the year 277. Besides his "Gospel," he was the author of "The Mysteries," chiefly intended to prove the doctrine of the two principles by a demonstration *a posteriori*, or from the mixture of good and evil that there is in the world; "Chapters," or "Heads," probably containing a summary of the Manichæan doctrine; "The Treasures of Life," which was one of the books confuted

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by Heraclean; "The Gigantic Book," also confuted by the same writer; a treatise "On Astrology;" various "Letters," which are parcularized by Lardner, as well as the authors in which fragments of his different pieces may be seen, &c.

The most accurate and dispassionate summary of the tenets of Manes and his followers, which we have met with, appears to us to be that of the last mentioned writer; and we shall, therefore, chiefly take it for our guide in laying an analysis of the principal of them before our readers. They held the doctrine of two original independent principles, from which all things proceed; the one immaterial and perfectly good, called light; the other material, and the source of all evil, called darkness. The being who presides over the light, is called God; he who rules over the land of darkness, Hyle, or Demon. According to them, the creation of the world originated in an attempt made upon the kingdom of light by the kingdom of darkness; which the ruler of light no sooner perceived, than he detached from him a power which formed the first man, who being invested with the five elements, went down to fight with darkness. In this contest the prince of darkness proved victorious, and seized upon a considerable portion of the soul, or light that was in man; to whose relief God sent another power, called the living spirit, which defeated the prince of darkness, rescued a portion of this light, and out of it formed the sun, moon, and stars, and afterwards the earth from matter. In order to detain the remaining portion of this light, which he had mixed with matter, the prince of darkness, upon the model of the first man who came to fight him, formed the first parents of the human race. The beings engendered from this original stock, consist of a body formed out of the corrupt matter of the kingdom of darkness, and of two souls; one the source and cause of vicious passions, deriving its origin from matter, the other the source of good purposes and inclinations, deriving its origin from God. In Adam, there was a great abundance of the particles of light, with but few particles of darkness, and therefore he lived holily a considerable time; till at length, the adverse part in him prevailing, he had commerce with Eve, and so fell. To repair the mischiefs of the fall, and by degrees to deliver captive souls from their corporeal prisons, God formed two beings of eminent dignity from his own person, one of whom was Christ, and the other the Holy Ghost; who constituted with himself one deity, under a three-fold appellation. The Father was believed by the Manichæans to inhabit the supreme and most sublime light. The Son they thought dwelt by his power in the sun, and by his wisdom in the moon; and therefore when they prayed, they bowed towards the sun in the daytime, and towards the moon in the night. To the Holy Ghost, the third majesty, they assigned the air for his residence; considering him to be the genial principle which warms and illuminates the minds of men, renders the earth fruitful, and gradually draws up from its bosom the latent principles of celestial fire, to their primitive exalted station. After making use for a long time of the ministry of angels and of holy men, to conduct souls back to the kingdom of light, God ordered Christ to leave the solar regions, and to descend upon earth, for the same purpose; who, when he had fulfilled the design of his mission, returned to his throne in the sun. The Manichæans also believed in the doctrine of the transmigration of souls; but not in the resurrection of the body. They allowed a resurrection of the soul in the present state, where, being enlightened by the doctrine of the Gospel, it purifies itself from carnal affections. And they might speak of the resurrection or ascent of the soul, when it should return to God; but they absolutely denied the resurrection of bodies. They believed in a future judgment; but it is doubtful whether they admitted the doctrine of the eternity of hell torments. Jesus Christ they believed to be God, but not man: God truly, but man only in appearance; who had no birth at all, not even a miraculous one, nor any baptism, and who was neither crucified, nor died in reality. And as they did not believe that he really suffered, they, consequently, could not admit that his death was a true sacrifice. The eucharist was with them only a ceremony of thanksgiving in memory of the mystic crucifixion of our Saviour, which had only moral views. They ascribed little to faith, but much to good works, which they considered as an essential and absolutely necessary condition of salvation.

In defence of these principles, Manes and his followers rejected the Old Testament, maintaining that the God who delivered the law by Moses, and spake in the Hebrew prophets, was not the true God, but the prince of darkness. It appears that they received most if not all the books of the New Testament; but not without arbitrarily rejecting such parts of them as could not be reconciled with their philosophical notions, pretending that they

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were interpolations and corruptions introduced by the Catholics. They also paid great regard to certain apocryphal books; for an account of which, as well as of the parts of the New Testament received or rejected by them, we refer to Lardner. Manes enjoined on his followers a rule of life and manners the most extravagantly rigorous and austere. But, well knowing that his sect could not possibly become numerous, if this severity were to be imposed upon them all, without distinction, he divided them into two classes; one of which comprehended the perfect Christians, under the name of the *elect;* and the other, the imperfect and feeble, under the title of *hearers*. The *elect* were obliged to observe a rigorous abstinence from flesh, eggs, milk, fish, wine, all intoxicating drink, wedlock, and all amorous gratifications; and to live in a state of the sharpest penury, subsisting themselves on herbs, pulse, and melons, and depriving themselves of all the comforts which arise from the moderate indulgence of natural passions, and also from a variety of innocent and agreeable pursuits. The *hearers* were subjected to a milder discipline; being allowed to possess houses, lands, and wealth, to feed upon flesh, and to enter into the bonds of conjugal tenderness; but this liberty was granted them with many limitations, and under the strictest conditions of moderation and temperance. At their meetings for public worship, prayers were performed, at which all were present, hearers as well as elect; the Scriptures were read, as well as the writings of Manes and apocryphal books; and it seems probable that discourses were delivered, explaining and enforcing their peculiar principles, and exhorting to the practice of virtue. They also observed the Christian rites of baptism and the eucharist; baptizing infants in the same manner with the Catholics, and frequently administering the eucharist by communion in both kinds. They observed the Lord's day, but fasted upon it, hearers as well as elect. They likewise kept Easter, and in the month of March celebrated the anniversary of the martyrdom of Manes. They have been accused, not only of corrupting the religion of Christ, by intermixing with its doctrines grossly absurd and extravagantly fanciful notions, which is undeniable; but also of giving the greatest encouragement to sensuality and licentiousness, and of abandoning themselves to the most abominable rites in the celebration of their eucharist. But the latter charge has not been proved, and is at once incredible in itself, unsupported by the testimony of the most ancient authors, Christian or heathen, and contradicted by a number of witnesses in favour of their innocence, which greatly surpasses that of their accusers. The sect of the Manichæans spread rapidly in Persia, and in the different provinces of the Roman empire; and, notwithstanding the severe edicts enacted against them by pontiffs, emperors, and other sovereigns, and the cruel persecutions by which they were harrassed for ages, they existed in considerable numbers towards the conclusion of the fifteenth century. *Eusebii Hist. Eccl. lib. vii. cap.* 31. *Socrat. Hist. Eccl. lib. i. cap.* 22. *Augustin. de Moribus Manich. passim. Fabricii Bibl. Græc. vol. V. lib. v. cap.* 1. *Cave's Hist. Lit. sub sæc. Novat. D'Herbelot's Bibl. Orient. Beausobre's Hist. Crit. de Manich. passim. Lardner's Cred. part ii. vol. VI. chap.* 63. *Mosh. Hist. Eccl. sæc. iii. part ii. cap.* 5.—M.

MANESSON-MALLET, Alan, an able French mathematician who flourished in the seventeenth century, was a native of Paris, who entered into the service of the king of Portugal, and distinguished himself in the profession of a military engineer. Afterwards he was appointed mathematical tutor to the pages of Lewis XIV. We have met with no other particulars relative to his personal history. He was the author of several esteemed works, among which are, "Martial Studies, or, the Art of War," 1691, in three volumes octavo, illustrated with cuts; "A Description of the Universe, containing the different Systems of the World, general and particular Maps of Ancient and Modern Geography," &c. 1683, in five volumes octavo, with appropriate engravings, &c.; a treatise on "Practical Geometry," 1702, in four volumes octavo, &c. As the author had travelled much, possessed considerable experience, and drew all his plans himself, which are ably executed, his books continue to be in request. *Moreri. Nouv. Dict. Hist.*—M.

MANETHOS, an ancient Egyptian historian, called the Sebennite from the place of his origin, was high-priest of Heliopolis in the reign of Ptolemy Philadelphus, about B.C. 304. He wrote in Greek a history of Egypt from the earliest times to the last year of Nectanebis. The matter of this history he asserts to have been extracted from certain pillars in the Siriadic land, whereon inscriptions had been made in the sacred dialect by Thoth, the first Mercury, which, after the flood, were translated into the Greek tongue, but written in the sacred character, and were laid up in books in the sacred recesses of Egypt by the second

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Mercury. But this account, which could only relate to the earlier portions of the history, is so manifestly incredible, by its reference to the Greek language at a period when it could not be known in Egypt, that the writers of the Universal History suspect some mistake or corruption in the passage of Eusebius containing it. The work of Manethos was divided into three tomes, the first of which comprehended the history of the gods and demigods so called (for he seems to have considered them only as mortal men eminent for virtue); the second, that of eight dynasties of kings; and the third, of twelve. The chronology of these is extremely obscure, and in part evidently fabulous; but the improbability of the number and length of the dynasties is lessened by the supposition that they refer to kings of different districts, who reigned at the same time. The history of Manethos is lost; but his dynasties have been preserved, being first epitomized by Julius Africanus, from whom they were transcribed by Eusebius, and inserted in his chronicle. From Eusebius they were copied by George Syncellus. Several fragments of the history are also preserved by Josephus in his work against Apion. *Vossii Hist. Græc. Univ. Hist.* —A.

MANETTI, GIANOZZO, a very learned Italian, was born of a good family at Florence, in 1396. His first destination being to trade, he received a correspondent education, and was placed at ten years of age with a banker; but a natural propensity to letters caused him to be soon disgusted with this employment, and he applied with great ardour to every kind of literature then cultivated. Besides the elementary branches of grammar, rhetoric, and logic, he studied physics, metaphysics, ethics, and theology; and during nine years devoted himself entirely to these pursuits. Among other proofs of his zeal for instruction, was that of his taking into his house two Greeks and a Hebrew, with whom he bargained that they should always converse with him in their native tongues, by which means he rendered them both perfectly familiar to him. His high reputation caused him to be appointed by the Florentines to give public lectures on the ethics of Aristotle, which were attended by a numerous auditory. At the age of thirty-five he married, and was afterwards employed by the state in various honourable offices. He was several times deputed to preside over the public studies, which peculiarly flourished under his superintendance. He was sent on embassies to the republic of Genoa, to king Alphonso of Naples, to Francis Sforza, to the popes Eugenius IV. and Nicholas V., to several of the Italian states, and to the emperor Frederic III.; and on all these occasions he gave proof of great prudence and dexterity in the management of affairs, and of an eloquence which was the object of universal admiration. In fine, he was raised to the higher rank of magistracy in Florence, and was entrusted with the government of various cities, especially that of Pistoia, in which he gained general applause for his wisdom and integrity. He met, however, with causes of dissatisfaction which induced him to retire to the court of Nicholas V., who received him with great honour; and as he was cited to return to Florence on pain of banishment, the pope deputed him thither with the character of his embassador. His conduct in that situation so ingratiated him with his countrymen, that from a culprit he became a principal magistrate. He afterwards returned to Rome, and was made secretary to Nicholas V., in which post he was continued by Callixtus III. Going to Naples on private busines, Alphonso kept him there with an ample pension for three years, during which he composed the greatest part of his works. He then revisited his own country; and returning to Naples, died there in 1459, with the character of one of the most learned and worthy men of his age. Manetti was particularly famous for his knowledge of the Hebrew language, which he employed to confute the Jews from their own Scriptures. Against them he wrote a work in ten books, which remains in MS. in the Laurentian library. His acquaintance with the Greek was shewn by a version of the New Testament, and of some works of Aristotle and other ancient philosophers. Among his printed works are the "History of Pistoia;" the "Lives of Nicholas V., Dante, Petrarch, and Boccaccio;" the "Funeral Oration of Leonardo Bruni;" four books "De Dignitate & Excellentia Hominis;" and some "Orations." He possessed a very valuable library, which he intended to have made public in Florence; but died before he could bring his design into execution. *Tiraboschi.*—A.

MANFRED, or MAINFROY, king or usurper of Naples and Sicily, was natural son of the emperor Frederic II. His father, at his death in 1250, bequeathed him the principality of Tarento with some adjacent counties. When his brother Conrad arrived from Germany to take possession of the Sicilian kingdoms devolved to him, he became jealous of Manfred's power and abilities, and took from him a part

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of his inheritance; the prince, however, faithfully served him in reducing the enemies which the pope had excited against him. Conrad, at his decease in 1254, left his infant son Conradin, then in Germany, his heir, and appointed a nobleman named Berthold regent. This was a man of mean abilities; and when pope Innocent, who claimed the kingdom as a fief of the holy see, made preparations to invade it, Berthold resigned the regency to Manfred. The pope excommunicated him, and Manfred being able to make no opposition to his army, received him submissively in Naples. Soon after, however, he made his escape to Lucera, where a colony of Saracens had been settled by Frederic; and raising a body of troops from them, augmented by Germans who flocked to him from all parts of Apulia, he defeated and dispersed the papal army. Innocent dying soon after, was succeeded by Alexander IV., who renewed Manfred's excommunication, and sent an army against him, commanded by cardinal Octavian. Manfred, by his superior military talents, reduced this general to the necessity of making a treaty, which the pope refused to ratify, and gave the investiture of the kingdom to Edmund son of Henry III. of England. Manfred, however, recovered all the Neapolitan territory, and was received into the city of Naples, where he behaved with great generosity and clemency. He afterwards passed over to Sicily; and a report being spread, probably through his contrivance, of the death of young Conradin, he was unanimously elected king by the Sicilian and Apulian barons, and was crowned at Palermo in 1258. Possessing his kingdom in profound tranquillity, which he secured by a mild and equitable administration, he was enabled to send troops into Lombardy for the support of the Ghibelline or imperial party, which so exasperated the pope, that all the thunders of the church were discharged against him, but with no effect. Meantime embassadors arrived from Germany with the intelligence that Conradin was living, and claimed the crown as his birthright. To their remonstrances Manfred replied that he had conquered the kingdom from two popes, and could not think of resigning it, but would leave it to Conradin after his death. His success now rendered him respected by foreign princes, and he married one of his daughters to the son of James king of Arragon, and another to the marquis of Montferrat. He founded a new city on the Adriatic, to which he gave the name of Manfredonia, and peopled it with the inhabitants of Siponto, which he destroyed on account of its unhealthy situation. His troops in Tuscany gained a signal victory over the Guelfs, in consequence of which the city of Florence acknowledged his sovereignty.

A storm at length began to gather over his head. Urban IV., who had succeeded to the popedom, in 1262, published a crusade against him, and, in the following year, conferred the investiture of Naples and Sicily upon Charles of Anjou, brother of the French king Lewis IX. Charles prepared to invade the country, and Manfred was equally diligent in making dispositions to resist him. He was, however, betrayed by his barons, who secretly negotiated with his rival; and in February 1266, Manfred, engaging the French army near Benevento, after fighting with great valour, was defeated and slain. As an excommunicated person, his body was thrown into a ditch and buried under a heap of stones. The pope afterwards ordered it to be taken up, and carried out of the territories of the church. Manfred has not only been stigmatised as an usurper, but he has been charged by writers attached to the papal see and to the house of Anjou with the blackest crimes, such as the poisoning of his father and brother, and other atrocities. It is certain, however, that he displayed both the talents and virtues of a great sovereign, that he was accomplished beyond most princes of his time, and that if he was guilty of criminal ambition in gaining his crown, he wore it with honour. *Mod. Univ. Hist.*—A.

MANFREDI, Eustachio, a celebrated Italian mathematician and astronomer in the seventeenth and former part of the eighteenth century, was the son of a notary at Bologna, where he was born in the year 1674. As his father was himself a lover of learning, he took care that his son should have the benefit of a good education; and, after he had passed through the elementary schools, sent him to pursue a course of philosophy under able tutors. As he had given early indications of promising abilities, which were now confirmed by his rapid and unrivalled proficiency, his father was desirous that he should chiefly apply himself to the study of the law, on account of its being a lucrative as well as honourable profession. Accordingly, young Manfredi directed his attention to this department of knowledge, and with such success, that when he was only eighteen years of age he obtained the degree of doctor of civil and canon law. But, at the same time, philosophy had for him superior charms, and his inclination led him to devote the greatest part of his application to

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mathematical pursuits. This inclination was encouraged by the celebrated mathematician Guglielmini, who, when he observed his genius and industry, formed high expectations of his future eminence in science. Manfredi applied in the first place to the study of geometry and geography, and afterwards to algebra, gnomonics, optics, and the other branches of the mathematics, particularly astronomy. But while his days and nights were devoted to these pursuits, he found time to cultivate an acquaintance with the muses, and composed a variety of sonnets, canzonets, &c. on subjects of gallantry, love, devotion, in praise of princes, generals, celebrated preachers, &c. which abound in beautiful sentiments and noble thoughts, and do honour to his poetical genius and taste. They were collected together after the author's death, and published in an octavo volume, which has undergone repeated impressions. In the year 1698, our author was nominated professor of mathematics in the university of Bologna; which proved a very seasonable appointment, as his father's ruined circumstances obliged him about this time to desert his country, and to leave his family dependent on Eustachio. It is true, that the small income of his professorship was very inadequate to the expence of such an establishment, and he had the prospect of being reduced to great distress; but in this state of things his fortitude did not forsake him, nor did he at all remit in his studious application. He soon met with friends, however, whose liberal assistance enabled him not only to provide for the objects of his care, but to furnish himself with the accommodations requisite for the prosecution of his scientific studies. All the time which was not occupied by the duties of his professorship he now devoted to the study of astronomy, to which little attention had been of late paid at Bologna, the famous meridian line of Cassini, which Guglielmini had assisted in repairing in 1695, being again suffered to fall into neglect. Feeling for the honour of his country, as well as the interests of science, Manfredi determined that such a noble instrument should not lie useless for want of practical astronomers, and agreed with Victor Stancari, an ingenious young man who had been his fellow student, and was his intimate friend, to unite in carrying on a regular series of observations. Having furnished themselves with some instruments, and converted the upper part of Manfredi's apartments into an observatory, they began to spend whole nights in contemplating the heavens, and observing the motions and passages of the stars and planets. In this employment they received frequent assistance from the celebrated John Baptist Morgagni, and not only from three brothers, but also from two sisters of Eustachio.

Of the observations made by our philosophers before the year 1703, when Manfredi removed to the house of Ferdinand Marsigli, he published an account in his "Victorii Stancarii Phil. Doct. Bonon. &c. Schedæ Mathematicæ," &c. 1713, quarto. In the year 1703, our author published a treatise "On the Solar Spots;" and in the succeeding year he had a different direction given to his studies, by receiving from the senate of Bologna the appointment of superintendant-general of the rivers and waters of the Bolognese. This office involved him in much troublesome business, which he conducted with a degree of skill and prudence that proved highly beneficial to his country, and gave him a first rate reputation as a practical hydraulist. For an account of the pieces which he wrote on this subject, and the applications which were made for his advice, assistance, or arbitration, from the different parts of Italy, we must refer to the first of our authorities. A few months before his appointment to this post, he was elected regent of the college of Monte-alto, founded by pope Sixtus V. at Bologna, for the education of young persons of his province who were intended for the church: a situation which was certainly unworthy of his talents, and which was rendered the more arduous, by the total want of order and discipline, and neglect of study, which had been suffered to prevail in it. By a mixture of firmness, lenity, and prudence, he gradually succeeded, however, in producing a complete reform in that institution, which afterwards sent into the world many celebrated divines, and others who sustained a conspicuous rank in the republic of letters. In the midst of his various public labours, Manfredi found time to continue his astronomical studies, and to attend to other mathematical subjects. In the year 1705, he published "Epistola ad Vir. clar. Dominicum Quartaronium, qua Anonymi assertiones XVI. pro Reformatione Kalendarii ab illo impugnatæ, vindicantur," folio. Two years afterwards, he discovered a comet in the constellation Capricorn, and diligently observed its course, which he accurately described, and determined the points in which it cut the ecliptic and the equator. He, likewise, endeavoured to find its parallax, after the method of Cassini; but it either had none, or it was so small as not to be distinguishable. With his associates, he also determined the conjunctions

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and oppositions of the planets, the conjunction of Venus with the sun in the meridian, and numerous occultations of the stars by the moon both by night and in the day-time. At the same time he corresponded with men of science in different parts of Europe, with whom his opinions carried great weight. He now began the composition of his famous "Ephimerides," which will presently be mentioned; and he drew up an elegant letter in the Italian language, in which he maintained the superiority of the Italian poety to that of the French. Not long afterwards, he wrote an accurate and elegant "Life of Marcellus Malpighi," which is inserted in the first volume of "The Lives of illustrious Arcadians," of which society he was elected a member, as he had been before of the Academy della Crusca. The next object which engaged his attention, was to form a collection of specimens of the productions of the Italian lyric poets, from the fourteenth century to the latest date, with criticisms by himself and others, which should assist the students in Italian poetry in entering into the sense and spirit of the most celebrated authors, and exhibit a connected history of the changes which the poetry of Italy has undergone. This work, which is said to reflect equal honour on his industry, his judgment, and his taste, consists of four volumes in quarto, entitled, "Scelta di Sonetti e Canzoni de' più eccellenti Rimatori d'ogni Secolo," &c. the first volume of which made its appearance in 1709, and the others at subsequent periods.

The next circumstance which calls for our attention in the life of Manfredi, is the part which he took in the formation of "the Institute" of Bologna. This patriotic society originated in the zeal for the promotion of science which inspired Lewis Ferdinand Marsigli, a noble and wealthy Bolognian, who formed a museum, containing mathematical and philosophical instruments of all kinds, books, metals, minerals, and whatever could contribute to facilitate investigations into the secrets of nature. From this time his house became the resort of the learned and inquisitive at Bologna, who were freely allowed to avail themselves of his rich collections, in their attempts to extend the boundaries of science. In this number Manfredi particularly distinguished himself, who, as we have seen, had taken up his residence with Marsigli, and to whom the care of his museum had been entrusted. This noble collection Marsigli determined to consecrate to the use of the public, and with the assistance of Manfredi, who was his principal adviser both in his determination and the measures which he pursued, formed the plan of the institute at Bologna. In his life further particulars will occur, concerning the manner in which it was carried into execution, in the year 1712. Being appointed astronomer to the new academy, Manfredi resigned the regency of the college of Monte-alto, and took up his residence in the house of the institute. He now prevailed upon Marsigli to take the necessary steps for uniting the academy of the "Inquieti" to the institute. This academy owed its rise to Manfredi, who, when he was a student in the university, formed an intimacy with several young persons about his own age and standing, who were accustomed to meet at his father's house, and discuss literary and scientific topics. These meetings soon assumed the form of an academy, for the government of which a code of laws was drawn up, and a prince annually elected. Having fixed upon the words MENS AGITAT for the motto of the society, in conformity with it they took the name of "Inquieti." For the further history of this academy we must refer to Fabroni, and confine ourselves to observe, that its union with the institute was celebrated with public formalities in the year 1714; on which occasion Manfredi delivered a memoir "On a new Method of predicting Eclipses," exemplified by one which was to take place in the following year. In the year 1715, he published his "Ephemerides Motuum Cœlestium ex Anno 1715 in Annum 1725, e Cassinianis Tabulis ad meridianum Bononiæ supputatæ," in two volumes quarto; which were followed, after an interval of ten years, by two additional volumes, entitled, "Novissimæ Ephemerides motuum Cœlestium, &c. ex Anno 1726 ad 1750," &c. This work, which was of the highest utility to astronomical students, as well as to chronologers, geographers, and navigators, greatly excelled any performance of a similar nature which had before been given to the world, and deservedly met with a most favourable reception. The first volume contains an excellent introduction to astronomy, the principles of which it fully explains, and the different methods of calculation necessary in this science. The second volume contains the ephemerides for ten years, from 1713 to 1725, calculated according to the astronomical tables of Cassini, which were never published; the third, those from 1726 to 1737; and the fourth those from 1738 to 1750. In the year 1717, Manfredi was sent to Rome, on the subject of a dispute between the cities of Bologna and Ferrara,

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respecting the manner of conducting the inundations of the river Rheno into the Po; and while he continued there, he read at the meeting of "the Arcadians" his elegant tale of the Ephesian widow, taken from Petronius, which was published in the second volume of their "Collections," and afterwards in the edition of Manfredi's "Italian Poems," which appeared at Bologna in 1760.

After his return home our author resumed his astronomical studies, and in the year 1723, had the long wished for opportunity of observing a transit of Mercury over the sun, of which, to the great satisfaction as well as benefit of astronomers, he published an account in the following year, under the title of "Congressus Mercurii ac Solis in Astronomica Specula Bononiensis Scientiarum Instituti," &c. quarto. In the year 1726, he was admitted an associate of the Royal Academy of Sciences at Paris, to whom he sent a treatise "On the Method of determining the Figure of the Earth from the Parallax of the Moon," and another, "On a Mode of defining the Solstices by the fixed Stars;" which are inserted in the "Memoirs" of the Academy for the year 1734 and 1738. In the year 1729, he was elected a foreign member of the Royal Society at London. In the same year he published his treatise "De annuis inerrantium Stellarum Aberrationibus," in quarto; in which, though in some respects he agreed with the theory of our Bradley concerning the aberration of the fixed stars, yet he differed from him in others, and, particularly, in being of opinion that those aberrations have nothing in common with the annual parallax of the copernican system. In the year 1736, by way of expressing his grateful respect for that noble instrument which was his first school of astronomy, he published, "De Gnomone meridiano Bononiensi ad divi Petronii, deque Observationibus astronomicis eo instrumento ab ejus Constructione ad hoc Tempus peractis," in quarto. In the following year, at the request of the chapter of Verona, he gave to the world, from the MSS. which Francis Bianchini left behind him at his death, "Astronomicæ ac Geographicæ Observationes Selectæ," in folio. This work cost him no little labour, owing to the confused and imperfect state in which he found the papers of Bianchini, and to which he made so many additions and improvements, that he has a claim to be considered in a higher light than merely that of its editor. He undertook, in the next place, to revise, and render more perfect, Guglielmini's physico-mathematical treatise "On the Nature of Rivers," but did not live to complete his design; and he also intended to give an improved edition, with illustrations, of Petau's work "De Elementis rationis Temporum," which was in like manner prevented from being finished for the press. In his latter years, he likewise employed himself in completing his "Elements of Geometry, plane and solid, and of Trigonometry," which he had formerly written for the use of Cajetan Buoncompagni, a young nobleman, and his "Astronomical Institutions;" but he left them both in an imperfect state. They were published, however, after his death, and from the excellence of those parts of them which had received his last hand, occasioned much regret that he did not live to be their editor. During the five or six last years of his life he was much afflicted with the stone; but he submitted to his sufferings with philosophic and Christian fortitude. At length this disorder proved the cause of his death in 1739, when he was in his sixty-fifth year. Of his literary and scientific abilities his various productions afford abundant and honourable evidence; and in his private character he was pious, moral, benevolent, friendly, unassuming, and a most cheerful and improving companion. For the titles of several of his pieces not already enumerated, which were either separately published, or inserted in the memoirs of different academies, and other collections, we refer to the first of our authorities. He had a brother, of the name of Gabriel, who first introduced into the university of Bologna the study of algebra and the new analysis, and acquired celebrity in his day by his treatise "De Constructione Æquationum Differentialium primi Generis," published in 1707, in quarto. He was appointed a professor of mathematics in the university, and succeeded his brother Eustachio in the superintendency of the rivers of the Bolognese. He died in 1761, about the age of eighty. The titles of some papers which he contributed to the literary and scientific journals of his country, may be seen in *Fabronii Vit. Italor. Doct. Excell. vol. V. Moreri. Nouv. Dict. Hist.* —M.

MANGEART, Thomas, a learned Benedictine of the congregation of St. Vanne and St. Hudulphe, obtained great reputation by his knowledge, and was honoured with the offices of antiquary, librarian, and counsellor, of duke Charles of Lorrain. He died in 1763, when he had nearly prepared for the press a valuable work edited the same year by the abbé Jacquin, entitled, "Introduction a la

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Science des Medailles," folio. This work contains all the principles laid down in the elementary treatises on the numismatic science, with the most interesting particulars of the separate dissertations on the subject; and serves as a supplement to the "Antiquité expliquée" of Montfaucon. This writer also published an "Octave of Sermons, with a Treatise on Purgatory," two volumes 12mo. 1739. *Nouv. Dict. Hist.*—A.

MANGET, JOHN-JACOB, a laborious medical writer, was born at Geneva in 1652. He was first destined to the theological profession, and pursued a course of studies adapted to it; but the bent of his mind was towards medicine, in the study of which, by the help of books alone, he made such a progress that he received the degree of doctor at Valence in 1678. He commenced practice in his native city, which he would not quit though solicited by invitations from various quarters. The first king of Prussia conferred on him the title of his first physician in 1699. He maintained a correspondence with most of the learned men of his time, and was indefatigable in his literary labours, which he continued to a very advanced period. He died in 1742, having passed his ninetieth year. The numerous works of Manget are chiefly compilations, useful at the time, and still consulted for reference, although not remarkable for judgment and accuracy. His first work, entitled, "Messis Medico-Spagyrica," 1683, folio, contains a most abundant collection of pharmaceutical preparations, galenical and chemical, disposed in a very complex order. He joined with Daniel le Clerc in the "Bibliotheca Anatomica," two volumes, folio, 1685, reprinted 1699, of which an account is given under the head of that writer. His own "Théatrum Anatomicum," two volumes, folio, 1717, is a work of a different kind, being a description of all the parts of the body abridged from various authors, in which, however, his choice is not much to be praised. It has scarcely any thing of his own, except some morbid dissections. His edition of the "Sepulchretum" of Bonet, folio, 1700, has several additional remarks and observations. His "Bibliotheca Medico-Practica," four volumes folio, 1695—1698, is a vast repertory of practical matter relative to all the diseases of the human body, disposed in alphabetical order. He performed a similar service to surgery by his "Bibliotheca Chirurgica," two volumes folio, 1721. Other compilations of the like kind are his "Bibliotheca Chemica curiosa," two volumes, folio, 1702, and "Bibliotheca Pharmaceutico-Medica," two volumes, folio, 1703. His "Traité de la Peste recueilli des meilleures Auteurs," two volumes 12mo. 1721, is a collection of facts and opinions relative to that disorder; as his "Observations sur la Maladie qui a commencé depuis quelques Anneés a attaquer le gros Betail," 1716, is of the opinions of the Genevan physicians concerning the distemper of the horned cattle. One of his last works was "Bibliotheca Scriptorum Medicorum veterum et recentiorum," two volumes, folio, 1731; an useful collection of medical lives and catalogues of writings. He also edited, with improvements, "Pauli Barbetti Opera Medica et Chirurgica;" "Pharmacopæia Schrodero-Hoffmaniana;" "Fr. Piens Tractatus de Febribus;" "Etmulleri Opera;" and some other works. *Senebier Hist. Lit. de Geneve. Eloy Dict. Halleri Bibl. Med. Pract. Anatom. et Chirurg.*—A.

MANILIUS, MARCUS, a Latin poet, appears to have been entirely unknown to the writers of antiquity, and it is only from his own work that any conjectures can be formed respecting his age and country. From this it cannot be doubted (unless he has purposely assumed a disguise) that he wrote in the reign of Augustus, after the defeat of Varus; and that he was, if not a native of Rome, at least a Roman subject. With respect to his family and condition in life, nothing can be deduced from his words. There was a noble family of his name in Rome; but as it was usual for freedmen to take the name of their patrons, no inference can be drawn from that circumstance. His poem is entitled "Astronomicon," treating, in five books, upon the fixed stars; a sixth appears to have related to the planets, but it is lost. It unites the ancient system of astronomy or astrology with the philosophy of the Stoics. The didactic matter is rendered obscure by metaphorical and inflated language: but when not fettered by his subject, he often rises to the true sublime; and there are passages in him which would not disgrace any poet of the Augustan age. Some of the greatest critics have undertaken to elucidate his work. Joseph Scaliger gave an edition at *Paris*, 1579 and 1590, octavo, and at *Leyden*, 1600, quarto. Bentley's edition, *Lond.* 1739, quarto, is in high esteem. Those of Stoeber, cum not. var. *Argent.* 1767, octavo; and of the astronomer Pingré, with a French translation, *Paris*, 1786, two volumes, octavo, are also much valued. Creech gave a translation of Manilius into English verse. *Vossii Poet. Lat. Tiraboschi, Bibliogr. Dict.*—A.

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MANLIUS, MARCUS, surnamed *Capitolinus*, a distinguished Roman, was brought up to arms, and is said to have already served the office of consul, when he was one of the garrison of the capitol at its siege by the Gauls, B. C. 390. On the attempt of the enemy to surprise it by night, Manlius was the first person awakened by the cackling of the geese kept in the fortress. He ran to the rampart, and threw down two Gauls who had mounted to the top; and the alarm being caught by the centinels, such a resistance was made, that the enterprise was defeated, and the capitol saved. For this service Manlius received a portion of their scanty provision from every soldier in the garrison, and, after the departure of the Gauls, a house in the capitol, with the title of Capitolinus. The high reputation he now enjoyed stimulated his ambition to become the first man in Rome, and he could not bear the superior glory and influence of Camillus, the saviour of his country. Such, at least, is the representation of his motives given by historians, who, perhaps, only echo the language of party. As that great man was at the head of the patrician party, Manlius, though of a patrician family, threw himself into the opposite party, and began to court the plebeians, by railing at the rich, and patronising their insolvent and enslaved debtors, of whom there was always a great number in Rome. He liberated several of these at his own expense, and stood forth as the public advocate of the people in the division of conquered lands. At length his proceedings appeared so dangerous, that Cossus, the dictator, was recalled from the Volscian war to suppress the rising tumult. Manlius had charged the nobles with having concealed, in order to divide among themselves, the gold raised for payment to the Gauls; and being challenged by the dictator in a public assembly to give proof of the charge, upon his failure, he was committed to prison, none of the populace daring to interpose in his favour. He was still, however, regarded as the hero of the party; and after the dictatorship was expired, the discontent of the people was shewn by such alarming symptoms, that the senate thought it adviseable to set Manlius at liberty. This act increased the audacity of the plebeian faction; and Manlius, indignant at the punishment he had undergone, kept no measures in his hostility to the nobles, and proposed the abolition of consulates and dictatorships, and a perfect equality of rights. He offered himself as the leader to enforce these changes, and is said to have formed a plot to seize the capitol, and usurp the sovereign power. The senate, now thoroughly alarmed, passed a decree enjoining the military tribunes (who were the chief magistrates) "to take care that the republic should suffer no detriment;" a form of investing them with absolute power. Many proposed the assassination of Manlius; but two of the tribunes offering to prosecute him legally before the comitia, or people assembled by centuries, this method was agreed upon. The alleged crime was his aiming at the regal power—a capital charge in Rome. He appeared before his judges in mourning, but was not supported by his brothers or other relations, who were attached to the opposite party. In order to excite the favour and compassion of the people, he produced four hundred persons whose debts he had paid; he displayed thirty suits of armour won from as many foes slain by him in single combat, a mural crown, and eight civic crowns, and enumerated thirty-seven rewards received from his generals for acts of extraordinary valour. Lastly, he pointed to the capitol itself, which he had saved, and which was in full view from the Campus Martius, the place of trial, and invoked its gods to his assistance. While this object was in their sight, the people could not resolve to find him guilty; but on a subsequent day, when the place of assembly had been altered to a grove whence the capitol could not be seen, sentence was obtained against him, and he was condemned to be thrown from that very Tarpeian rock which he had defended from the Gauls. This execution took place B. C. 384, and a decree at the same time passed that no patrician should thenceforth dwell on the capitol. The Manlian family showed their detestation of one who might have been so great an honour to them, by resolving that no member of it should bear the prænomen of Marcus. *Livy. Plutarch in Camil.*—A.

MANLIUS, TITUS, surnamed *Torquatus*, an illustrious Roman commander, of the same family with the preceding, was the son of Titus Manlius Imperiosus. This person, after his dictatorship, B. C. 363, was cited before the people to answer for various acts of cruelty; and one of the charges against him was, for keeping his son Titus (the subject of this article) in the country at work among his slaves, for no other reason than that he was of slow parts, and had an impediment in his speech. The young man, being informed of this accusation, went to Rome by night, and proceeding directly to the house of the tribune Pomponius, his father's accuser, demanded a

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private interview. The tribune, who concluded that he was come to relate some further instance of his father's severity, was much surprised when he drew a dagger and threatened him with instant death unless he would take an oath to drop the prosecution against his father; with which he was forced to comply. The people were so well pleased with this instance of filial piety, though in favour of a man whom they detested, that they raised young Titus to the post of legionary tribune. About three years afterwards, when the Gauls, invading the Roman territory, had advanced within three miles of the city, and both armies lay on opposite banks of the Anio, one of the enemy, of gigantic stature, came to the bridge between them, and with a loud voice gave a challenge to the bravest man in the Roman host. His size and ferocity occasioned an awful silence for some time; till Manlius, unable to endure the affront, went to the dictator who commanded the army of Rome, and requested permission to accept the challenge. It was readily granted; and Manlius, armed with a short sword and buckler, advanced to the encounter. He dextrously eluded the violent stroke made by the Gaul, and closing with him, stabbed him in two places so that he fell. The victor cut off his head, and tearing from his neck a golden collar, threw it all bloody round his own, and returned with his trophy. The Gauls, intimidated by this omen of ill success, abandoned their camp in the night; and Manlius, with the honour of the victory, acquired the surname of *Torquatus*, from the *torques*, or wreathed collar, of which he despoiled his foe. In the year B. C. 355, Torquatus was nominated to the dictatorship, though he had not yet been consul; a circumstance contrary to law, but overlooked on account of his merit. The people of Cære, who had taken up arms, were induced through the terror of his name to implore peace and forgiveness; and when he marched into the country of the Falisci, no enemy appeared against him. He was a second time made dictator only for the purpose of presiding at the comitia. The succeeding year, B. C. 347, was that of his first consulate. It was a year of peace, and the consuls could only distinguish themselves by some civil regulations, among which was a reduction of the interest of money. A dangerous war with the Latins caused him to be elected consul a second time, B. C. 340, along with that eminent patriot the first Decius Mus. They marched together into the enemy's country, and it was agreed between them that he whose troops should first give way in battle should devote himself for his country. In the mean time, as the strictest discipline was necessary, when engaged against a foe as warlike as themselves, it was determined in a council of war, that no soldier or commander should quit his ranks or fight without express permission, on pain of death. Soon after, Manlius the son of Torquatus, who commanded a detachment of horse, meeting with a squadron of the enemy, was challenged to single combat by its leader, who knew him. Unable to restrain the impetuosity of his courage, he fought and killed his antagonist. Having stript him of his armour, he went triumphantly to his father's tent, and relating the deed, laid the spoils at his feet. The consul turned his back upon his son, and immediately ordered all the troops to be assembled. There, having lamented the sad necessity he was laid under, of either punishing a son of whose valour he might be proud, or ruining the discipline of the Roman army, he pronounced a sentence of death, which was immediately executed. When the blood streamed from the unhappy youth, a general cry of sorrow and indignation burst from the surrounding army, but no one dared to interpose; and after such an example it was not likely that any of his orders would be disobeyed. In the ensuing battle, Decius (see his article) was slain, and the event remained dubious, till Manlius, by a skilful movement, decided the day, and gained a complete victory. On his return to Rome he was received with great honour by the seniors; but the younger part of the citizens, abhorring his rigour against his own blood, refused to go out and meet him. He was afterwards offered the consulate by general consent, but he declined it, telling the people that "neither could he bear their licentiousness, nor they, his severity." *Livy. Valerius Maximus.*—A.

MANRIQUE, D. Jorge, son of the conde de Paredes, is the only Spanish poet of the old school who has in any degree retained his popularity. Two-and-forty stanzas upon the death of his father speak so neatly and naturally upon a subject which comes home to every body, that every body, from the throne to the friar's cell, has been pleased with them. They have been glosed by D. Rodrigo de Valdepenas, a Carthusian prior, and often reprinted with this paraphrase. An edition was published by Sancha not many years ago. Other of D. Jorge's pieces are to be found in the Cancionero, but it is to this only that he owes

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his fame. He lived in the fifteenth century. —Joam II. of Portugal said it was as necessary for a man to know these stanzas by heart, as to know the Pater-noster. *Sarmiento. Nic. Antonio. Garcia de Resende.*—R. S.

MANSART, Francis, an eminent French architect, born at Paris in 1598, was the son of the king's carpenter. He received instructions in architecture from his father's brother-in-law, Germain Gautier; but it was chiefly through the force of his own genius that he rose to the first rank in his profession. Taste and judgment, united with a fertile imagination and grand ideas, enabled him to equal the greatest masters in his plans; and his only fault was an instability which frequently led him, in aiming at perfection, to alter his designs during their execution, and demolish what was done, in order to begin afresh. This character lost him the finishing of the fine abbey of Val-de-Grace, founded by Anne of Austria, which he had commenced in 1645; but when raised to the first story, the queen was persuaded to put it into other hands. Mansart, however, executed his model in small in a private chapel, which was much admired. He was employed by the president de Longueil to build his great château of Maisons, near St. Germain; and when a part of it was erected, he pulled it down again without acquainting the master. He finished it, however, in a very noble style, and it is reckoned one of the finest architectural monuments of that age. Colbert applied to him for a plan of the principal front of the Louvre, and Mansart produced several sketches of great beauty; but when told that he must fix upon one to be invariably followed, if approved, he declined subjecting himself to such a condition. After adorning Paris and its environs, as well as several of the provinces, with fine edifices, of which, the last, and that which he himself seems to have most approved, was the portal of the Minims in the Place Royale, he died in 1666, at the age of sixty-nine. A particular kind of roof, called a *Mansarde*, was of his invention. *Vies des Architect. par d'Argenville.*—A.

MANSART, Jules-Hardouin, an eminent architect, nephew to the preceding, and son of the first cabinet-painter to the king, was born in 1645. He was educated under his uncle, and became the favourite architect of Louis XIV., whose taste he suited through the magnificence and variety of his ideas. The post of superintendant and ordonnateur-general of the king's buildings, arts and manufactures, and the cordon of the order of St. Michael, was a proof of the royal favour, under which he was enabled to make a great fortune. Some of his greatest works were the château de Clagny, the palace of Versailles, with its stables and chapel, the house of St. Cyr, the gallery of the Palais Royal, the places of Louis le Grand & des Victoires, and the dome and finishing of the Invalides. In these works he displays invention and elegance, but not under the direction of solid judgment; whence he has obtained the character of a man of genius rather than of a great architect. He died suddenly at Marly (a place of his creation) in 1708, and was buried at the parish-church of St. Paul in Paris, where his tomb was sculptured by Coysevox. *D'Argenville Vies des Archit.* —A.

MANSFELD, Ernest, count of, a famous commander, born in 1585, was the natural son of Peter-Ernest count of Mansfeld, governor of Lutselburg. He was brought up at the court of the archduke Ernest, his godfather, governor of the Low-countries, who sent him at an early age into Hungary to learn the art of war under his brother Charles. He served the emperor and the king of Spain in Hungary and the Low-countries, and was legitimated for his bravery by the former. Some disgusts, however, which he received from the Spanish government, caused him to quit its service; and he entered into that of the duke of Savoy against Spain. Though he had been bred a Roman-catholic, he did not scruple to enter into the league of the protestant princes against the head of the empire; and thenceforth he became one of the most formidable enemies of the house of Austria. Frederic, elector palatine, sent Mansfeld, in 1618, into Bohemia, to support the revolters from the authority of the emperor. The Bohemians appointed him grand-master of artillery and general of infantry, and he took Pilsen and gained other advantages. After Frederic, who had been elected king, had lost the battle of Prague in 1620, Mansfeld kept the war alive, till he was compelled by the superior forces of Tilly to retire into the Palatinate He ravaged Alsace in 1622, beat the Bavarians, took several places in the bishopric of Spire' and made prisoners of the landgrave of Hesse and his son. Uniting his arms with those of Christian, duke of Brunswick, he marched into the Low-countries, at the head of an army, which, for want of pay, subsisted upon pillage. Encamping near Metz, they deliberated upon the part they were next to take, as the cause of Frederic the elector-palatine was entirely ruined. Mans-

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feld, though lying under the ban of the empire, without country, estate, or money, had rendered his name so famous by his spirit of enterprize, and his singular faculty of recruiting after losses, and keeping the field though often defeated, that he found himself courted at the same time by the king of France, the French Protestants, the kings of Spain and England, and the republics of Holland and Venice. He determined, however, to join the duke of Bouillon and the reformed party in France; but in his way was opposed by the duke of Nevers and the Spanish general Gonsales, with whom he fought a bloody and dubious battle. Its result was, that Mansfeld pushed forwards into the Low-countries, where he arrived time enough to compel Spinola to raise the siege of Bergen-op-Zoom. He afterwards marched into Westphalia and East Friesland, where he collected the wrecks of the duke of Brunswick's army routed by Tilly, and fortified himself so well that Tilly durst not attack him. He continued in that country, to the great annoyance of the inhabitants, till the States-general enabled him to pay and disband his troops. He then visited France and England; from which latter country he obtained some troops, with which he assisted the prince of Orange to raise the siege of Breda. On a second visit to England again, he was near losing his life by shipwreck. In 1625 he returned to Germany, and after ravaging the archbishopric of Cologne, joined the king of Denmark in Lower Saxony. After the defeat of that prince by Tilly, and a repulse which he himself met with at Dessau from Wallstein, he was still able to assemble a body of 25,000 men, with which he marched through Silesia into Hungary, where he was joined by Bethlem Gabor, who had declared against the emperor. After various predatory incursions into Moravia and the adjacent parts, he posted himself at Jablonka, where the autumnal rains brought on a train of camp diseases, which was daily melting his army away. To add to his chagrin, he learned that the Hungarian malcontents were making their peace with the emperor. With the design of trying his fortune at Venice, he set out, accompanied by twelve officers, although then labouring under a slow fever. He passed through Servia and Bosnia, and arrived in Dalmatia with such an increase of his disorder, that he was obliged to stop at a village near Zara. There, finding his end approach, he exhorted his companions to remain true to the liberty of their country, and tranquilly expired in November 1626, at the age of forty-one. Count Mansfeld had every quality of a great captain; and although his first change of party and religion was owing to pique, yet he acted with great fidelity and indefatigable zeal in the service of the party he espoused. The want of regular authority and resources obliged him to connive at the disorders committed by his soldiers; and his marches were so destructive, that the house of Austria named him the "Attila of Christendom." He was, however, not devoid of generous sentiments, and possessed a perfect command over his passions. Having discovered that Cazel, an officer in whom he confided, betrayed him to Buquoy, the imperial general, he gave him a purse of money, and sent him to Buquoy with the following letter: "Cazel being more in your interest than in mine, I send him to you that you may profit by his service." To an apothecary who, as he was informed, had undertaken to poison him, he said "I can scarcely believe that a man whom I have never injured should engage to take away my life; but if necessity has induced you to undertake the office of an assassin, there is money to enable you to live like an honest man." *Moreri. Mod. Univ. Hist.* —A.

MANSO, GIAMBATISTA, marquis of Villa, and lord of the cities of Bisaccia and Panca, an eminent patron of polite literature, was born at Naples in 1561, of a family originally from Amalfi. He bore arms in his youth, first for the duke of Savoy, and then for his sovereign the king of Spain. After his return to Naples he devoted his time to letters, of which he was both a cultivator and a patron. He was well acquainted with every kind of literature, and treated with the greatest courtesy all who excelled in it. He founded in Naples the academy *Degli Oziosi*, which held its first assemblies in his house. He was a friend of the great poet Torquato Tasso, who has inscribed his "Dialogue on Friendship" with the name of Manso. He also patronised the poet Marino; and he honoured the memories of each of them with a biographical eulogy. It is a remarkable circumstance in literary history that our immortal Milton was also known to him, and was treated by him on his visit to Naples with great urbanity, and highly praised in a Latin distich, though then only a young man, and in the infancy of his fame. Milton repaid his civilities by addressing to him a Latin eclogue entitled "Mansus," which is one of his best performances in that language. Manso himself wrote "Dialoghi dell' Amore," "Poesie

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Nomiche," and some other pieces, chiefly of the light and amatory kind, which have not given him so high a rank among authors as he has acquired among Mecænases. He was the principal promoter of the college of Nobles in Naples, to which, at his death in 1645, he left all his property. *Tiraboschi. Moreri. Milton's Works.*—A.

MANSTEIN, CRISTOPHER HERMAN DE, a general, and writer of memoirs, was born at Petersburg, of German origin, in 1711. He was a captain of grenadiers in the Russian service at Petersburg, when, after the death of the empress Anne in 1740, he was commissioned to arrest the regent Biren and his family. For this service he was rewarded with the rank of colonel, and an estate in Ingria. Of both these he was deprived on the accession of Elizabeth to the throne of Russia, and he soon afterwards entered into the Prussian army as a volunteer. His courage and military talents caused him in 1754 to be appointed a major-general of infantry. In that quality he served in the war commencing in 1756, and was killed by a musket-shot in the following year. Manstein drew up in French "Memoirs of Russia, Historical, Political, and Military," from the year 1727 to 1744, which were sent in MS. by the earl marshal Keith to David Hume, translated into English, and published in a quarto volume in 1770. They were afterwards published in French at Lyons, in two volumes octavo, 1772. These memoirs, without any particular merit of composition or depth of reflexion, are valuable as a fair and authentic narrative of the important events which happened during that period, and are especially accurate in their accounts of military transactions. *Monthl. Review. Nouv. Dict. Hist.*—A.

MANTEGNA, ANDREA, an eminent painter, was born in 1451 at a village near Padua, of so mean a parentage, that in his youth he was sent to keep sheep. The natural inclination he showed to the art of design caused him to be placed with the painter Giacomo Squarcione, who contracted such an affection for him, that he adopted him for his heir. Under his instructions Andrea made so rapid a progress, that at seventeen he painted an altar-piece for the church of St. Sophia in Padua, which was so much admired by Giacomo Bellini the painter, that he gave him his daughter in marriage, to the displeasure of Squarcione, who had a great jealousy of Bellini. Mantegna was an enthusiastic admirer of antiques, from which he derived his manner and ideas. This taste gave a dryness and stiffness to his figures, but at the same time rendered him correct in design. He has occasionally introduced portraits into his works, in order to relieve the uniformity of the antique by a mixture of real nature. He understood keeping, and showed great skill in foreshortening. His most admired performance is the triumph of Julius Cæsar, painted for the marquis of Mantua, and since in the collection at Hampton-court. The marquis, among other rewards, conferred upon him the honour of knighthood, whence he is entitled *cavaliere*. He was invited to Rome by pope Innocent VIII., and died at Mantua in 1517. Mantegna engraved several of his designs on tin plates, and is reckoned by the Italians the inventor of the art of engraving. *De Piles. Tiraboschi.*—A.

MANTON, THOMAS, a learned English nonconformist divine in the seventeenth century, was born at Lawrence Lydiard in Somersetshire, in the year 1620. He was educated in grammar-learning at Tiverton-school; whence he was sent at fifteen years of age to Wadham-college in the university of Oxford. Here he prosecuted his studies with great diligence and success till the year 1639, when he removed to Hart-hall, and was admitted to the degree of B. A. At the age of twenty, he received deacon's orders from doctor Hall, bishop of Exeter. By this ceremony he considered himself to be properly and fully ordained to the ministerial office, and would never submit to receive priest's orders, conceiving that no power on earth had a right to divide that office into two branches, with different qualifications. After preaching for some time at Culliton in Devonshire, he settled at Stoke-Newington near London, where he continued seven years, and was generally esteemed as an excellent preacher, and learned expositor of Scripture. Afterwards he was presented by the duke of Bedford to the living of St. Paul, Covent-Garden, where he was always attended by a very numerous audience. In 1653, he was appointed one of the chaplains of the protector Oliver; and also one of the *triers* of persons qualifications for the work of the ministry, to the duties of which office he paid constant attention. During the following year he was created bachelor of divinity. In 1660, he was very active with the presbyterian ministers in general, in bringing about the restoration of king Charles II.; and soon after that event took place, he was nominated one of the chaplains to his majesty, and, in consequence of the king's *mandamus*, creat-

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ed doctor of divinity. In the year 1661, he was one of the commissioners at the Savoy conference, and about the same time was offered the deanery of Rochester, which he would have accepted had not the act of uniformity taken place, to the provisions of which he could not in conscience submit. Under that act he was ejected from his living in 1662; after which he held a private meeting in his own house, but was imprisoned, and met with other obstructions to the exercise of his ministerial functions. He was consulted in all the treaties for a comprehension with the established church, and stood high in the esteem of the duke of Bedford, the earl of Manchester, lord Wharton, and other noble persons. He, likewise, had great weight with his brethren, on account of his activity and address in the management of public affairs, and was generally in the chair at the meetings of the dissenting ministers in the city. His health had been for some time on the decline, when in 1677 he was seized with a kind of lethargy, which terminated in his death after he had entered on the fifty-seventh year of his age. He was a man of considerable learning, who had carefully read the fathers and schoolmen, and had well digested the best commentators on Scripture. He was also well read in ancient and modern history, and would surprize persons who had travelled with the superior knowledge which he discovered of things abroad, concerning which he talked as if he had been on the spot. In this respect, Waller the poet used to say, that he never met with his equal. Doctor Bates, in his funeral sermon says, that he was a divine of a rich fancy, a strong memory, and happy elocution, improved by diligent study. He took great pains with the compositions, so as sometimes to transcribe them more than once; and doctor Bates used to say, that though he sometimes heard the greatest men deliver a mean discourse, he never heard such a one from doctor Manton. Archbishop Usher used to call him a *voluminous preacher*, meaning that he had the art of compressing the substance of volumes of divinity into a narrow compass. But the expression was applicable to him in the literal meaning of the words: for his "Sermons" fill five large volumes in folio, one of which contains one hundred and ninety on the cxixth Psalm. The task of reading these to his aunt, when he was a youth, had an unhappy effect on the mind of lord Bolingbroke. In a letter to doctor Swift, he writes, "my next shall be as long as one of doctor Manton's sermons, who taught my youth to yawn, and prepared me to be a high-churchman, that I might never hear him read, nor read him more." *Wood's Athen. Oxon. vol. II. Calamy's Life of Baxter, vol. II. and Contin. vol. I. Addend. to vol. I. of Palmer's Noncon. Mem. Neal's Hist. Purit. vol. IV. chap. 9. Toulmin's Ed.*—M.

MANTUANUS, the poetical name of *Battista Spagnuolo*, was born at Mantua in 1448, and is said to have been an illegitimate offspring of the Spagnuoli family. He entered into the order of Carmelites, and pursued his studies in various cities and under different masters. He was particularly attached to Latin poetry, but without neglecting graver studies, as appears from his intimacy with the celebrated Pico of Mirandola. He bore several important offices, and undertook many journeys, and was finally made general of his order in 1513. He died in 1516, and was honoured by Frederic Gonzaga, marquis of Mantua, with a marble statue crowned with laurel. The fame of Mantuanus as a Latin poet once stood so high, that some writers placed him in parallel with his fellow townsman Virgil; nay, a brother Carmelite expressed great indignation that one who was a good Christian as well as poet should not be placed above any pagan whomsoever. He at least surpassed him in facility of composition, for he is said to have written above 55,000 verses. Among those who held him in great esteem was Erasmus; but, on the other hand, the elder Scaliger ranks him with mere versifiers. The most reasonable judgment of his merit seems to be, that he is not without poetical genius, especially in the performances of his youth; but that he at length abused his promptitude in writing to such a degree, as to pour forth turbid streams of verse destitute of every kind of value. Although in some of his pieces he displays much zeal for religion and its ministers, yet he has satirised the corruptions of the church with a freedom that has given offence to some of his communion. His "Poetical Works" were published entire at Bologna, folio, 1502, and at Antwerp, four volumes octavo, 1576. Parts of them have been printed separately. *Lil. Gyrald. Baillet. Tiraboschi.*—A.

MANUEL, (Comnenus,) emperor of Constantinople, son of the emperor John Comnenus, was appointed successor to his father at his death in 1139, to the prejudice of an elder brother. This appointment was readily acquiesced in by the soldiery, with whom Manuel

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was a favourite, on account of his martial qualities. The Byzantine historians give descriptions, almost bordering on romance, of the bodily strength and activity, and warlike prowess, of their hero, who seems in these respects to have equalled the most renowned champions of chivalry. At the same time no one surpassed him in luxury and dissolute indulgence during the intervals of peace. Soon after his accession he marched into Asia with a powerful army, and having recovered several towns in Phrygia taken by the Turks, he laid siege to their capital Iconium. He was not able, however, to reduce this important place; and after securing the frontiers by garrisons, he returned to Constantinople. During his stay in the capital, he married Germana, or Irene, sister-in-law to the German emperor Conrad; but this connexion did not prevent him from engaging in a criminal commerce with his niece Theodora, to the great scandal of his subjects. In the crusade of 1146 led by Conrad, Manuel, jealous of the passage of a number of ferocious bands through his territories, to which he had been obliged to give his consent, is charged with having used artifices for their destruction, and particularly to have caused their bread to be mixed with unwholesome ingredients, and to have shut against them the gates of the towns in their route, which last was, indeed, no unjust measure of precaution. The Latin historians also affirm that he privately acquainted the Turkish sultan with the designs of the crusaders.

Roger, the Norman king of Sicily, exasperated at the contemptuous treatment his embassadors had received from the Byzantine court, took occasion of some tumults in the isle of Corfu, then belonging to the Constantinopolitan empire, to make himself master of it in 1146; after which he plundered Corinth, Thebes, and other towns in Greece, and insulted Constantinople itself. Manuel thereupon assembled a great fleet, with which he repulsed the Normans, and recovered Corfu. He then carried the war into the dominions of his enemy, and reduced the greatest part of the provinces of Apulia and Calabria, by means of his lieutenant Michael Palæologus. He even entertained hopes of acquiring Italy and the western empire, and aided the cities of Lombardy in their resistance to the despotism of Frederic Barbarossa. He attached to his cause several nobles in Rome itself, and married his niece to one of the powerful family of Frangipani. His expectations, however, were defeated through the jealousies between the Roman and the Greek churches; and he was at length obliged, in 1156, to make a treaty with the Norman prince, and renounce his conquests, retaining only the shadow of a nominal sovereignty. In the mean time, Manuel had been engaged in person against the Servians, who had invaded some of the neighbouring provinces, and were assisted by the Hungarians. He not only repulsed them with great loss, but took and destroyed several of their towns. In a progress afterwards through his Asiatic dominions, he was sumptuously entertained by the princes of the west, who had either forgotten, or did not choose to notice, his supposed ill faith to the crusaders. An insult which on his return he received from the Turks, induced him to transport a powerful army into Asia, with which he struck such terror into the sultan, that the latter sued for peace. His terms were, however, rejected by the warlike and irritated emperor, who haughtily sent him word that he would treat with him at Iconium, his capital. The sultan thereupon occupied the passes of Zibrica, and as the emperor's troops were on their march through the defiles, made a sudden and destructive attack upon them, and completely hemmed them in. While in this distressful situation, Manuel was agreeably surprised by an overture from the sultan for a treaty of peace, which was immediately concluded. He marched back his army; and when freed from the danger, dishonourably refused to perform the conditions. The Turks, in their resentment, made an incursion into Phrygia, and cruelly wasted it by fire and sword, but being surprised by the imperial troops, were entirely cut off; and this blow rendered them quiet during the remainder of the reign. Having now no foreign enemies to contend with, Manuel engaged in religious contests, and disturbed the church by his endeavours to introduce heterodox opinions. As his life drew to a close, he atoned after the usual mode for his past debaucheries, by putting on the monastic habit, in which he died in 1177, after a busy and eventful reign of thirty-eight years. By his second wife, Maria, a Latin princess of Antioch, he left a young son, Alexius, who succeeded him. *Univers. Hist. Gibbon.*—A.

MANUEL (Palæologus) emperor of Constantinople, born in 1349, was second son of the emperor John Palæologus. His father, reduced to a servile dependence on the Turkish sultan, and compelled by him to deprive his eldest son Andronicus of sight, associated Manuel to his sceptre, which now ruled over

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little more than the metropolis and its immediate district. At the death of John in 1391, Manuel was serving by compulsion in the army of Bajazet. On receiving the intelligence, he made his escape to Constantinople, and mounted the throne; but his station was soon rendered a most unquiet one by the resentment of Bajazet, who invested his capital with a mighty force. A great Christian army which advanced to its relief under Sigismund king of Hungary was defeated, and the siege was closely pressed. Manuel purchased a truce by consenting to become tributary to the Turk; but the latter soon violated his agreement, by adopting the cause of the son of Andronicus, Manuel's elder brother, who laid claim to the empire, and added a civil war to the other evils of the falling state. Manuel at length put an end to the contest by resigning the throne to his nephew, and embarked for Venice. Thence he made a progress through the principal courts of the west, in order to engage the sovereigns to contribute their aid for the defence of the bulwark of Christendom against the Mussulman arms. He visited Italy, France, England, and Germany, every where received with a respect inspired by the dignity which he preserved in his humiliated condition, and with the commiseration due to his misfortunes, but unable to rouse the princes to any effectual efforts. After an absence of two years, he returned in 1402 to the Morea, where he learned the news of the temporary relief of Constantinople, through the defeat and capture of Bajazet by the great conquerer Tamerlane. He immediately repaired to the delivered capital, where he was received with great acclamations by the people, who were enraged against his nephew for his compliance with the Turks. Manuel was restored to the throne, and his competitor was banished to Lesbos. The civil wars which ensued between the sons of Bajazet gave an importance to the Byzantine empire, of which Manuel availed himself by joining sometimes one and sometimes another of the rivals, so as to recover several provinces, which he was suffered peaceably to enjoy till his death in 1425, at the age of seventy-six. He expired in a monk's habit, leaving a family of six sons. *Univ. Hist. Gibbon.*—A.

MANUEL, Don Juan, was son of the infante D. Manuel, and grandson of king St. Fernando of Castile. His name often occurs in Spanish history during the reigns of Fernando IV., and of that treacherous assassin Alonso XI., with whom he was sometimes, a open war; but having at length effected the marriage of his daughter Costanza with the infante D. Pedro, then heir of Portugal, peace was established between them. He was present in the great battle of Salado, October 28, 1340—a memorable day, for after that tremendous victory Spain was never more endangered by the African Moors. As they were marching to meet the enemy, he invited the kings of Castile and Portugal to dine with him after the battle in the tent of the Miramamolin. Juana his other daughter married Henrique of Trastamara, and by his usurpation was made queen of Castile. He died in 1347; the date in his epitaph 1362 is erroneous.

But Don Juan Manuel holds a still higher rank in the literary than in the political history of his country. Except the version of the Fuero Juzgo, and the works of king Alonso the Wise, his writings are the earliest specimens of Castilian prose. They are twelve in number. 1. *Sumario de la Chronica de Espána:* this is an abridgement of king Alonso's *Coronica Geral*, in three books. 2. *El libro de los Sabios.* 3. *El libro de Cavallero.* 4. *El libro del Escudero.* 5. *El libro del Infante.* 6. *El libro de Cavalleres;* probably a treatise upon horsemanship. 7. *El libro de la Caza.* 8. *El libro de los Enjenos; Enganos:* it is written by Nicolas Antonio and by D. Antonio de Capmany, but the editor of the Bibliotheca Hispana has thus corrected it from a MS. in the royal library at Madrid, which must have been written during Don Juan Manuel's lifetime. The error had perplexed Nicolas Antonio, who knew not whether the book related to frauds, or stratagems; but it is thus ascertained to be a treatise upon military engines, which would doubtless throw great light upon the subject, as he lived precisely at the time when they were in their greatest perfection, immediately before gunpowder was introduced into Europe by the Moors. 9. *El libro de los Cantares;* a book of poems. Gonsalvo Argote de Molina had promised to edite these, but unfortunately the design was never carried into effect. 10. *El libro de los Enxemplos.* 11. *El libro de los Consejos.* 12. *El Conde Lucanor.* Of all these only the last has as yet been published. Argote de Molina edited it in 1575, and it was reprinted in 1642. It is a kind of dialogue between the conde Lucanor and his friend Patronio, in which the latter gives him good advice, and illustrates all his precepts by some examples. Besides these, the preface to the MS. in the royal library enumerates among the writings *Los libros de los frayles predicadores*

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que estanen el Monesterio de Penafiel; but it should rather seem that these must have been books which he had given or lent to the monastery.

It is much to be wished that all the writings of Don Juan Manuel should be published. His poems would have formed part of the *Coleccion de Poesias Castellanas Anteriores al Siglo XV.*, but no volume of that collection has appeared since the year 1790, and we fear it is at a stand. *Chronica del R. D. Alonso XI. Nic Antonio. D. Antonio de Capmany y de Montpalau. Duarte Nunes de Leam.*—R. S.

MANUZIO, ALDO, *the Elder*, a celebrated printer and man of letters, was born in 1447, at Bassano in the Roman territory. After a common grammatical education, he was sent to Rome, where he pursued his classical studies under Gaspar da Verona; and removing thence to Ferrara, he had the advantage of learning Greek from Battista Guarino. During his residence at the latter city, he was employed to give private lessons to Alberto Pio, prince of Carpi, and to Hercules Strozzi, afterwards a distinguished poet. The war between the Venetians and the duke of Ferrara in 1482 obliged Aldo to quit that city, and he took up his abode with that illustrious prince and patron of learning, John Pico of Mirandola. He afterwards visited his pupil Pio at Carpi, whither Pico also came; and it was probably in concert with these two enlightened nobles, and with the assistance of their purses, that he undertook to set up a printing-office at Venice for the purpose of giving correct and elegant editions of the Greek and Latin classics. Aldo is said to have opened his press in 1488, but the first work which he finished did not appear till 1494. Within the space of about twenty years he had printed almost every Greek and Latin classic, as well as a number of other books. Of all these editions, catalogues have been given by various bibliographers and writers on typography. One of the most arduous of his undertakings was the entire Greek text of Aristotle, which, at vast labour and expence, he was the first who gave to the learned world. He was the inventor of the Italic character, called the Aldine, and obtained from the senate of Venice and the pope patents for its exclusive use for a number of years. In order to render his editions correct, he procured the assistance of some of the best scholars of the age in their revision, such as Demetrius Chalcondylas, Alexander, and others whose names are known in literature. Among these, has by some been reckoned Erasmus, who abode some time in the house of d'Asola, the father-in-law of Aldo, and attended his press; but it was for the purpose of printing his volume of "Adagia," which alone, according to his own assertions, underwent his correction. Aldo likewise established a kind of academy in his own house, at which all the learned in Venice assembled on fixed days, when they discussed various literary topics, especially the choice of books proper to be printed, and the readings to be preferred in each. This academy was composed of Musuro, Bembo, Navagero, Rinieri, Egnazio, Ramusio, and several other men of eminence and erudition. Aldo was very desirous of rendering it perpetual; but it does not appear to have survived him, though it was succeeded not long after his death by the Venetian academy.

Andrea d'Asola, whose daughter Aldo married, was a printer of Venice, and Aldo obtained some pecuniary assistance from him in his undertakings. They printed some works in conjunction, and in fine, entered into partnership. The wars of Italy, however, greatly impeded their labours. A considerable property which Aldo possessed in the country being confiscated, he took much fruitless pains for its recovery. Having taken a journey to Milan in 1506, on the invitation of the vice-chancellor of the senate, he had the misfortune of falling into the hands of the soldiers of the marquis of Mantua, by whom he was plundered and imprisoned; but on making himself known, he was liberated with much respect. He printed little during the six subsequent years; but resumed his labours with spirit in 1513 and 1514, and was closely engaged in his employment, when he was carried off by disease in April 1515, leaving four young children.

Aldo Manuzio deserves a conspicuous place in the list of *learned printers*, as well as of improvers of the typographic art. He is said to have held a school in Venice for the Greek language, which was probably the same occupation that another account calls delivering a public course of readings in that city of the best Greek and Roman authors; a practice which he continued for several years. To many of his editions are prefixed dissertations and prefaces of his own composition in the Greek and Latin languages; and many elegant letters of his in the latter tongue have been printed in epistolary collections. He published a Latin grammar compiled by himself, and a treatise "De Metris Horatianis; translated various pieces from the Greek into Latin, and

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published a Greek dictionary. He was visited by all learned strangers who came to Venice; but in order to prevent a waste of the time, which he could so well occupy, he put up an inscription over his study door, desiring that visitors would tell their business in few words, and, unless they had something important to communicate, soon take their leave. With all his attention to correctness, it was not possible, in such a multiplicity of business, to avoid errors, especially in his Greek editions. He has also been censured for too great boldness of conjectural criticism. On the whole, however, there are few persons to whom literature is more indebted, or who more deserve the gratitude and respect of its votaries. *Tiraboschi. Extr. from Renouard in Monthl. Magaz.*—A.

MANUZIO, PAULO, son of the preceding, a very eminent scholar as well as printer, was born at Venice in 1512. He was only three years of age at his father's death, and was brought up under the care of his maternal grandfather, Andrea Torresano d' Asola, who carried on the printing business under his own name and that of Aldo. He received the rudiments of his literary education at Asola, whence he was early removed to a more learned instructor at Venice, under whom he made an extraordinary progress. The assiduity with which he pursued his studies injured his health, and obliged his physicians to enjoin him a cessation of two years, after which he was allowed to resume them. In his twenty-first year, 1533, Paulo re-opened the printing-office which had been shut from the death of Andrea, and conducted the business under the joint names of the heirs of Aldo and Andrea. In 1535 he paid a visit to Rome, on the promise of an establishment there; but the only advantage he at present received was the friendship of some learned men in that capital. After his return, he opened an academy for the instruction of twelve young men of family in polite literature, a task for which he was excellently qualified. In this employment he spent three years, and then made a tour through the cities of Italy for the purpose of examining the best libraries. It appears that he afterwards resumed the business of education, either on a public or private plan, since in a letter written from Venice in 1550 by Robortello, he is spoken of as an eminent schoolmaster there.

The partnership of the Manuzzi and Torresani was dissolved in 1540, and thenceforth Paulo dated his editions "Apud Aldi filios," or "in ædibus Paulli Manutii." His reputation for learning procured him several offers of professorships, and among the rest, an invitation in 1555 to a chair in the university of Bologna; but some difficulties arose which prevented it from taking effect, which was also the case with an attempt by cardinal Ippolito d'Este to settle him at Ferrara. His appointment to superintend a printing-office set up by the academy of Venice gave occasion to his distinguishing himself in his proper profession, by several very elegant and accurate works; but this institution was only of short continuance. About this time he was much afflicted with a disorder in his eyes, which long impeded his studies; at length, in 1559, he was perfectly cured by the remedies of the great anatomist Fallopio.

A liberal and magnificent plan had been formed at Rome by the cardinals Marcello Cervini and Alessandro Farnese, for the printing of all the most valuable Greek manuscripts in the Vatican, and the printer Antonio Blado had been brought from Venice for that purpose. He had engaged Manuzio to procure him fonts of letters and other things necessary; and some beautiful editions of ancient writers were published from his press. In the mean time the progress of the reformation and the sitting of the council of Trent had rendered theological works in request, and it was resolved to give Vatican editions of the fathers and other ecclesiastical writers which might furnish arms to the defenders of the church. In order to unite correctness with elegance in these editions, the pope Pius IV. invited Paulo Manuzio to Rome on a moderate salary, with the expences of removal, and he arrived at that metropolis in the summer of 1561. His press was in the capitol, in the palace of the Roman people, whence the works printed at it were generally dated "Apud Paullum Manutium in ædibus Populi Romani." He continued in this employ, assisted by several learned men, during nine years, at the same time keeping open his press at Venice. In 1570, either dissatisfied with his emoluments, or finding the air of Rome injurious to his health, he returned to Venice. From that period he had scarcely any settled residence, but passed some time in Genoa and Milan, and returned to Rome to take his daughter from a convent in which he had left her. Gregory XIII., then pope, was, however, unwilling to part with him, and engaged him to stay by a pension, which permitted him to devote all his time to his studies. His son, Aldo, in the mean time, was managing the printing business at Venice. His health now rapidly declined, and he expired at Rome in April 1574, in the

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sixty-second year of his age. To Paulo the learned world is indebted for many valuable works of his own, besides those of others which he ushered to the public. His singular admiration of Cicero rendered him a copious and diligent annotator on his works, which passed several times through his press. He performed the same office for Virgil, another of his favourites. He was much attached to the study of Roman antiquities, and frequently adduced inscriptions and other monuments in the elucidation of authors. He was the first who discovered the Roman calendar, which he published from his son's press with two tracts "De veterum dierum ratione," and "Kalendarii Romani explicatio." He had formed the plan of a great work in which every topic of Roman antiquities was to be illustrated; but of this he only published an essay in his treatise "De Curia Romana," 1557. He was the first who formed a collection of letters, as well Italian as Latin, of the first of which he published three books, from 1542 to 1564; of the second, one book in 1556. His own letters in both these languages may be compared with the best of other writers. Those in Latin, forming twelve books, have often been printed, and are truly Ciceronian in their style. His Italian letters are still valued for their unaffected elegance and simplicity. Others of his works are "Proverbs," a "Treatise on the Elements," and some small tracts. Paulo was highly esteemed and applauded by many of the first scholars of his age. He had, however, his enemies; one of whom, Gabriel Barri, has brought against him a weighty charge of plagiarism, particularly with respect to his commentaries on Cicero's epistles. But Tiraboschi finds a refutation of the charge in the circumstances stated in it. As a printer he has merited high praise, on account both of the beauty and accuracy of his editions. *Tiraboschi. Extr. from Renouard in Monthl. Mag.*—A.

MANUZIO, ALDO, the *Younger*, son of the preceding, was born in 1547. His father paid great attention to his education, and himself took the office of his instructor. His progress in learning was extraordinary, of which a proof was given to the world in a "Collection of elegant Phrases in the Tuscan and Latin Languages," printed in his eleventh year: it was supposed, however, that the father's assistance in this compilation contributed to the son's reputation. Other juvenile works at different periods marked his advance in classical literature, and he soon became his father's assistant in his labours, both learned and typographical. He has already been mentioned as the conductor of the printing business at Venice. He married in 1572 a lady of the Giunti family, so well known in the annals of typography; and on the death of his father in 1574, all the concerns of the Aldine press devolved upon him. He seems, however, to have been less calculated for the business of a printer than for the profession of an author, in which latter capacity, his reputation for various erudition and elegant taste became exceedingly high. He was appointed in 1577 professor of belles lettres in the school of the Venetian chancery, in which young men designed for public employments are educated. This office he held till 1585, when he accepted the chair of rhetoric at Bologna, vacant by the death of Charles Sigonius. His "Life of Cosmo de' Medici," published in the same year, was so acceptable to the great duke Francis, that he received an invitation from that prince to the chair of polite literature at Pisa in 1587, the conditions of which were too advantageous to be refused, although he was at the same time invited to Rome to the professorship which had lately been held by Muretus. During his stay at Pisa he received the degree of doctor of laws, and was admitted a member of the Florentine academy, on which occasion he pronounced an eloquent oration "On the nature of poetry." He visited Lucca in order to obtain materials for a "History of Castruccio Castracani," which he afterwards published, and which is much praised by De Thou. The Roman professorship being kept open for him, he removed thither in 1588; and, with the intention to spend his life there, caused his whole library to be brought thither from Venice at an inconvenient expence. He was much favoured by Sixtus V., who assigned him an apartment in the Vatican, and a table at the pope's expence. Clement VIII. conferred upon him the additional employment of superintendant of the Vatican press. His occupations, together with a propensity to convivial indulgences, prevented him from making any considerable literary exertions after this period; and his life came to a premature close in his fifty-first year, in October 1597. He left no posterity, and with him terminated the glory of the Aldine press. His library, consisting of 80,000 volumes, collected by himself and his predecessors, was sold piece-meal to pay his debts.

Aldo the Younger was the author of many performances besides those already mentioned, and is reckoned to have had larger views of literature and a more comprehensive genius

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than his father and grandfather, but with less elegance and depth of erudition; nor was his diligence and accuracy as a printer equal to theirs. The most celebrated of his works was his ten volumes of "Commentaries on all the Works of Cicero," in which, however, were some of his father's. His "Familiar Letters," published in 1592, were much applauded for purity of language. *Tiraboschi. Extr. from Renouard in Monthl. Mag.*—A.

MARACCI, Lewis, a learned Italian oriental scholar in the seventeenth century, was born at Lucca, in the year 1612. He became a member of the congregation of clerks regular of the mother of God, and applied himself with distinguished success to the study of the eastern languages, particularly the Arabic. His proficiency in this tongue occasioned his being appointed to the chair of Arabic in the College of Wisdom, which he filled with no little reputation. Pope Innocent XI. who respected him not only for his learning but for his virtues, appointed him his confessor, and would have honoured him with the purple, had not the humility of Maracci led him to decline that distinction. He died in 1700, at the great age of eighty-eight. He had a considerable share in editing the "Arabic Bible," published at Rome in 1671, in three volumes folio; and he acquired much celebrity by publishing at Padua, in 1698, "Alcorani Textus Universus Arabice et Latine," in two volumes folio. His version is accompanied with notes, a refutation of the Mahometan doctrines, and a life of Mahomet. By the critics in the Arabic language, several errors have been detected in the typography, &c. of this work, which, however, do not materially detract from the author's merit in giving to the learned world so laborious a production. Father Simon says, in the "Bibliotheque choisie," that the author's argumentative talents do not appear to very high advantage in his refutation of Mahometanism, and that he affords greater evidence of his acquaintance with Mussulman writers, than with philosophy and divinity. He was also the author of "The Life of Father Leonardi," the founder of his congregation, 1617, folio; and of numerous other pieces which are enumerated in the forty-first volume of father Niceron's "Memoires." *Nouv. Dict. Hist.*—M.

MARALDI, James-Philip, a learned mathematician, astronomer, and natural philosopher, was born in the year 1665, at Perinaldo in the county of Nice, which had been already honoured by the birth of his maternal uncle, the celebrated Cassini. We are not informed where he received his education; but we are told that after he had for some time successfully cultivated literature, the bent of his genius led him to study the sublimer sciences, and particularly the mathematics. Having made a considerable progress, when he was twenty-two years of age his uncle sent for him to Paris, where he had been settled a long time, that he might himself superintend his studies, and have the satisfaction of witnessing the efforts of his genius in a country where useful and extraordinary talents, both in natives and foreigners, were at that time much cherished and encouraged. Under such a tutor Maraldi made a wonderful proficiency, and soon answered the most flattering expectations which he had formed of him. To his uncle he implicitly resigned the direction of his studies and his manners, and conceived for him the affection of a son, which met with an equal return. When Cassini found that his nephew's advancement in science, his extraordinary diligence, and his accuracy, had qualified him to become an useful assistant in his astronomical labours, by the direction of the Royal Academy of Sciences, he associated him with himself in making observations on the celestial bodies. A wide field was now opened for the industry and ingenuity of our young astronomer. In making his observations on the planets, he found that Kepler and Bouillaud had incorrectly determined the place of the aphelion of Jupiter. Comparing afterwards his observations with those of the Chaldean astronomers, made in the third century before the Christian æra, he found that the nodes of that planet had retrograded more than fourteen degrees, and that owing to their natural motion; and he observed and accounted for other phenomena in the appearance of that planet and its satellites. After an assiduous attention to Mars, he acknowledged that Kepler's theory of that planet was so perfect, that scarcely any thing could be added to it. He corrected, however, some trifling inaccuracies; and he found that the parallax of the planet was less by one second, than had been determined by Cassini in 1672. During almost the whole of the year 1714, his observations were occupied by Saturn; and he shewed how the disappearance of his ring at that time confirmed the theory of Huygens. He also bestowed incredible industry in perfecting the tables of Jupiter's satellites. The results of his numerous observations he communicated to the Academy of Sciences, to whom they afforded the greatest satisfaction, and particularly his discovery that

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the eclipses of the satellites were of different durations, even when the distance of their nodes was the same. He was now justly considered as entitled to rank with the most skilful astronomers.

When Maraldi first applied himself to the contemplation of the heavens, he conceived the design of forming a catalogue of the fixed stars, more perfect and comprehensive than that of Bayer: an object of the greatest utility, and of the first importance in astronomy. For they are considered as so many fixed points, to which the motions of the comets, and of the other planets that are under them are referred. Hence will appear the importance of an intimate acquaintance with them; the attainment of which is an object of no less difficulty than it is of moment. However, this difficulty did not deter Maraldi, who, to the great injury of his health, applied himself to observe them with the most constant attention, at all seasons of the year. By this means he became so intimate with the fixed stars, that on being shewn any one of them, however small, he could immediately tell to what constellation it belonged, and its place in that constellation. He has been known to discover those small comets, which astronomers often take for the stars of the constellation in which they are seen, for want of knowing precisely of what stars the constellation consists, when others, on the same spot, and with eyes directed equally to the same part of the heavens, could not for a long time see any thing of them. Whenever Maraldi found it necessary to relax in his astronomical labours, by way of amusement he applied to the study of natural history, making observations on insects, curious petrifactions, &c. To the subject of bees he paid particular attention, not only acquainting himself with what ancient and modern writers have said concerning them, but providing himself with glass hives, that he might observe their labours and economy. On these, and other subjects in natural history, he drew up a number of very interesting papers, which were received with great applause by the Academy of Sciences, and are inserted in different volumes of their memoirs. In the year 1699, Maraldi was admitted a member of that body. In 1700, he was employed under Cassini in prolonging the French meridian to the northern extremity of France, and had no small share in completing it. When this business was finished, he paid a visit to Italy, where the astronomers every where gladly availed themselves of his advice and assistance in making their observations; and Eustachio Manfredi has made due acknowledgments of his great obligations to him. Being come to Rome, on the invitation of pope Clement XI. he assisted at the assemblies of the congregation then sitting in that city for the purpose of reforming the calendar. Bianchini also availed himself of his advice and aid, in constructing the great meridian line at the baths of Dioclesian. While he continued at Rome, he had an opportunity of observing an eclipse of the fourth satellite of Jupiter, in the upper part of his circle; from which he was led to the conclusion, that its inclination is three minutes less than as fixed by Cassini. In 1703, Maraldi returned to France, with a rich treasure of subjects in natural history, chiefly collected at Verona, which he presented to the Academy of Sciences. In the year 1718, he was employed with three other academicians, in prolonging the French meridian to the southern extremity of that kingdom. Still, however, the greatest part of his time was occupied within the walls of the observatory of Paris, where he was incessantly employed in observing every thing that was curious and useful in the motions and phenomena of the heavenly bodies, in ingenious applications of the methods laid down by Cassini, in verifying theories with which it is of consequence to be acquainted in correcting other theories which are susceptible of improvement, and in completing his catalogue. This last mentioned great work he did not live entirely to finish: for just after he had placed a mural quadrant on the terrace of the observatory, in order to observe some stars towards the north and the zenith, he fell sick of a fever, and died in December 1729, in the sixty-fifth year of his age. He is highly commended for seriousness, integrity, sincerity, a generous spirit, the purest morals, and an interesting simplicity of manners. He was not proud of the rank which he held in the scientific world, and was never more gratified than when he could render service to others, by communicating to them freely the discoveries and improvements which he had made, at the expence of inconceivable labour and application. He did not publish his catalogue, or any other of his productions, but communicated an immense number of papers to the Royal Academy of Sciences, which are inserted in their "Memoirs," for almost every year from 1699 to 1729, and not uncommonly several papers in the same year; of which a particular list may be seen in *Fabronii Vit. Ital. Doct. Excel. Vol. VIII. Moreri. Martin's Biog. Phil. Hutton's Math. Dict.*—M.

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MARAN, PRUDENTIUS, a learned French Benedictine of the congregation of St. Maur, was born at Sezanne in Brie, in the year 1683. He embraced the ecclesiastical life at the age of nineteen, and by the productions of his literary labours reflected honour on his own industry and on his order. He is also highly praised for his attachment to the church, and for the excellent qualities of his heart, which endeared him to his community. Being subject, from his too sedentary life, to frequent headaches, he sought relief in repeated bleeding; but, indulging too freely to that practice, he brought on a dropsical complaint, which terminated his life in 1762, when he was in the eightieth year of his age. He gave the public a good edition of "The Works of St. Cyprian," and sustained a considerable share in editing those of "St. Basil," and "St. Justin." At the time of his death he was employed on a new edition of "The Works of St. Gregory Nazianzen," which has not made its appearance. He was also the author of "Divinitas Domini Jesu-Christi manifestata in Scripturis et Traditione," 1746, folio; a French translation of the preceding in 1751, in three volumes 12mo.; "The Doctrine of Scripture and of the Fathers, on the Subject of miraculous Cures," 1754, 12mo.; "The Dignity of Jesus Christ, and his Defence against the Charge of Vanity," 1756, 12mo. &c. These different productions are more creditable to the author's erudition, than to his elegance or precision as a writer. *Nouv. Dict. Hist.*—M.

MARANA, GIANPAUOLO, a miscellaneous writer, was born of a noble but reduced family at or near Genoa, in 1642. He received a liberal education, and having turned his attention to politics, was involved, at the age of twenty-seven, in the conspiracy of Raphael della Torre to deliver Genoa to the duke of Savoy. He was, in consequence, put in prison, where he remained four years. On his liberation he employed himself in writing an account of this conspiracy, and of the war between the republic and the duke of Savoy, and took a journey to Spain for the purpose of collecting documents. He spent some years in the composition of this work, strictly watched by the spies of government, and even partly under confinement. When it was finished, his manuscript was examined and seized upon, nor could he get it restored to him for publication. In 1681 he abandoned his country, and went to France, to the interests of which he had long been secretly attached; and from memory and the memorials he had preserved, he recomposed his work at Lyons, and published it in 1682, under the title of "La congiura di Rafaello della Torre, con le mosse della Savoia contra la Republica di Genova." He then went to Paris, where he met with several patrons among the persons in power, who engaged him in writing a piece in justification of the conduct of Lewis XIV. towards Genoa. The work, however, by which he has perpetuated his name, was "The Turkish Spy," written in French, of which the first volume appeared in 1684, and which he continued to the sixth. This is a miscellany of anecdotes and adventures, partly true, partly fictitious, interspersed with thoughts on a variety of topics. At its first appearance it became extremely popular, and the three first volumes were much applauded: the three latter were less so; and the work, although it has given birth to several others upon the same model, is now almost forgotten. It shows a man who had read and thought on a variety of topics, and possessed vivacity and imagination, but who only skims the surface, and is little sollicitous about the truth and accuracy of his representations. Marana lived in Paris in a state of decent mediocrity, till 1689, when he returned to Italy, where he died in solitude in 1691. *Moreri. Nouv. Dict. Hist.*—A.

MARATTI, CARLO, a painter of great eminence, was born in 1625, at Camerino in the Marche of Ancona. From his infancy he displayed such a decided inclination for the art of design, that there could be no deliberation concerning his future profession; and at the age of eleven he was sent to Rome, where he had an uterine brother who practised painting. After receiving some instructions from him, he was placed in the school of Andrea Sacchi, where he remained nineteen years, employed in copying the works of the great masters. He painted so many madonnas, that his cotemporaries, envious of his merit, gave him the name of Carluccio delle Madonnine, and asserted that he could paint nothing besides. He showed, however, by a picture of Constantine destroying the idols, in the church of St. John Lateran, and by his works in three chapels of St. Isidore, that his genius was by no means limited to one class of figures. By these performances he attracted the notice and patronage of pope Alexander VII. and of several succeeding pontiffs, by one of whom, Clement XI., he was decorated with the order of Christ. The same pope remedied the irregularity of his morals by giving him a wife, with whom he passed forty years of his life. Carlo Maratti was an amiable man in private

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life, mild, affable, charitable, just to the merits of others, and much attached to his art. Though modest, he was lively in conversation, and quick at repartee. To a Roman prince, who complained of the high price of his works, he replied, "that the world had incurred a great debt to the famous artists his predecessors, and he was come to be paid the arrears." He collected a number of their sketches and designs, and assiduously promoted the study of their works. He formed himself upon them, and, like Brutus, was called at Rome "The last of the Romans." He was acquainted with all parts of his art, was learned in history, allegory, architecture and perspective. He is particularly distinguished for the noble airs of his heads, the arrangement of the hair, the fine form and graceful disposition of the hands and feet. He wrought to a very advanced age, and taught his pupils when he could no longer execute. At length he became blind and bed-rid, and died in 1713, in his eighty-ninth year. The works of this painter were highly prized in his life-time, and have retained their value since his death. The principal of his performances are in the churches of Rome and of other towns in Italy: a number of them have been engraved by different masters. He himself etched several plates from Raphael, Annibal Caracci, and others. *D'Argenville. Pilkington's Dict.*—A.

MARC-ANTONIO, see RAIMONDI.

MARCA, PETER DE, one of the most celebrated prelates of the Gallican church in the seventeenth century, was descended from an illustrious family of Bearn, and born at Gant in that principality, in the year 1594. He was instructed in the classics and the belles lettres at Auch, and then went through his course of philosophy under the Jesuits at Toulouse. Afterwards he studied the law during three years, and at the early age of twenty-two, was nominated by Lewis XIII. counsellor in the sovereign council of Pau. He found himself the only Catholic in that court; but conducted himself with so much prudence, that he maintained perfect harmony with his brethren. Soon afterwards he married a lady of rank, by whom he had several children. In the year 1617, the king having published an edict, ordaining that all the estates belonging to the catholic churches and ecclesiastics at Bearn, of which the Protestants had taken possession, should be restored to them, the council of Pau refused to verify it, and drew up a petition to the king, requesting that no alteration might take place in ecclesiastical matters. In these circumstances the catholic nobility deputed de Marca's father to attend his majesty, with memorials drawn by his son, urging the king to repair in person to Bearn, and giving assurances that such a step would produce immediate submission to his majesty's pleasure. This advice was followed, and the edict registered; after which the king changed the council of Pau into a parliament, and as a mark of his special favour towards M. de Marca, for his address in this business, gave him the commission of president *a mortier* in the same, and nominated him his commissary for carrying the royal edict into execution. Great commendations are bestowed upon our president on account of the diligence and prudence with which he is said to have discharged the duties of this delicate appointment, as well as of his successful zeal in bringing back the reformed into the bosom of the catholic church. While engaged in these employments, he published some controversial treatises, and devoted much of his spare time to the study of divinity and ecclesiastical antiquities. In the year 1639, being called to Paris by the affairs of his province, he was honoured with the dignity of counsellor of state; and in the following year, confirmed the reputation which he possessed for learning and abilities, by publishing his "History of Bearn," in folio. At this time the contest on the subject of the papal claims and the rights of the Gallican church, which, with some intermission, had subsisted for ages between the courts of France and Rome, had been revived with great ardour by the partizans of the latter. Among others, M. Hersent, under the feigned name of "Optatus Gallus," published an artful defence of the papal pretensions, in the form of a satire on the policy of cardinal Richelieu, which, it pretended, aimed at a separation between the Gallican church and Rome, similar with the schism produced by Henry VIII. in England; and the erection of a patriarchate in France, in the person of his eminence. To counteract the effects of this work, cardinal Richelieu employed the pen of M. de Marca, who, in 1641, published his work entitled, "De Concordia Sacerdotii et Imperii, sive, de Libertatibus Ecclesiæ Gallicæ," in folio. This very learned, argumentative, and temperate vindication of the rights and liberties of the French church and state, was received with great applause by those Catholics who, though steadily attached to the doctrines of the church of Rome, had the spirit to resist the tyranny and injustice of its aspiring pontiffs; but in the court of Rome it excited no little

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indignation against the author, of which he soon felt the effects.

In the year 1642, M. de Marca, who had been several years a widower, was nominated by the king to the bishopric of Conserans; but found that the resentment conceived against him at Rome, on account of the doctrines maintained in his "De Concordia," was so great, that obstacles were interposed to the dispatch of his bulls for consecration. His work being referred to a committee of cardinals for examination, the business was protracted to such a length, that more than five years elapsed before he obtained those instruments. In order to bring the matter to an issue, he tarnished his honour, by retracting or explaining away every sentiment which he had advanced, that gave offence at Rome, and by declaring his unreserved submission of what he had written, or might in future write, to the sovereign judgment of the apostolic see. Having by this unmanly, time-serving policy, appeased the resentment of the papal court, his bulls were expedited, and he was first ordained priest and then consecrated bishop in the year 1648. Three years before this business was terminated, he had been sent into Catalonia to fill the high post of the king's visitor general, and to administer the affairs of justice, government, the finances, and the army. These employments he discharged till the year 1651, and acquitted himself in them with the greatest diligence and ability, and so much to the satisfaction of the Catalonians, that when in 1647 he was attacked by a dangerous illness, the city of Barcelona, among others, performed solemn prayers, and made public vows for his recovery. After his return to his native country, he was chosen deputy of his province at the general assembly of the French clergy; and in 1652, as a reward for his services in Catalonia, he was nominated archbishop of Toulouse. In this instance he again met with opposition at Rome to the dispatch of his bulls, owing to insinuations propagated there that he was a favourer of jansenism. This opposition lasted more than two years, and would have continued longer, says M. Baluze, if pope Innocent X. had not published his constitution against the doctrines of the bishop of Ypres. This circumstance afforded our prelate an opportunity of conciliating the papal court, by the active part which he took, in the assemblies of the French clergy, during the years 1653 and 1654, in promoting the reception and execution of that bull. After this, the requisite forms for his translation to Toulouse were no longer delayed, and he was installed in that see in 1655. In the same year, he presided over the provincial assembly of the clergy held at Montpelier, and was elected deputy to the general assembly of the clergy at Paris. In 1658, he was made a minister of state, and followed the king in his journey to Lyons; after which he presided over the states of Narbonne, upon the death of the archbishop. In the following year, after cardinal Mazarine had concluded a peace at St. John de Luz, the archbishop was sent to Roussillon, for the purpose of determining, with the commissioners of the king of Spain, the precise limits between France and Spain, according to the boundary line of the ancient geographers, separating Gallia Narbonensis from the latter province; for which particular appointment he was well qualified by his learning. Upon the death of cardinal Mazarine in 1661, M. de Marca was one of the persons selected by the king to preside over ecclesiastical affairs; and in 1662, when the archbishopric of Paris became vacant in consequence of the resignation of cardinal de Retz, he was nominated by the king to that dignity. He did not live, however, to take possession of this see, but died just after he had received his bulls of translation, when about the sixty-eighth year of his age. M. de Marca possessed profound erudition, a fine understanding, and an extraordinary genius for business and intrigue. He was a great politician, a good civil lawyer, a learned divine, and an able critic. But he did not maintain an honourable consistency of character, and never scrupled to make his principles give way to his interest or ambition. A few months before his death, he dictated to his secretary Baluze a "A Treatise on the Infallibility of the Pope," with the design of recommending himself to the purple. The best edition of his famous work "De Concordia," was published after his death by Balluze in 1704, folio; in which the retractations and concessions with which he purchased the papal bull in 1648, were by his order directed to be omitted, and the work given in its original state. His other productions, besides the "History of Bearn," already mentioned, are, "Marca Hispanica," 1688, folio, containing a curious and valuable geographical and historical description of Catalonia, Roussillon, and the neighbouring countries; "Dissertatio de primatu Lugdunensi, et Cæteris primatibus," 1644, octavo; "Epistola ad Henric. Valesium de Tempore quo primum in Gallis suscepta est Christi Fides," 1658, octavo; "An Account

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of what passed in the Assemblies of the Bishops in 1653, on the Subject of the five Propositions," 1657, quarto; a posthumous collection of "Theological Treatises," some in Latin, and others in French, edited in 1668, quarto, by the abbé de Faget, a relation of the archbishop; two volumes of "Opuscula," which are also posthumous, and were given to the public by M. Baluze, one in 1669, and the other in 1681, in octavo, &c. *Dupin. Moreri, Nouv. Dict. Hist.*—M.

MARCELLINUS, pope, was a native of Rome, and succeeded Caius in the see of that city, in the year 296. He was accused by the donatists of having apostatized under the Dioclesian persecution, when, they maintained, the fear of death induced him to deliver up the Scriptures to be burnt by the pagans, and to offer incence to the gods. The proof of this charge they rested on the acts of a council said to have been convened at Sinuessa, to take cognizance of his guilt; before which he is reported to have confessed his fault, condemned, and passed sentence of deposition upon himself. From the testimony of antiquity, however, it has been satisfactorily proved that no such council was held at Sinuessa, and, consequently, that its pretended acts are a forgery. On the other hand, the innocence of Marcellinus was ably defended by St. Augustine, in his treatise against Petilian; and Theodoret affirms, that he acquired great glory during the persecution. We learn nothing further concerning him, excepting that he presided over the Roman church eight years and between three and four months, and died in the year 304. The church of Rome honours him as a saint and martyr; but his martyrdom may be questioned. *Theodoret. Hist. Eccl. lib. i. cap.* 2. *Platina. Dupin. Moreri. Bower.*—M.

MARCELLINUS. See AMMIANUS.

MARCELLINUS, count of Illyria, under the emperor Justinian, drew up a chronicle commencing with the year 379, in which that of Jerome ends, and carrying it down to the fourth consulate of Justinian, in 534. It was afterwards continued to 566. It is much commended by Cassiodorus, who says that the count also composed a very minute description, in four books, of Constantinople and Jerusalem. His chronicle is extant, and was first printed in the sixteenth century by Schoonhovius. It has since been published by Joseph Scaliger, and still more correctly by father Sirmond. *Vossii Hist. Lat. Moreri.*—A.

MARCELLO, BENEDETTO, an eminent musical composer, was born at Venice, of a noble family, in 1686. His father, who was much attached to poetry and music, brought up his three sons from childhood to the practice of those arts. Benedetto, however, who was the youngest, could scarcely be prevailed upon to take up a violin, till once, being present when his brother Alessandro was playing before a lady of distinction, the lady asking whether *he* too was able to do any thing. "Nothing (said Alessandro) but carry my fiddle-case." This contemptuous expression so stung Benedetto, then at the age of seventeen, that for three years he scarcely set his foot out of doors, and spent the whole time in study. After his father's death, he visited Florence for his improvement in the Tuscan dialect. On his return to Venice, he took musical lessons from Gasparini, and arrived at great proficiency both as a performer and a composer. He also cultivated his poetic vein, and published a collection of a hundred sonnets, some dramas for music, and other pieces. He frequented public spectacles of all kinds, and parties of pleasure, and was immersed in a life of gayety, when an accident happened that impressed him with a seriousness and devotional spirit which ever after characterised him. In 1718, as he was attending public service at the festival of a saint, a tombstone on which he stood before the high altar gave way, and he sunk in up to his breast. Taking this for a warning from Heaven, he began immediately to withdraw from company, and devote himself to pious exercises, and he made a commencement of an epic poem on the Redemption, which, however, he never completed. In 1722 he wrote a work entitled "Teatro alla Moda," which was a keen and lively satire on the opera composers, singing-masters, and singers of his time, and which became very popular. A collection of sonnets entitled "Sonetti a Dio," were the prelude to the great work by which he is especially known. This appeared in 1724 and 1726, in eight volumes, under the title of "Estro Poetico-Armonico, Paraphrasi supra i primi 50 Salmi," of which the music was by himself, and the poetry by Giustiniani. To the first volume was prefixed a long and learned preface, displaying much musical reading. It was received with great applause, both in Italy and in various foreign countries; and the Psalms of Marcello were favourite performances both in church and chamber music. Doctor Burney, however, speaks of them in the following terms. "Not dazzled by the hyperbolical praises of Algarotti or Avison, I have conscientiously exa-

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mined the whole eight volumes of the Italian edition, and find, though there is considerable merit in the work, that the author has been over-praised; as the subjects of many of his fugues and airs are not only common and old-fashioned at present, but were far from new at the time these Psalms were composed."

Neither the devotional character nor the musical and literary turn of Marcello prevented him from engaging in the duties of public life. He successively held several offices in the Venetian state, of which the last was that of chamberlain or treasurer of Brescia. In that city he died, generally beloved and respected, in 1739. Mr. Garth of Durham adapted the music of Marcello to the English prose translation of the Psalms, and published the work by subscription in eight volumes folio. *Fabroni. Hawkins's and Burney's Hist. of Music. Nouv. Dict. Hist.*—A.

MARCELLUS, Marcus Claudius, one of the most famous generals of the Roman republic, was descended from a plebeian, but an ancient and consular family. He entered early into the military service, and obtained many honorary rewards for his valour and conduct. He had risen to the offices of curule edile, and augur, during the war with the Insubrian Gauls, when the consuls Furius and Flaminius, after a victory over the enemy, were obliged to abdicate on account of some defect in their election. In the interregnum which ensued, Marcellus was chosen consul, with Cn. Cornelius Scipio, B. C. 222. At their suggestions, the pacific overtures of the Insubres were rejected, who thereupon procured the succour of thirty thousand Gæsatæ, a Gallic people beyond the Alps, led by their king Viridomarus. Both consuls took the field, and Marcellus, with the greater part of the cavalry and a small body of infantry, marched against the king of the Gæsatæ, who, with ten thousand of his troops, had invested Clastidium in Liguria. The Gauls advanced to meet him, and both armies were drawn up in line of battle, when Viridomarus, descrying the consul in front of his troops, spurred his horse forwards, and challenged him to single combat. Marcellus instantly rushed upon him, pierced his breastplate with his lance, and throwing him to the ground, dispatched him. He immediately consecrated his spoils to Jupiter Feretrius, and attacking the enemy, gained a complete victory. Mediolanum (Milan) the capital of the Insubres, soon after surrendered, and the war was terminated in the same campaign by the subjugation of Insubria, which thenceforth, with Liguria, made the Roman province of Cisalpine Gaul. For this success a triumph was decreed to Marcellus, of which the noblest ornament were the *opime spoils* (those of a slain king or general of the enemy) which he was the third Roman who had obtained. How high a distinction this was deemed, may be inferred from the lines relating to him in Virgil's prospective view of the Trojan progeny.

> Aspice ut insignis spoliis Marcellus opimis
> Ingreditur, victorque viros superminet omnes!
> *Æn. VI.*

In the second Carthaginian war, Marcellus was appointed prætor of Sicily, and had equipped a fleet for that service, when the event of the fatal battle of Cannæ induced the senate to send him to take the command of the survivors of that disaster, assembled at Canusium. Marcellus cut off many of the enemy who were straggling for pillage, and threw himself into Nola, which was threatened by Hannibal with a siege. He there, by his affability, recovered to the cause of Rome one Bantius, a man of great influence, who had been taken prisoner at Cannæ, and gained over by Hannibal; and he gave this commander a considerable check before Nola, which revived the courage of the Romans, and saved the place.

In the following year, B. C. 215, one of the consuls having been defeated and killed in Cisalpine Gaul, Marcellus was unanimously elected to supply his place. But a thunder-storm happening at the time of assembly, the nobles, who were unwilling to have two plebeian consuls at a time, procured a declaration from the augurs that the election was displeasing to the gods; and although the people would have persisted in their choice, Marcellus refused to accept the office under such circumstances, and Fabius Maximus was elected in his stead. He was, however, continued in a proconsular command over the troops at Nola. Hannibal having again invested that city, Marcellus marched out to meet him, and after a sharp action, obliged the Carthaginians to retreat with considerable loss to their camp. A proof of the victory he obtained was the desertion of a large body of Hannibal's cavalry, who joined the Romans, and ever remained faithful to their cause. In the year B. C. 215, Marcellus was again unanimously chosen consul along with Fabius Maximus; and thus Rome was defended at the same time by her *sword* and her *shield*, the epithets given to these two

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great commanders. Marcellus took his former station, and gained a third advantage over Hannibal in the vicinity of Nola, which caused that general entirely to relinquish the design of becoming master of that important place. At this period the Carthaginian interest was prevalent in Sicily, and Syracuse was entirely in the hands of two of Hannibal's agents. It was therefore thought advisable that Marcellus should be sent with his army to take the command in that island. His appearance inclined the Syracusans to preserve friendship with the Romans; and Hippocrates and Epicydes, the two emissaries of Hannibal, were obliged to take refuge in the city of Leontium. Marcellus immediately led his troops against the Leontines, and took the place by storm. The two fugitives made their escape to Syracuse, where they had the art to gain to their party the mercenary soldiery, by whose means they became masters of the city, and were elected its prætors. Upon the receipt of this intelligence, Marcellus marched thither, and invested Syracuse, then one of the richest and strongest places in that part of the world. His proposals for accommodation being rejected, he laid siege to it both by land and sea, taking the command of the Roman fleet upon himself, whilst the prætor Appius commanded the land forces. This siege was rendered very remarkable by the various mechanical contrivances of the great Archimedes for its defence (See his article). By their means the first attempts of the Romans were defeated with great loss; and Marcellus, converting the siege into a blockade, led the greater part of his troops against the revolted cities of Sicily, many of which he reduced. A Carthaginian fleet and army arrived during this period, and succours were also brought to the Romans, both these states seeming resolved to make this island the principal theatre of their present contest. Marcellus defeated Hippocrates in the field, and afterwards returned before Syracuse, where he took up his winter-quarters. After his consulship was expired, he was continued as proconsul in the chief command in Sicily, and bent every effort to the finishing of a siege upon which the eyes of all parties were attentively fixed. Some conferences held under the walls of Syracuse concerning the release of a prisoner, gave a Roman soldier the opportunity of estimating their height in a particular place, which he thought not beyond the reach of scaling-ladders. He communicated his observation to his general, and it was resolved to make the attempt at the ensuing festival of Diana, in which the garrison would probably be buried in wine and sleep. At the time appointed, a choice band of legionaries scaled the walls without discovery, and the quarters of the city called Epipolæ and Tyche were taken almost without resistance. It is said, that Marcellus, surveying from an eminence the vast and opulent city which was about to suffer all the miseries of capture, shed tears of compassion. He endeavoured to persuade the inhabitants of those parts which were not yet taken to save themselves from plunder by a timely surrender, but they refused to listen to his proposals. In fact, the business was very far from being yet completed, and even after the capture of the citadel of Epipolæ, the quarters of Achradina and Ortygia long held out. Marcellus had to sustain a furious attack at the same time from the Carthaginians without, and the Syracusans within, which he repulsed with great loss to the assailants. A plague which afterwards broke out in Syracuse added to the calamities of that unfortunate city, and deprived it of many of its defenders. It also ravaged the Carthaginian camp to such a degree as to break it up, after carrying off the commander. Various turns of fortune still took place in the three years during which the siege was protracted, and which exercised all the military skill and perseverance of Marcellus. The people of Syracuse were inclined to a surrender, but were prevented by the mercenaries and Roman deserters; and at length Achradina and Ortygia were taken by assault, through the connivance of a Spaniard in the Syracusan service. It was impossible to save the inhabitants from the first effects of a sack: the houses were pillaged, and many citizens put to the sword, among whom Marcellus particularly lamented the fate of Archimedes, who was killed by a soldier, while calmly intent upon securing his mathematical instruments. The commander displayed much personal clemency and humanity to the vanquished, yet he did not scruple to carry away all the public monuments of art which decorated Syracuse, for the ornament of Rome; and he is reckoned the first Roman general who enriched his country with spoils of this kind. Some of the old republicans censured him for thus introducing the taste for superfluous luxuries; while others, perhaps with more reason, thought that he had dealt hardly with a city, which had long been the faithful ally of Rome, and had chiefly acted upon compulsion in its late hostility.

Marcellus continued some time longer in Sicily, occupied in contending with the Cartha-

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ginians and the Sicilians in their interest. His last action was a considerable victory obtained over the combined forces of Hanno and Epicydes, after which he returned to Rome with great glory. As his petition for a triumph was opposed on the ground that the Sicilian war was not yet concluded, he was obliged to content himself with an ovation. In the year B. C. 210, he was again chosen consul, when he had immediately to confront an accusation preferred against him before the senate by the Syracusans, who, instigated, it is said, by his enemies, charged him with great cruelty, and violation of treaty. Marcellus, having first taken his seat as consul, descended from it, and placed himself at the bar as an accused person, while the Syracusans freely made their complaints. After they had been heard, he made his reply; and both parties having withdrawn, he waited calmly for the sentence. It is, perhaps, no valid proof of the goodness of his plea that he was acquitted by the votes of the senate; but his subsequent behaviour was truly to his honour. He kindly raised up the Syracusan deputies who had fallen at his feet to beseech his forgiveness, assured them of his protection, and obtained of the senate that the Syracusans should be reinstated in their ancient liberties, and considered as the allies of Rome. They expressed their gratitude to him by a decree, that when he or any one of his family should visit Sicily, the people should walk in procession before him crowned with garlands, and celebrate the day with public sacrifices; and thenceforth the whole island remained under the peculiar patronage of the Marcelli.

After this transaction, Marcellus marched against Hannibal, who, subsequently to the reduction of Capua, had withdrawn into Bruttium. He recovered various towns from the Carthaginians, and fought a bloody but indecisive battle with Hannibal, who, during the rest of the campaign, eluded his attempts to bring him again to action. At the expiration of the consular year, he was continued in his command as proconsul, no other general being thought equally a match for Hannibal. He watched the motions of that general, whilst Fabius was carrying on the siege of Tarentum, and reduced the Carthaginians to such distress for want of provisions, that Hannibal resolved to give him battle. Falling upon the Romans with great fury, he made one of the wings of their army give way; and when Marcellus ordered a legion from the second line to its support, the movement was so feebly executed, that a defeat ensued. On the very next day, however, Marcellus, after having severely reproached his men for their cowardice, led them to a fresh combat, which, after a bloody and obstinate contest, terminated in beating back the Carthaginians to their camp. Although there was some dissatisfaction with him at Rome for having effected less against the enemy than had been expected from him, yet he so well defended his conduct, that he was again chosen consul, B. C. 208, which was the fifth time he had been raised to that honour. Together with his colleague Crispinus, he proceeded against his accustomed enemy, and employed every artifice to bring him to an engagement. This, however, Hannibal declined, and was in his turn upon the watch to gain an advantage by stratagem. Between the two camps was a woody hill, which appeared a very convenient post for either of the armies to occupy. Hannibal, instead of taking possession of it, placed an ambuscade in the covered valleys on its sides, expecting that the enemy would send a body to secure it. The event surpassed his hope, for both consuls very unadvisedly went with a small guard of cavalry to survey the spot, and got into the midst of the ambuscade before they suspected any danger. A detachment of Numidians then rose upon them, and killed Marcellus on the spot: his colleague, mortally wounded, together with the son of Marcellus, forced his way back to the camp. When the body of this great commander was brought to Hannibal, he surveyed it a considerable time in thoughtful silence, pondering upon a fate so unworthy of his fame. He then caused it to be honourably buried, or, as some say, burned it on a funeral pile, and sent the ashes enclosed in a silver urn and crowned with laurel, to his son. His posterity continued in great splendour in Rome, down to Marcellus, the son of Caius Marcellus and Octavia the sister of Augustus, a youth of the highest hopes, whose untimely death is so beautifully lamented by Virgil. *Livy. Plutarch in Marcel.*—A.

MARCELLUS I., pope, and a saint in the Roman martyrology, was a native of Rome, who became a presbyter under Marcellinus, and was his successor in the bishopric of that city in 308, after the see had continued vacant for more than three years and a half. Many particulars are related concerning this pope; but they are founded on no other authorities than the modern pontificials, or on his acts, which are not worthy of credit. Pope Damasus tells us, in his epitaph, that his firmness in maintaining the discipline of the church, and in obliging those who had fallen during

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the times of persecution, to give proof of the genuineness of their repentance, excited against him the general hatred, which was not confined to private disputes and divisions, but ended in public tumults, bloodshed, and murders. He adds, that the crime of an individual, who had renounced the faith while the church enjoyed a profound peace, induced the tyrant Maxentius to send Marcellus into banishment. He died in 310, after a pontificate of one year, and between seven and eight months; but whether in his place of exile, or after a recall to Rome, is not known. The church of Rome has given him a place in her list of martyrs; but in the most ancient martyrologies he has only the title of confessor. *Platina. Moreri. Nouv. Dict. Hist. Bower.*—M.

MARCELLUS II., pope, whose family name was *Cervini*, was a native of Fano in the Marche of Ancona, where his father filled the post of receiver-general of the revenues of the holy see. He pursued his studies at Sienna, and honourably distinguished himself in his academic exercises. Afterwards he went to Rome, under the pontificate of pope Paul III., who was so much pleased with his abilities and address, that he appointed him his principal secretary. He accompanied cardinal Farnese, the nephew of that pontiff, when his uncle sent him in the character of his legate into France and the Netherlands, to attempt bringing about a reconciliation between Francis I. and the emperor Charles V.; and upon the cardinal's return, after an unsuccessful mission, his powers were devolved on Cervini, who acquired general respect by his learning and manners. At this time he had the title of bishop of Nicastro; and was afterwards promoted to the sees of Reggio and Ugubio. Upon his return to Rome, Paul created him cardinal presbyter of the holy cross of Jerusalem, and nominated him one of the presidents of the council of Trent. On the death of pope Julius III. in 1555; the conclave soon united in electing our cardinal his successor, who at his consecration retained his christian name. He commenced his pontificate by abjuring Nepotism, and would not ever suffer his nephews to come to Rome. He is said to have been a man of an irreproachable character, of inflexible integrity, of invincible resolution and constancy, and to have formed great designs for the reformation of the court and of the clergy; but a fatal stroke of apoplexy prevented him from carrying them into execution, on the twenty-first day after his elevation to the papal dignity. It was indeed reported, that he owed his death to poison. *Ryeaut's Contin. of Platina. Moreri. Nouv. Dict. Hist. Bower.*—M.

MARCH, Ausias, Osias, Oxias, Uxias, or Ugias, the best known of the Lemosin poets, was born in Valencia, of Catalan parents. Some of his ignorant admirers have asserted that Petrarca imitated him, but it is certain that he did not flourish till after Petrarca. D. Carlos, the unfortunate and ill-used prince of Viana, who died in 1461, loved his company, and this sufficiently ascertains his age.

He was educated in the duke of Gandia's household, and married a woman of noble family; like Petrarca, however, he fell in love with another man's wife, and spent his time in writing verses upon her in the worthless provençal style. Could the Catalans have shaken off the yoke of Arragon against which they so often and so nobly struggled, their dialect would have become a cultivated tongue, and Ausias March would have been the father of its poetry. As it is, his reputation is very great considering the obsolete and wretched language in which he wrote.

His poems have been frequently printed; the earliest edition is that of Valencia 1539, in folio. After every stanza of the original, a corresponding one in Castilian is added by the editor, D. Balthasar de Romani. There exists a copy of this with marginal notes by Quevedo, which show that he had studied it with attention. D. Onorato Joan, tutor to Philip the second's son D. Carlos, was passionately fond of them, and is said always at his leisure hours to have had them in his hand. The Valladolid edition of 1555, to which the name of Joan de Resa appears as editor, is supposed to have been the prelate's work. It contains a copious glossary, and some observations on the grammar and pronounciation of the language. A Spanish translation was among the illegible manuscripts of the indefatigable Vicente Mariner; they were also translated by George de Montemayor, a more celebrated man. This version has been twice printed. George de Montemayor is considered as an excellent writer, yet his translation is thought by Lemosin scholars to be far inferior to the original. They are probably right; his translation is dull and insipid, the original may possess beauties of expression, and this kind of spirit easily evaporates in transfusion. Beauties of any other kind they do not appear to possess. The poet Garcilaso de la Vega is said to have borrowed freely from them.

There is reason to believe that Ausias March was of a literary family. The marquis of Cantillana speaks of Pero March, as a "valiant

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and noble old knight who made many gentle things, and among others wrote proverbs of great morality." It is certain that the father of Ausias was named Pero. Jacme March is supposed to have been his grandfather, who wrote an art of poetry, with a dictionary of rhymes and *asonantes* in 1371, by desire of Pedro IV. of Arragon. *Nic. Antonio. Sessiento. Sanchez.*—R. S.

MARCHAND, PROSPER, was brought up to the bookselling trade in Paris, and acquired a great knowledge of books and literary anecdotes. His attachment to the protestant religion, and his connection with Bernard, the continuator of the "Nouvelles de la Republique des Lettres," induced him to remove to Holland, where for some time he acted as a bookseller, but at length entirely devoted himself to literature. The studies of bibliography and of French history were his favourite pursuits, and on these topics he was consulted from all parts of Europe. He was also one of the principal writers in the "Journal Literaire," and he furnished other literary journals with curious extracts. He died at an advanced age in 1756, and left his library and manuscripts to the university of Leyden. Marchand published "L'histoire de l'Imprimerie," quarto, 1740, a work of great erudition, but so overwhelmed with notes and quotations, that it is a mere chaos: "Dictionnaire Historique; ou, Mémoires Critiques & Literaires," two volumes folio, 1758; filled with curious information and literary anecdotes, but often minute and trifling: a new edition of "Bayle's Dictionary and Letters." *Nouv. Dict. Hist.*—A.

MARCHE, OLIVER DE LA, son of a gentleman of Burgundy, was, at first, page, and afterwards gentleman, of Philip the Good, duke of Burgundy. He was so much valued by his master, that when Lewis XI. of France, suspecting him to have been concerned in a conspiracy to carry off the count of Charolois, demanded him, Philip refused to give him up, and took him under his special protection. Charles the Bold raised Oliver to the posts of master of his household and captain of his guards, and knighted him at the battle of Montlheri in 1465. He was with that prince at the fatal battle of Nancy, where he was made prisoner. He was afterwards first master of the household to Maximilian of Austria, and his son the archduke Philip, and was sent on an embassy to the court of France after the death of Lewis XI. He died at Brussels in 1501. Oliver de la Marche left behind him "Memoirs or Chronicles," relating to the two last dukes of Burgundy, which contain many curious facts and anecdotes, ill told, but with apparent sincerity: they were published at Lyons in 1562, and at Brussels in 1616, quarto. He also wrote, "Le Parement & le Triomphe des Dames d'Honneur:" "Traité sur les Duels & Gages de Battaile," and other pieces, in the whimsical style and manner of those times. *Moreri.*—A.

MARCHETTI, ALEXANDER, a poet and mathematician, was born in 1632, at Pontormo in the Florentine territory. Being deprived in his childhood of his father, who had consumed most of his property, he was brought up by an uncle to a mercantile life. He soon showed a greater attachment to books of poetry than books of accounts, and his disposition being decidedly literary, he was placed with a professor of the civil law. This, however, proved little to his taste; and at the university of Pisa, whither he was sent by the kindness of Leopold cardinal de Medici, he pursued his favourite poetical studies, in conjunction with philosophy and mathematics, in the latter of which he enjoyed the particular instructions of Borelli. After taking the degree of doctor, he was appointed in 1659 to the chair of logic in that university, and also taught the elements of geometry to a private class under Borelli. Being promoted to the chair of philosophy, which he held during eighteen years, he contributed much to the emancipation of that school from the peripatetic barbarism which then reigned in it. In 1669 he published the mathematical work by which he obtained most reputation, "De Resistentia Solidorum." The celebrated mathematician Viviani having heard of his being engaged on such a work, the subject of which was similar to that of one which he himself was preparing to dedicate to his patron Lewis XIV., applied to cardinal Leopold to prevent its publication till after his own should have appeared. Six months were therefore allowed him to gain the precedency; but as his other occupations prevented him from finishing it within that time, Marchetti brought his out first, to the great displeasure of Viviani. It was affirmed that this work was chiefly composed by Borelli; but Fabroni is of opinion that this was a false charge, both because Marchetti was equal to the performance, and because the contrary may be inferred from Borelli's letters. Marchetti soon after published a work, entitled "Exercitationes Mechanicæ," which contained no new ideas on the subject, and did not answer the expectations he had raised by the former.

About this time he put the last hand to a

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poetical work which has contributed more to his fame than all his mathematical or philosophical exertions. This was, his translation of Lucretius "De Rerum Natura" into Italian blank verse. It is generally agreed that scarcely any classical version in any modern language surpasses this in dignity, elegance, and clearness; and the severe critique upon it by the abbot Lazzarini has not been able to destroy its reputation. He proposed to dedicate this performance to Cosmo III. great-duke of Tuscany; but the piety of that prince was so much shocked by the impious doctrines of the epicurean philosophy, which the translator had taken no pains to controvert, that he not only refused the dedication, but would not permit the translation to be printed; and it did not appear from the press till an edition was published in London by Paul Rolli, in 1717. It has since been frequently reprinted, and has taken its place among standard works of the kind. Marchetti, probably for the purpose of redeeming his character, laid the plan of a philosophical poem upon a contrary system; but he never proceeded to any length in it. In his youth he had preluded in poetical translation by a version of the five first books of the Eneid; and a paraphrastical translation of Anacreon was one of his latest labours: this is accounted the best that had then appeared. He also composed several original poems, especially of the lyric kind, which were reckoned to possess great merit. They appeared in a publication entitled "Saggio delle Rime eroiche, morali, e sacre di Alessandro Marchetti, Accademico della Crusca," *Firenz.* 1704, quarto. Several of his pieces were likewise printed in collections of Italian poetry.

Of his other mathematical and physical works it is unnecessary to give a list, since they never attained a high estimation among the learned: still less is it requisite to enter into a history of his acrimonious controversies with Viviani and Grande. It appears that he had a high opinion of his own merit in these points, and could ill brook a rival or antagonist. Yet he was an amiable man in society, mild and easy, and ready to do good offices. He had been made mathematical professor at Pisa in 1677, and was offered the same post at Padua. He was in habits of correspondence with many eminent literary characters, and had several distinguished pupils. Marchetti married, in his thirty-ninth year, a lady of good family at Pistoia, from which city he received the rank of nobility. By her he had eleven sons, three of whom were estimable men of letters. Towards the close of life he retired to Pontormo, where he died in 1714, in the eighty-third year of his age. *Fabroni. Tiraboschi.*—A.

MARCHETTI, Peter, M. D. an eminent surgeon, was a native of Padua, in the university of which city he became professor of anatomy in 1652. He was also decorated with the knighthood of St. Mark. His great skill and reputation in surgery procured him the first chair of that art in 1661, which he kept with that of anatomy till 1669, when his advanced age caused him to retire. He died in 1673, at the age of eighty-four. Marchetti published a "Compendium of Anatomy" in 1654. His most celebrated work was "Observationum Medico-chirurgicarum rariarum Sylloge, cum Tractatibus de Ulceribus & Fistulis Ani; de Ulceribus & Fistulis Urethræ; & de Spina Ventosa," 1664, frequently reprinted. This is a collection of instructive cases, with valuable remarks, displaying an acquaintance with effectual and scientific surgery, but characterised by the severity of early practice.

DOMINIC MARCHETTI, son of the preceding, born in 1626 at Padua, where he died in 1688, was educated under Veslingius and his own father, and became professor both of surgery and anatomy at the university of his native place. He was a very diligent dissector, and has obtained from Haller the high praise of being almost the only one of his age who cultivated human anatomy in a suitable manner. His brief "Compendium Anatomicum," 1652, several times reprinted, contains many original and important observations. *Halleri Bibl. Anat. & Chirurg. Eloy Dict. Med. Hist.*—A.

MARCHI, Francis, a famous military engineer of the sixteenth century, was a native of Bologna. He is called a captain and an architect, but of his history we have no particular information. His work "Della Architectura Militare," *Brescia*, 1599, large folio, with 161 figures, is extremely rare, which circumstance is attributed by some Italian writers to the suppression of most of its copies by certain French engineers, who passed off his inventions for their own—a charge, of which Tiraboschi finds no proof. It appears that the author had begun to design the figures for it at Rome in 1546, but that he did not bring it to completion during his life, whence it finally appeared with several errors and defects. It gave proof, however, of wonderful fertility of invention, and is asserted to contain at least the germ of several contrivances which have since been adopted. A warm controversy has arisen upon this subject between some Italian

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and French writers, the former of whom find the origin of Vauban's method of fortification in Marchi's work, while the latter only admit a resemblance in some inferior points. *Tiraboschi. Nouv. Dict. Hist.*—A.

MARCIANUS, emperor of the East, was born of an obscure family in Thrace, about the year 391. His father served in the Roman army, into which he himself entered as a private soldier, in which station he continued till 421. Being then obliged by sickness to quit the body to which he belonged in its march to Syria, he repaired to Constantinople, and enrolled himself in the troops commanded by Ardaburius and his son Aspar. His talents and good conduct caused him to be raised by them to the post of their secretary, in which quality he attended Aspar into Africa in 431. He had there the misfortune of being taken prisoner by Genseric, who, however, liberated him upon a promise never again to serve against the Vandals. Through the favour of his patrons, he attained the rank of tribune and senator; and he stood high in character, when the death of Theodosius the Younger, in 450, left the empire to his sister Pulcheria. As she thought it necessary to strengthen her authority by a male partner in the throne, she cast her eyes upon Marcianus, then a widower in his sixtieth year, who readily agreed to her condition of respecting the perpetual virginity she had vowed. The nuptials were celebrated with great splendour, and the new emperor entered upon his office with a spirit worthy of the high station to which he was elevated. The dreaded Attila was at this time threatening both empires. He sent an insolent message to the court of Constantinople, demanding the annual tribute which had been extorted from the weakness of Theodosius. Marcianus replied, "that he had gold for his friends, and steel for his foes;" and when he sent his embassador to the camp of the Huns with presents, he commanded him not to deliver them till he should have been admitted to a personal interview with their king. This shew of resolution was probably the cause that Attila turned his arms against the western empire rather than the eastern. The events of the reign of Marcianus are few. He merited the praise of the ecclesiastical writers by his piety and his zeal for orthodoxy, the exiles in which cause he recalled, whilst he published rigorous edicts against the heretics. His promotions were bestowed only on persons of known abilities and unblemished characters, whence all the departments of the state were filled with credit. By the death of Pulcheria in 453, he became sole possessor of the throne. He executed with great fidelity her testament, in which she left her vast property to the church and poor. He married his daughter by a former wife to Anthemius, afterwards emperor of the east. After the death of Attila, several tribes of barbarians, deserting the banners of his sons, obtained permission from Marcianus to settle in Thrace and Illyrium, which countries had been almost dispeopled by the incursions of the Huns. After a tranquil reign of near six years and a half, he died greatly regretted in the beginning of 457. His memory was held in high respect, and the Greek church honours him with the title of saint. *Univ. Hist. Gibbon.*—A.

MARCION, a celebrated heresiarch in the second century, is generally allowed to have been a native of Pontus, concerning the time of whose birth or death we have no precise information. By Rhodon in Eusebius he is called a seaman, or mariner, as he is also frequently by Tertullian; but whether this name was given him from his having at any time followed the occupation of a sailor, or from his being born in a sea-port, cannot now be ascertained. The common account of him, as taken from Epiphanius, states, that he was born in Sinope, where his father was bishop; and that for some time he led a retired life, strictly observing the rules of continence. Afterwards, falling in love with a young woman, he was guilty of debauching her; and for this crime was excommunicated by his father, who would never again admit him within the pale of the faithful, though he earnestly entreated him, and made the strongest professions of sincere repentance. Finding that he was now become an object of reproach and disgrace in his own country, he went abroad, and arrived at Rome soon after the death of Hyginus. Here he attempted to be received to communion, and also to be made bishop; but being disappointed in both designs, out of resentment he joined himself to Cerdo, and became a zealous advocate for his peculiar notions. In Beausobre and Lardner, however, the reader may meet with strong reasons for questioning the credibility of Epiphanius's story, as far as relates to the alleged charge of seduction; and for concluding, that the crime for which his father expelled him from the church, was his errors, which he had begun to publish in his native country. It is not easy to settle the exact time when he began propagating his opinions at Rome; but it appears reasonable, with Cave, Mill, and Lardner, to assign it to the year 130,

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or very soon afterwards. From this time he led a wandering and unsettled course of life, in Europe and in Asia, and made an astonishing number of converts, among people of all ranks. According to Tertullian he afterwards recanted his errors: but it is the opinion of most of the learned that Tertullian was mistaken, and that he confounded Marcion with Cerdo. Though the time of his death is not known, the repeated mention that is made of him in Justin's first apology, which was presented to the emperor Antoninus Pius in the year 140, shews that he was then living, and had many followers at Rome.

Many of the religious notions of Marcion and his disciples were similar with those which were afterwards embraced by the Manichæans. They believed in two eternal principles; the Supreme God the Father who was good, and matter. For, according to them, the Creator was from the Father; and the Devil, somehow or other, sprang out of matter. To the Creator, the God of the Jews, they attributed the formation of this lower and visible world. The Supreme God the Father had also a world of his making, but superior to this, immaterial and invisible. God the Father, they held, was the maker of beings spiritual, invisible, and happy. The erroneous opinion of dividing the Deity, they seem to have entertained out of a mistaken respect for the divine attributes: for they thought, that if a good God had made the world, there would have been neither sin nor misery, but that all men would have been both holy and happy. They do not appear to have allowed the freedom of human actions. They believed in the doctrine of a future judgment, and that the souls, but not the bodies of the virtuous would be happy in a future state. They held that Jesus Christ went to Hades, and preached to the just men in Abraham's bosom; and that upon their not receiving him he went to Tartarus, the place of the damned, where the wicked embraced the offer of mercy which he made to them, repented, and were taken with him into his kingdom. So far from believing that our Saviour was born of a virgin, they did not allow that he was born at all; but thought that the Son of God took the exterior form of a man, and appeared as a man, and that without gradually growing up to full stature, he shewed himself at once in Galilee as a man grown. They acknowledged Jesus to be Christ, but not the Christ foretold by the Jewish prophets, who is yet to come. They allowed the truth of our Saviour's miracles; and, though from their not acknowledging that he had real flesh, it may be supposed that they did not allow him to have truly suffered, they believed that he was betrayed by the Jews, died, was buried, and rose again. They also admitted all the principal facts related concerning him in the New Testament. The Old Testament they entirely rejected, as proceeding from the creator of all the sin and misery which is in the world; and of the New Testament they received only eleven books, rejecting all the Gospels excepting that of St. Luke, and strangely curtailing and altering that and the other books which they admitted. For the particulars of these rejections, curtailments, and alterations, we refer our readers to Lardner. We do not find that the Marcionites were accused by their adversaries of dishonouring religion by indulging to licentious and vicious practices; on the contrary, Tertullian, while arguing in refutation of their principles, proceeds on the supposition that they had a respect to the will of God, and were desirous of securing his favour as the greatest good, by an obedience to the laws of virtue. So strong also was their attachment to what they conceived to be Christianity, that many of them chose to submit to martyrdom, rather than offer incence to idols. Indeed, the rule of manners which Marcion prescribed to his followers was excessively austere, and in some respects superstitious, and injurious to society: such as their being taught to despise and in some cases absolutely to prohibit marriage, and to consider virginity as the state of Christian perfection. They were also enjoined fasting, especially on the Sabbath, or seventh day, to shew their contempt for the Creator, or God of the Jews, who had appointed it to be a day of rest. They celebrated baptism and the eucharist; but permitted women to baptize, and used only water in the cup. They had likewise churches for stated public worship; but concerning any particular ceremonies which they might observe at their meetings, we have no information. *Eusebii Hist. Eccl. lib. v. cap.* 13. *Epiphanii Hæres. XLII. Tertullian. de Præscript. Hæret. et Cont. Marcion. passim. Cave's Hist. Lit. vol. I. sub. sæc. Gnost. Beausobre Hist. Manich. tom. ii. ch.* 5—8. *Lardner's Hist. Heret. book ii. ch.* 10. *Mosh. Hist. Eccl. sæc. ii. par. ii. cap.* 5. § 7.—M.

MARCK, John, a learned Dutch Calvinist divine and theological professor in the seventeenth and early part of the eighteenth century, was born at Sneck in Friesland, in the year 1655. He pursued his studies at the university of Franeker, where he was held in great

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repute for his acquaintance with the holy Scriptures and sacred antiquities, and was appointed professor of divinity. Afterwards he accepted of an invitation to remove to Groningen, where he was chosen minister, and was also made professor of divinity and ecclesiastical history in the university of that city. In 1689, he resigned these offices for the same employments in the university of Leyden, where he discharged their duties with equal diligence and credit to himself and that seminary, during the remainder of his life. He died in 1731, when he was about the age of seventy-five. He was the author of "De Sibyllinis Carminibus Disputationes XII." 1682, octavo; "Compendium Theologiæ," &c. quarto, of which he also published an abridgement in 12mo, entitled, "Christianæ Theologiæ Medulla Didactico Elenctica;" "Commentaries" on several books of the sacred Scriptures; "Exercitationes Biblicæ," in eight volumes, printed at different periods; "Exercitationes Miscellaneæ," 1690, consisting chiefly of controversial treatises against the Catholics, Remonstrants, Socinians, &c. In 1748, a collection of his philological pieces was published at Groningen, in two volumes quarto. *Sanii Onomast. Lit. par. v. Sub. An.* 1676. *Nouv. Dict. Hist.*—M.

MARCULF, a monk, known by his collection of "Formules," is supposed to have lived in the seventh century, in the diocese of Landry, bishop of Paris. Others have supposed that the bishop Landry to whom he dedicates his work, was of Meaux, in the eighth century. The "Formulary" of Marculf is divided into two books, the first containing royal charters, called by him *Præceptiones regales;* the second, acts between individuals, called *Chartæ pagenses.* This collection is very useful to those who study the history of the early periods of modern Europe. It was first published by the learned Jerome Bignon in 1613, illustrated with notes; and in the same year, by Lindenbrog, in his "Code of Laws." A second and improved edition by Bignon appeared in 1666, quarto; and it was lastly printed in a complete form by Baluze, in the second volume of his "Capitularies of the French Kings," 1677. *Moreri.*—A.

MARE, Nicholas de la, born about 1641, was a commissioner of the Chatelet during near forty years. As a reward for his zeal in the king's service, he was made steward of the household of the count of Vermandois, and after the death of that prince had a pension for life. He was employed in various important commissions relative to the revenue, and made several journeys to the provinces on public occasions, in which he acquitted himself to general satisfaction. He died in 1723. He was the author of a valuable work entitled "Traité de la Police," three volumes folio, 1705—1719. This contains a detailed account of the establishment of the police in France, the functions and prerogatives of its magistrates, its regulations, &c. and though not without mistakes, is upon the whole an accurate and well-digested work. A fourth volume was added in 1738 by M. le Clerc de Brillet. *Moreri.*—A.

MARE, Philibert de la, a writer of history and biography, was a counsellor of the parliament of Dijon, and died in 1687. He wrote several works in Latin, in a style imitating that of de Thou, which were well received by the public. Of these, the principal is "Commentarius de Bello Burgundico apud Sequanos," 1642, quarto, containing a relation of the war of 1636. A second edition by his son Philip, in 1689, among other additions, gives a catalogue of writers on the history of Burgundy. Philibert likewise composed a number of lives, chiefly of literary characters; and he left in MS. memoirs of the public transactions from 1673 to the year of his death. A life which he had written of the learned Saumaise, and which had been corrected by Huet, was never printed, because his son was apprehensive of the displeasure of Lewis XIV. from the eulogy of a man who was not a Catholic! *Moreri.*—A.

MARETS, Roland des, born at Paris in 1594, was for some time an advocate; but disgusted with the noise and contention of the bar, he retired to a life of literary repose, and died unmarried in 1653. He had been a scholar of the learned father Petau, and devoted his principal attention to the knowledge and practice of pure latinity. He was esteemed an excellent critic, and wrote a number of Latin letters on literary topics, which were published after his death by M. de Launoy, under the title of "Rolandi Maresii Epistolarum philologicarum Lib. II." 1665, and 1686. They are written in a pure style, but without the ease of the true epistolary manner. Some poems of his composition are added to this collection. *Bayle. Moreri.*—A.

MARETS DE ST. SORLIN, John des, brother to the preceding, a man of letters of a singular character, was born at Paris in 1595. He early distinguished himself by the liveliness of his parts, and was in great favour with cardinal Richelieu, whom he used to amuse with his conversation in his hours of leisure, and assist in the literary productions which

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were the foible of that great minister. As a reward he had the posts of comptroller-general of the war extraordinaries, and secretary-general of the marine of the Levant. He was one of the first members of the French academy, and made himself known by a variety of compositions in poetry and romance. He wrote a number of dramatic pieces, of which the comedy of "Les Visionnaires" was the most popular. After a licentious course of life, which communicated a taint to many of his works, he became a visionary and fanatic in religion, and was a bitter enemy of the Jansenists and all their friends, whom he attacked in writings full of extravagance. He applied the prophecies in the Revelations to Lewis XIV., who, at the head of the 144,000 elect, was to destroy heresy and Mahometism, and bring the whole world to the profession of the true faith. So high did the spirit of party run at that time, that he was admired and patronised by some of the bishops; and he was permitted, though a layman, to vent his reveries in religious houses, and assume the direction of devotees of both sexes. Among other objects of his virulent censure was Boileau, but he gave full scope to the satire of that poet by his ridiculous epic poem of "Clovis." He preserved his credit with the great to the last, and died in 1676, in the house of the duke of Richelieu at the age of eighty-one. *Bayle. Nouv. Dict. Hist.*—A.

MARETS, Samuel des, in Latin *Maresius*, a learned and very celebrated French protestant divine in the seventeenth century, was born at Oisemond in Picardy, in the year 1599. At the age of thirteen he was sent to Paris, where he made considerable proficiency in the belles lettres and philosophy; and three years afterwards to Saumur, where he studied divinity and the Hebrew language. He completed his theological course at Geneva, and in 1620, offered himself as a canditate for the ministry to the synod of Charenton. Having gone through a severe examination, and performed the customary exercises, to their entire satisfaction, he was admitted to the ministerial office, and settled by the synod in the church of Laon. The circumstances of the times and of the place rendered his situation both arduous and delicate: however, he conducted himself in it with great ability till about the year 1624, when an attempt upon his life rendered it necessary for him to consult his personal safety, by removing to some other place. This was attributed to the machinations of the Jesuits, whom he had exasperated by his correspondence in writing with the governor of La Fere's wife. In imitation of her husband's example, that lady had been prevailed upon by them to renounce the protestant religion, and to turn Catholic. Upon this, M. des Marets sent her a letter full of exhortations to return to the faith which she had deserted. In reply, she wrote to him a vindication of her conduct, accompanied with a pamphlet containing the history of her conversion. That history abounded in falshoods, which our author thought it his duty to expose, at the same time that he answered her vindication. The manner in which he executed this task provoked the Jesuits to such a degree, that they threatened to be revenged on him for it; and what happened to him soon afterwards, excited strong suspicion that it was the effect of this menace. For, as he was one night returning home from a visit, an assassin, who lay in wait for him, plunged a knife into his breast. Though this blow did not prove mortal, yet, as the villain escaped undiscovered, and the magistrates shewed an indifference about searching into the affair, it was thought proper to release M. des Marets from the ministerial charge in a place where he was exposed to so much danger; and he was removed accordingly to Falaise. Towards the close of the year 1624, he accepted of an invitation to succeed James Cappel in the office of pastor and professor of divinity at Sedan, upon being allowed a year to prepare himself for executing the duties of the last-mentioned office. During this interval, he obtained leave of absence from his flock, and visited Holland, where he was admitted to the degree of doctor of divinity at Leyden, in 1625. From Holland he took a voyage to England, and after a short stay in that country returned to Sedan, where he commenced his labours in the divinity chair. These he continued about seven years, with considerable reputation, but not without being involved in some troubles, which he supported with resolution, encouraged by the favour of the duke de Bouillon, and the affection of his church.

In the year 1631, des Marets attended the duke de Bouillon into Holland, in the capacity of chaplain to his army; and in the following year engaged in the service of the states-general, who made him minister of the church at Maestricht. With this appointment he retained his chaplaincy, till after the duke had married a Roman Catholic lady, and had himself privately engaged to be reconciled to the church of Rome. M. de Marets used his utmost endeavours, though ineffectually, to preserve the duke steady in his adherence to the protestant re-

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ligion, and by so doing incurred the hatred of the duchess, which proved the cause of much vexation to him. While he was thus circumstanced, in 1636 he received an invitation to become pastor to the church of Boisleduc, with which he complied; and in the following year he was appointed professor in the *Schola Illustris* of the same city. The duties of this post he discharged with such diligence and success, that in 1640, the curators of the university of Franeker sent him the offer of a professorship, which he declined; and two years afterwards, he accepted a similar invitation from the university of Groningen. To this university he zealously devoted his services for above thirty years, and raised it into such high repute, that it became one of the most flourishing seminaries in the Low-Countries. In 1652, he was made sole minister of the Walloon church at Groningen, where till that time he had gratuitously preached once every Sunday, to assist the pastor. Influenced by the fame of his extraordinary merits, in 1661 the magistrates of Berne offered him the chair of professor of divinity at Lausanne, with considerable emoluments, but without effect; and in 1663, he had an invitation to the same post in the university of Leyden, of which he signified his acceptance. His death at Groningen in the same year, however, prevented him from taking possession of that office. Of the great esteem in which his talents as divinity professor were held, some idea may be formed from the circumstance, that the curators of the university of Leyden were solicitous for the credit of his name to their institution when he had arrived at the age of seventy-four. M. des Marets was the author of a prodigious number of "Dissertations," "Orations," "Disputations," and controversial treatises against the Catholics, Remonstrants, and Socinians, of which a chronological list is given at the end of his "Collegium Theologicum, sive Systema Breve universæ Theologiæ," in quarto. This "System of Divinity" met with a very favourable reception, and was much used as a text book in the protestant universities in Germany and other countries, as well as in the United Provinces. The best edition of it is that published at Groningen in 1675, in two volumes quarto. In Bayle the reader may meet with extracts from some of his polemical pieces against the enthusiasts and Millenarians, which will afford him entertainment. Our author left behind him two sons, who were respectable for their erudition, and particularly distinguished themselves by the popularity of their pulpit talents. HENRY, the eldest, was originally bred to the law, but relinquished that profession for the ministry; and officiated successively, with great acceptance, in the French churches at Groningen, Cassel, Boisleduc, and Delft. DANIEL, his younger brother, was at first his father's colleague in the French church at Groningen; whence he removed to the Walloon church at Middleburg; and afterwards was called to the French church at the Hague, where his abilities, eloquence, and wit, rendered him a favourite at the court of the prince of Orange, who gave him an asylum, and a confidential employment in one of his country palaces, when the state of his health obliged him to discontinue the exercise of his ministerial functions. These two brothers were jointly concerned in editing that French version of the Bible, which bears their name, and was printed by Elzevir in 1699, on a beautiful type and large paper, in folio. The laborious notes with which it is illustrated, were chiefly the production of Des Marets the father, with the assistance of his two sons. *Bayle. Moreri. Nouv. Dict. Hist.*—M.

MARGARET, queen of Denmark, Norway, and Sweden, daughter of Waldemar III. king of Denmark, was born in 1353. She was married in 1366 to Haquin king of Norway, and son of Magnus king of Sweden. According to the Danish historians, she was a widow at the time of her father's death in 1375, upon which event, her son Olaus, then nine years of age, was chosen king of Denmark and Norway, and she was appointed regent. Other historians place the death of Haquin later; it, however, certainly happened before that of his son Olaus, which last took place in 1387, leaving the male line of the three northern crowns extinct. Margaret, by her artful management, and particularly by well-timed liberalities to the bishops and clergy, procured an unanimous election of herself to the crown of Denmark; and Norway soon followed the example. Being solicited by the states to marry again, in order to secure the succession, she declined the proposal, but nominated for her successor-apparent the nearest of blood to the royal family, who was Henry of Pomerania, from that time called Eric. Henry duke of Mecklenburg, brother to Albert of Germany king of Sweden, and husband of Ingelburga, Margaret's elder sister, soon declared himself her competitor, and engaged his brother Albert in his cause. Preparations for war were made on both sides; but in the mean time a party of malcontents arose in Sweden who meditated the expulsion of Albert, and the adoption of Margaret for their queen. A

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deputation of some of the principal nobles waited on her with an offer of the crown, which she gladly accepted on the condition of its being made hereditary; and the Swedish senate actually acknowledged her while Albert was yet in the field, with his allies, the duke of Mecklenburg, the princes of Holstein, and the grand-master of the Teutonic order, to whom the isle of Gothland had been ceded. The two armies met at Falkoping, when a bloody battle ensued, which terminated in the total defeat and capture of Albert. Levies were raised in Germany for his succour, and the seas were infested with a swarm of pirates, who made the isle of Gothland their head-quarters, and committed dreadful ravages. Nevertheless, Margaret, who passed into Sweden, was settled in the sovereignty of that country in 1391; and by effecting a peace with the Holstein princes, she was enabled to root out the pirates. At length she concluded a negotiation with the Vandal cities, by which Albert and his son were set at liberty on condition of withdrawing the German garrison from Stockholm; and in 1395 tranquillity was fully restored, and Margaret was solemnly crowned queen of the three northern kingdoms. She caused Eric to be confirmed as her successor, procured a redemption of the crown-lands alienated by Albert in Sweden, and adopted a number of prudent regulations for the confirmation of her authority and the healing of animosities. She was particularly attentive to the administration of justice in her dominions, and to the enforcement of the restrictions of law upon all ranks of her subjects. She protected commerce by providing for the security and good treatment of foreign merchants resorting to her ports, and employed the most vigorous means for suppressing piracy. Many of the Swedish nobles having taken advantage of the former weakness of the crown to render their lands free from all public imposts, she reduced them to the general obligation of supporting the government by which they were protected. Such measures could not fail of exciting partial discontents; but her policy of always keeping on good terms with the clergy, and displaying her piety by the founding of monasteries, endowing of churches, and similar acts, fixed that powerful body in her interests, and thereby maintained her credit with the people.

In 1397 was concluded the famous union of Calmar, by which the three northern kingdoms were declared to be indissolubly united under one head, who should be chosen successively by each of the three, and then confirmed at an assembly of the whole, and should spend his time equally between them, applying the revenue of each to its own expenditure. Many other regulations were enacted for the maintenance of the equal rights and privileges of the three kingdoms, and the prevention of disputes; but it was not in the power of policy durably to unite what nature had separated; and this treaty proved a fruitful source of wars and dissensions for several centuries. Of foreign transactions, one was an attempt to recover the isle of Gothland from the Teutonic knights, which terminated in a compromise. Disputes with the house of Holstein, which had impoliticly been suffered to gain possession of Sleswick, succeeded, which continued with little intermission during the remainder of the reign.

Margaret, by the vigour and vigilance of her administration, retained her full authority at home, and made herself respected abroad. She was, however, much more beloved by her Danish than her Swedish subjects, the latter of whom had to complain of several invasions of their rights, and infractions of the conditions on which they had agreed to the union of Calmar. She put most of the governments of Sweden into the hands of the Danes, and trusted none of the natives but a favourite, Abraham Broderson, whose chief recommendation was a fine person, and on whom she accumulated posts and dignities. The indignant Swedish nobles in a body presented to her a remonstrance on the violations of their rights, and obtained no other answer than, "that they might guard them with as much vigilance as she would keep the fortresses of the kingdom." It was therefore little to their regret that she was carried off by a sudden illness in 1412, at the age of fifty-nine, after a reign of thirty-six years, including the period of her regency. The name of Margaret Waldemar stands high among female sovereigns, and she has obtained the title of the "*Semiramis of the North*," from the extent of her rule, the policy of her administration, and perhaps from a suspicion of irregularity in her morals. She possessed the qualities of industry, activity, steadiness, and resolution, and though little cultivated in her mind, had a natural eloquence fitted to impress a public assembly. *Mod. Univ. Hist.*--A.

MARGARET OF ANJOU, queen-consort of England, was daughter of René titular king of Sicily, Naples, and Jerusalem, descended from the count of Anjou, brother of Charles V. of France. Brought up in the petty court

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of a king without a single province, her natural strength of mind was not enfeebled by early indulgence, and she was distinguished as the most accomplished young princess of her time, when she was fixed upon by cardinal Beaufort and his party for wife to Henry VI. of England. The match took place through the negotiation of the earl of Suffolk in 1443, and Margaret came over to share with a weak husband a throne disquieted by rancorous and contending factions. She naturally threw herself into that party which had been the means of her elevation; and when the destruction of Humphry duke of Gloucester was effected by their machinations, she was generally suspected of being privy to his murder. The surrender of the province of Maine to Charles, the queen's uncle, in consequence of a secret article in the marriage treaty, aggravated the odium under which Margaret, and her favourite Suffolk, laboured; and the sacrifice of that nobleman, which followed, is represented by the writers of the time as having cost her more tears than are usually shed on the loss of a political ally. In 1454, while the national discontents were rising to a crisis, she was delivered of a son. She was soon after called upon to exert all the vigour of her character in resisting the Yorkists who had gained the battle of St. Albans. Though Henry was made prisoner, she raised troops, and supported the royal cause with so much spirit, that she was able to restore her husband to a nominal sovereignty, and effect a favourable compromise. The war, however, was renewed in 1459, and at the battle of Northampton in the following year, the Lancastrians were defeated, and Henry again fell into the power of his adversaries. Margaret with her infant son fled first to Durham, and then into Scotland; whence returning to the north of England, she engaged the nobles of that part in her cause, and collected a powerful army. With this she met the duke of York at Wakefield, December 1460, and gave him a total defeat. The duke was slain in the action, and his head, by Margaret's orders, was cut off, and placed on the gates of York, crowned in derision with a paper diadem. His youngest son, Rutland, was killed in cold blood by the furious Clifford; several prisoners of distinction were put to death; and an example was thus given of the cruelties which marked the progress of this civil war. In 1461 the queen gave a bloody defeat to the earl of Warwick, partisan of Edward, son of the duke of York, at the second battle of St. Albans, in which she recovered the person of the king, now a passive pageant in the hands of both friends and foes. She displayed her sanguinary and revengeful disposition, by ordering the execution of lord Bonville, to whose care Henry had been entrusted by the Yorkists, and who was promised pardon by the impotent king. The approach of Edward with a superior force obliged her again to retreat to the north; and that prince was elevated to the throne by the people of London and the lords of his party, an event which seemed fatal to the hopes of the house of Lancaster.

Margaret's influence, and the licentiousness in which her troops were indulged, increased the Lancastrian army to sixty thousand men. It was met at Towton in Yorkshire by Edward and Warwick at the head of forty thousand, and a battle ensued, March 1461, more bloody than any other in these destructive wars. The Lancastrians were totally defeated; and Margaret and Henry, who had remained at York during the action, made a hasty retreat into Scotland. After soliciting with little success the government of that country to aid her cause, she went over to France for the same purpose; and by offering to deliver Calais to the French king should Henry be restored to the crown, she obtained a succour of two thousand men at arms, with which she re-landed in Scotland. Joined by a band of Scotch freebooters and some friends of her party, she made an inroad into the north of England in 1464, and proceeded to Hexham. She was there encountered by a force under lord Montacute, who routed and totally dispersed her troops. The unfortunate queen fled with her son into a forest, where she was descried by a band of robbers, who stript her of her jewels, and treated her with great indignity. Escaping from their hands while they were quarrelling about the booty, she penetrated into the depth of the forest, and wandered about, spent with fatigue and terror. At length, seeing a man approach with his sword drawn, she summoned up resolution to bring her fate to a decision. Advancing to meet him, "here, friend; (said she) I commit to your protection the son of your king." Struck with the nobleness of her manner, and charmed with the confidence reposed in him, the man, though a robber, devoted himself to their service; and after concealing them for some time in the woods, conducted them in safety to the sea coast, whence they took an opportunity of escaping into Flanders. Margaret went to her father's court, where she lived several years

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in retirement, while her husband was a prisoner in the tower of London. At length, in 1470, the flight of the earl of Warwick to France, after he had commenced a rebellion against Edward, produced an alliance between him and the exiled queen, which again roused her to activity. It was agreed that Warwick should make an effort to restore the house of Lancaster, and that prince Edward, the son of Henry and Margaret, should espouse his daughter Anne; which alliance took place in France. Warwick landed in England, and soon effected that extraordinary revolution which obliged Edward to quit his kingdom and take refuge in Flanders. (See EDWARD IV.) Margaret in the mean time was preparing to second his efforts; but on the very day on which she landed at Weymouth with a small body of French troops, the battle of Barnet, April 14, 1471, terminated the life of Warwick and the hopes of the confederacy. On receiving the fatal news, Margaret took sanctuary, but being encouraged by the junction of several Lancastrian nobles, she advanced with a continually increasing army to Tewksbury. There she was encountered by the victorious Edward, who gave a final defeat to the party, sealed by the capture of the queen and her son, the latter of whom was massacred by the pitiless conquerors. Margaret was confined in the Tower, where her husband perished about the same time. She was afterwards ransomed by Lewis XI., and retired to France, where, in 1482, she ended in tranquillity a life, checquered with more change of fortune, and embittered by more calamities, than can easily be paralleled in the history of crowned females. Her talents and unsubdued spirit excited general admiration; while her sanguinary and ferocious disposition, and the preference she gave to the interests of her native country, rendered her an object of abhorrence to the greater part of the English nation. Shakespear, whose historical plays are the echo of popular report and opinion, paints her as a very fury, destitute of all the tenderness and modesty of her sex. *Hume's Hist. of England.* —A.

MARGARET OF VALOIS, queen of Navarre, sister to Francis I. king of France, was born at Angouleme in 1492. She was brought up at the court of Lewis XII. and married the duke of Alençon in 1509, of whom she became the widow in 1525. When her brother was prisoner in Spain, and much indisposed through the ungenerous treatment he met with, Margaret paid him a visit, and restored him to health by her kind offices, and by the effects of the free remonstrances which she made to Charles V. on his conduct towards him. He therefore always regarded her with fraternal affection and gratitude; and in 1527 married her to Henry d'Albret king of Navarre, upon very advantageous conditions. When upon the throne of this small kingdom, she joined with her husband in every effort to make it flourish, by encouraging agriculture and the useful arts, improving the administration of justice, and promoting knowledge and civilisation. She was herself fond of reading, and her literary curiosity had led her to enquire into the principles of the reformers, which were at that time spreading through France and Germany, and which made such an impression upon her mind, that she became nearly if not altogether a convert. She gave protection to several divines who were persecuted for their opinions, and interceded with her brother Francis in favour of the reformed in his territories. She read the Bible in a rude French translation, and selected scenes from the New Testament, which she formed into some of the compositions called mysteries, partly comic, partly tragic, and caused to be represented in her court. She even wrote a work in divinity, entitled "Le Miroir de l'Ame Pecheresse," printed in 1533, which incurred the censure of the Sorbonne. She underwent some ill treatment from her husband on account of her attachment to the new opinions, and would have experienced more, had not her brother authoritatively interposed. His affection for her continued, even after he had himself become a violent persecutor of the reformed in France; it is true, she never threw off the exterior profession of the catholic religion, and became more assiduous in her compliance with its ceremonial as she advanced in years. It is even supposed that she finally returned to the faith in which she had been educated. A singular anecdote is related of her, which displays more curiosity than philosophy—that, although much afraid of death, she once sat by the bed-side of one of her bed-chamber ladies who was dying, in order to watch whether she could perceive the soul depart from the body in the form of a puff of wind or vapour. It will appear remarkable at the present day, that a lady so much addicted to serious and pious contemplations, and of unsuspected virtue, should have composed a set of tales as licentious as those of Boccacio; but such contradictions were not uncommon at a time when the general manners were gross,

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and decorum was little understood. This work, by which she is best known as an author, is entitled " L'Heptameron ou sept Journées de la Reyne de Navarre." It was written in the gayety of youth, and was not printed till after her death; but it does not appear that she wished to suppress it, or was unwilling to be known for the author. The style is said to be lively, and of a pleasant simplicity, and the stories well invented. The work has been often reprinted, both separately and with other tales of a similar kind. Margaret died at Odes in Bigorre in 1549, leaving one only child, Joan d'Albret, queen of Navarre, and mother of Henry IV. A collection of her poems and other pieces was published in 1547 by her valet-de-chambre John de la Haye, under the title of " Marguerites de la Marguerite des Princesses." *Bayle.*—A.

MARGHINANI, or *native of the town of Marghinan.* This is the surname of BORHANEDDIN ALI, son of Aboubekr, a great mussulman lawyer, who died in the year of the hegira 591, or 1195 of the christian æra. He is the author of a very celebrated work, entitled " Hediat fil Foroû," or " Introduction to the Civil and Canon Law of the Mussulmans," which has had a number of commentators. The same author composed, for the benefit of posterity, " A Collection of Juridical Decisions;" and wrote another work, entitled, " Bedaiat almobtadi," or " Instruction for Young Students," attributed to *Abou Hafsan al-Marghinani*, who died in the year 593, or 1197. There is also another book, which bears the title of " Akdhiat al-Ressoul," or " Decisions of Mahomet," and is said to have been written by *Ali Ben Abderrazzak al-Marghinani.* All these works appear to be the performances of one and the same author, the above named son of Aboubekr. *D'Herbelot's Biblioth. Orient.*—M.

MARGGRAF, ANDREW SIGISMOND, a celebrated chemist, was born in 1709 at Berlin, where his father was court-apothecary and assessor of the college of medicine. He early imbibed from his domestic education a taste for pharmacy and chemistry, but for his proficiency in the latter he was chiefly indebted to the celebrated professor Neumann, whose disciple he was for five years. He afterwards further improved himself under professor Spielmann at Strasburg; and in 1733 he entered as a student at Halle under Hoffmann in physic, and Juncker in chemistry. For the purpose of studying mineralogy at the source, he went in 1734 to Freyberg in Saxony, where doctor Henckel was then in high reputation for that branch of natural history; and he practised the art of assaying under Susmilch. In 1735, taking the Hartz mines in his way, he returned to Berlin, where he applied so closely to chemical labours as to injure his health, which was never afterwards vigorous. His abilities soon became known, and in 1737 he received from Brunswick the offer of the place of ducal apothecary and a department in the mines; but after making enquiries on the spot, he found the situation not sufficiently advantageous, and returned to Berlin, where he passed the remainder of his days. In the following year he was aggregated to the Society of Sciences, and began to furnish memoirs for the " Miscellanea Berolinensia;" and when this society was renovated in 1744 as the Royal Academy of Sciences and Belles-Lettres, he was placed in the class of experimental philosophy. The academy in 1754 entrusted the laboratory to him; and in 1760 he was chosen director of his class. This was the highest point of ambition to a man who lived, as it were, in his laboratory, and was entirely absorbed in the study or practice of the art to which he devoted himself. This assiduity, however, did not impair the amenity of his temper and manners, and he relaxed in the society of his friends, not without a degree of convivial indulgence. He had been for some years subject to spasmodic attacks, when, in 1774, he suffered a stroke of apoplexy, which left behind it a paralytic affection. He continued, however, to entertain his friends with cheerfulness, and he attended on the academy till the autumn of 1776. A gradual decline of bodily and mental powers thenceforth took place, under which he sunk in August 1782.

The reputation of Marggraf as a chemist extended throughout Europe, and he obtained the honour of being nominated an associate of the Royal Academy of Sciences in Paris, and of the Electoral Academy of Mentz. His writings, which all appeared in the memoirs of the former and present literary society of Berlin, were collected and published in German, and also in a French translation in two volumes octavo. They contain a great number of processes and analyses, described in clear and simple language, and bearing the stamp of accuracy and veracity. Some of the most important of his discoveries relate to phosphorus and its acid; to the production of zinc in a metallic form from calamine; to the production of fixed and volatile alkali; to the

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Bolognan stone and manganese; to platina; and to the saccharine acid. He is quoted by all contemporary chemists with respect and confidence, and ranks among the principal improvers of the science before the new form it has taken. *Eloge in Mem. de l'Acad. R. de Berlin.*—A.

MARIA THERESA, empress of Germany, and queen of Hungary, daughter of the emperor Charles VI., was born at Vienna in 1717. She married in 1736 Francis of Lorraine, grand-duke of Tuscany. At the death of her father in 1740 she remained sole heiress of the dominions of the house of Austria, which had been assured to her by the pragmatic sanction, guarranteed by almost all the powers of Europe. The hope of despoiling an unprotected female was, however, too great a temptation to be overcome by the faith of treaties; and claims were raised on all sides to part or the whole of the inheritance. In the meantime she took quiet possession of it; and by her personal graces and the charms of her affability ingratiated herself with all her subjects, especially the Hungarians, with whose ancient oath of allegiance, conceived in a strong spirit of freedom, she was politic enough to be contented. The storm first broke upon Silesia; which was seized by Frederic II. king of Prussia, who began his martial career with that exploit (see his article). He secured his possession of this rich province by a victory; and his success induced the court of France, in conjunction with the elector of Bavaria, to enter into the war. Their combined forces overran Upper Austria, and approached Vienna, which was thrown into great alarm. Maria Theresa retired to Presburg in Hungary, where, assembling the states of the kingdom, she appeared before them with her infant son in her arms; and made such an animating and affecting address, that the nobles all drew their sabres, and vowed to die for their *king* Maria Theresa. They raised a powerful army, which marched to Vienna, and secured it from assault; and the losses of that campaign were chiefly limited to the capture of Prague, where the elector of Bavaria was crowned king of Bohemia. He was soon after, by the French interest, elected emperor of Germany. The heroism of the queen of Hungary rendered her very popular in England, where private subscriptions were made for her assistance, and the nation soon entered into the war as her ally. By the prudent cession of Silesia to the king of Prussia in 1742 she detached that formidable enemy from the confederacy, as she did about the same time the king of Poland, elector of Saxony. The particular events of this war, which at length involved most of the European powers, do not belong to this article. It is enough to mention, that Maria Theresa, who displayed through the whole of it a degree of firmness and vigour which would have done honour to any sovereign, was crowned queen of Bohemia at Prague in 1743; that she placed the imperial crown upon the head of her husband in 1745; and that, by the peace of Aix-la-Chapelle in 1748, she was confirmed in the possession of all her dominions, with the exception of Silesia, which remained in the hands of the king of Prussia.

On the restoration of peace, the empress-queen (the title by which she was usually known) turned her whole attention to the reparation of the calamities occasioned by the war, and the improvement of her dominions by commerce and the useful arts. New ports opened and new sources of trade explored, canals dug, manufactories established, schools of the arts founded, public libraries formed, and a college for the sciences instituted at Vienna, bearing the name of Maria-Theresa, testified the zeal and intelligence with which this princess and her ministers pursued the great objects of public good. She herself displayed a benignity of soul which softened every trace of that haughtiness which had long been a characteristic of her house; and by continual acts of kindness and condescension she endeared herself to her subjects of every rank. It was impossible for love and veneration to be carried farther than that which was inspired by a sovereign, who, to female beauty and gentleness, added masculine dignity and intelligence. A warm attachment to the duties of her religion was a prominent feature in her character; and perhaps it exerted too great an influence in the education of her children, who appear rather to have been disgusted than edified by the strictness with which they were trained to the practices of a minute devotion. In some other instances, too, it is said that her zeal approached the borders of bigotry and intolerance; it must, however, be allowed that her conduct in general displayed all the salutary influence of religious principles, and that as a wife, a mother, and a sovereign, she has had few equals upon the throne.

The court of Vienna was never able to reconcile itself to the loss of Silesia; and the aggrandisement of the king of Prussia, who was personally as well as politically hated by

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the empress-queen, was a constant subject of alarm and jealousy. A secret league for depriving him of his conquests, and perhaps for despoiling him of part of his hereditary dominions, was entered into between Maria-Theresa, the empress of Russia, and the king of Poland as elector of Saxony, which Frederic discovered and thwarted. At length an unprecedented alliance was formed between the houses of Austria and Bourbon, and on the other side, England and Prussia joined interests. The active Frederic struck the first stroke, and carried his arms into Bohemia. The famous *seven years war*, so fertile in incidents, and marked by so many changes of fortune, commenced. The junction of Russia with his other foes brought Frederic to the brink of ruin. Its separation from them, and his own astonishing efforts, saved him; and in fine, the treaty of Hubertsburg, in 1763, confirmed to him the possession of Silesia, and restored Germany to its former political state. The only advantage gained by the empress-queen was the election of her son Joseph to the succession of the empire as king of the Romans. In 1765 she lost her husband, the emperor Francis, with whom she had lived in a constant and most affectionate union for thirty years. She ever after wore mourning, and paid frequent visits to the tomb of her lamented partner. When the plan was laid in 1772 for the first dismemberment of Poland, it is said that her son Joseph found great difficulty in procuring her consent to such a scheme of injustice, and that she was overcome only by an argument addressed to her religious zeal. (See Joseph II). Thenceforth she seems not much to have interfered in the management of public affairs, though she was a check upon her son in his innovating designs, especially such as included the abolition of convents and other changes in the church-establishment. She died at Vienna in November 1780, at the age of sixty-three, consoling herself in her last moments with the purity of her intentions in all her conduct, and having merited the glorious title of the *mother of her people*. She left a numerous and flourishing family, of whom one son was emperor, another grand-duke of Tuscany; one daughter queen of France, another, of Naples; happy that she could not look into the awful secrets of futurity!—A.

MARIALES, Xantes, an Italian dominican monk, and voluminous writer, was descended from the noble family of Pinardi, and born at Venice about the year 1580. He entered young into the order of St. Dominic, when he renounced his family name for that of Mariales, and was sent into Spain, to study divinity. Upon his return to Italy, he was nominated in the chapter general held at Rome in 1608, lecturer in divinity at Padua for the year 1608. Afterwards he was appointed superintendant of the studies in the conventual college of the same city; which post he filled for the third time in the year 1624. The rest of his life he devoted to study, declining every honourable office which his order would have conferred on him. The violence of his zeal for the interests of the court of Rome, which particularly appeared in some of his works against the liberties of the Gallican church, occasioned his being involved in disgrace, and sent twice into exile from the territories of the republic, by order of the Venetian senate. He spent his latter days in his native city, where he died in 1660, about the age of eighty. He was the author of "Controversiæ ad universam Summam Theologiæ S. Thom. Aquinatis," &c. 1624, folio; "Bibliotheca Interpretum ad universam Summam Theologiæ Divi Thomæ," 1660, in four volumes folio; "Amplissimum Artium Scientiarumque Omnium Amphitheatrum, hoc est, de rebus universis celeberrimæ Quæstiones disputatæ ab orbis Oraculo D. Thoma," 1658, folio; "Quali Presagimenti possono haversi delle presenti Sconvolte Dell' Austria, e della Spagna, e da i progressi de gl'Eretici, e de' Francese," &c. 1643, octavo, under the name of Peter-Paul Torelli; "Stravaganze nuovamente Seguite nel Christianissimo regno di Francia," &c. 1646, quarto; "Enormita inaudite nuovamente uscite in Luce, nel christianissimo Regno di Francia, contro il Decoro della sede Apostolica Romana," under the name of Sigismund Campeggi, &c. *Moreri. Nouv. Dict. Hist.*—M.

MARIANA, Juan de, a historian of great fame, was born in 1536 at Talavera. Juan Martinez de Mariana, his father, was afterwards dean and canon of the collegiate church in that town. His mother's name was Barnardine Rodriguez: he was an illegitimate child. It was early seen that the boy possessed strong memory and quick apprehension. He was sent to Alcala, a university then in great esteem, and there, among other tutors, studied under Fr. Apriano de Huerga, a man of uncommon erudition, and well versed in the oriental languages. At this time Ignatius Loyola had sent missionaries into Castile to establish his order there, and Mariana who was then only in his seventeenth year, joined them. After having past the two

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probationary years in the noviciate seminary at Simancas, he took the first vows, and was sent by his superiors to complete his studies at Alcala.

Diego Laynez, the architect of this extraordinary order, was then its general. He had just established the great college at Rome, and he appointed Mariana to the chair of theology; no inconsiderable honour for a young man of four-and-twenty, as the ablest members of the society would of course be selected for these conspicuous situations. Four years he lectured in Rome, where Bellarmine was one of his pupils; then was removed to Sicily to open the course of theology which the company had begun there: after two years residence in that island, he was sent to Paris in the same capacity; the degree of doctor was conferred upon him by the university there, and for five years he publicly expounded Aquinas: a singular train of preparatory studies for the man who was to become the popular historian of Spain!

The climate of Paris disagreed with him, and his health being impaired by this cause, suffered by his indefatigable application to study; he therefore obtained permission to resign his chair and retire to the house of the professed at Toledo, so near his birth-place, that it may be called his native air. The removal seems to have effected a cure, or he could not have discharged the many duties which were imposed upon him. He was made *Examinador Synodal*, and *Consultor del Santo oficio;* and D. Gaspar de Quiroga, archbishop of Toledo, employed him, among other things, to form the catalogue of prohibited books, and the Index Expurgatorius, which was published in 1584. About this time he bore a part in the edition of St. Isidore's works, and incurred some suspicion by the freedom with which he espoused the cause of Arias Montanus. He himself was a Hebraist, and in this, as in subsequent instances, he proved that the interests of literature and of liberty were dearer to him than those of his order or himself.

Mariana had long aspired to be the historian of his own country, and in the little leisure which his superiors left him, he followed the indications of his own happier genius. Nature had designed him for something better than to expound Thomas Aquinas, and to emasculate books for the inquisition. At length the result of his voluntary labours appeared under the title of *Historiæ de Rebus Hispaniæ libri XX.* Toleti, 1592. It was afterwards extended to thirty books. The Mentz edition of 1605 is the most complete. The celebrity of this work was very great in his own and in other countries. A translation was loudly called for, and happily for his own fame he resolved to be his own translator. But the Castilian differs materially from the Latin history, because Mariana had now acquired a more thorough knowledge of his subject. Even of this version each of the four editions which were published in his life-time differs from the last. The continual emendations evince that he spared no pains to correct his own errors; but they justify the charge of his opponents, that he learnt the history of Spain when he was writing it.

A learned attack upon this history was published at Milan by Pedro Mantuano, entitled *Advertencias a la Historia de Juan de Mariana*, 1611, and republished with additions at Madrid, 1613. The work was as learnedly defended by D. Thomas Tamaio de Vargas at Toledo, 1616. This very erudite man relates that Mariana (with whom he lived in habits of intimate friendship) would neither read Mantuano's censure, nor his defence, though Vargas wished him to revise it before it was sent to press.

His history comes down to the end of Fernando the Catholic's reign. I have not ventured, he says in his dedication, to pass farther and relate more modern events, lest I should offend by speaking the truth, or fail in my duty by dissembling it. Mariana is no servile historian; there were trammels hanging about him which he could not shake off, but every where he gives proof of manly feelings and honourable indignation against guilt. He has been accused of injuring the honour of Spain and the character of her kings, by speaking too plainly of their crimes: such an accusation is sufficient praise. Other charges are better founded; if a story embellished his narrative, he did not too scrupulously examine into its authenticity, and he has admitted traditions into his work which had been decisively exploded. As for his miracles, he could not have written without them: he who wishes them away may as well not read history at all, for he will read it to little purpose.

The best Spanish historians had hitherto inserted in the body of their work those documents and dissertations which should have been given in appendixes or notes. Mariana rejected these altogether. Here was the advantage of an unbroken narrative. The histories of the several Spanish kingdoms had hitherto been separately related. Mariana carried them on together in chronological order. Something was lost in precision, but more was gained in

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compactness. Above all he won the reader's attention by a freer and stronger and more awakening style. They who read the history of Spain for entertainment will always read it in Mariana; he is the historical classic of his country. Garibay is better authority. But they who are at all acquainted with historical research need not be told that the only way of acquiring satisfactory knowledge, or at least such knowledge as ought to be satisfactory, is to have recourse to the contemporary chroniclers.

In 1599 he published his treatise *De Rege & Regis Institutione*, which was condemned to the flames by order of the parliament of Paris, for its seditious tendency. The Jesuits have often maintained the rights of the people for the sake of their own order: this was not Mariana's case; his views were of a wider range; he thought of mankind, not of the company. His next publication was of a very miscellaneous nature. *Tractatus septem, tum theologici, tum historici*: viz. 1. *De Adventu Beati Jacobi Apostoli in Hispaniam.* 2. *De Editione Vulgata S. S. Bibliorum.* 3. *De Spectaculis.* This he afterwards published in Castilian under the title of *Mariana contra las Representaciones al Rey N. S. memorial.* 4. *De Monetæ Mutatione.* 5. *De Die & Anno Mortis Christi.* 6. *De Annis Arabum cum nostris Annis comparatis.* 7. *De Morte & Immortalitate, lib.* 3. Coloniæ, 1609. The fourth and the last of these treatises exposed him to persecution. A long and vexatious process was instituted against him; he was confined a year in the convent of St. Francisco at Madrid, and did not without difficulty get the affair terminated. In searching his papers, a treatise was found upon the faults of the constitution of the company: *Discursus de erroribus qui in formâ Gubernationis Societatis Jesu occurrunt.* In consequence of this, and of his defence of Arias Montanus against the wishes of his order, he was never appointed to any office, but considered as a suspected and disgraced member. A copy of this was obtained secretly, and published at Bourdeaux in 1625. He who published it was no friend to the company, but apparently no enemy to Mariana, as the publication was delayed till after his death.

Mariana was not a man to be afflicted by such disgrace; and the exemption from office he would rather regard as an advantageous privilege, which left him at leisure for his own pursuits. The remainder of his life was devoted to literature; but except an epitome of Photius, and some remarks upon Garibay's genealogical tables, his latter works were all upon theological subjects. His last publication consisted of Scholia upon the Old and New Testament, with an elegiac version of the Proverbs, Ecclesiastes, and Solomon's Song. He died at Toledo on the sixteenth of February 1623, at the good old age of eighty-seven, having resided in that city forty-nine years, excepting the year of his confinement. The works which he left in MS. are said to have exceeded twice the number of all that he had published. *Nic. Antonio. Capmany.*—R. S.

MARIN, Michael-Angelo, a French monk of the order of Minims, and a celebrated writer of spiritual novels, was descended from a noble family, originally of Genoa, and born at Marseilles in the year 1697. Having taken the vows at an early age, and distinguished himself by his talents and proficiency in his studies, he was first employed in teaching at different seminaries belonging to his order; after which he attracted much notice as a preacher, and was frequently consulted as a casuist and confessor. Four times he was elected provincial. While he was yet young he was settled at Avignon, where he preached controversial sermons against the Jews, and it is said with very uncommon success. In the same city he published his different works, by which he acquired very high reputation in the class of ascetic writers. Pope Clement XIII. was so much pleased with them, that he honoured the author with three briefs, full of the most flattering encomiums. This pontiff gave directions to father Marin, to collect and methodize in one uniform work "The Acts of the Saints;" but he had not completed more than two volumes of that design, in 12mo. before he was carried off by a dropsy of the chest in 1767, in the seventieth year of his age. As a writer, he took the famous Camus bishop of Bellay for his model, and endeavoured to excite his readers to the love and practice of virtue, by the charms of fiction. The titles of several of his pious romances may be seen in the *Nouv. Dict. Hist.* —M.

MARINEO, Lucio, a writer of history, was born at Bidino, a small town in Sicily. After acquiring the rudiments of literature in his native island, he studied at Rome under Pomponio Leto, by whose advice he changed his baptismal name of *Luke* into *Lucio*. Returning into Sicily about 1481, he taught school at Palermo for five years; when he was persuaded by Frederic Henriquez, great admiral of Castille, to accompany him to Spain. He fixed himself at Salamanca, where he joined with Elio Antonio Nebrissense, a Spaniard who had studied

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many years in Italy, in combating the barbarism and ignorance which had long reigned in the schools of Spain, and introducing a taste for pure latinity. After teaching at Salamanca for twelve years, he was called to court by Ferdinand and Isabella, appointed one of the royal chaplains, and presented with several benefices. In gratitude for their patronage, he composed several works relative to the history of that kingdom, namely, "De Laudibus Hispaniæ, lib. VII.," "De Aragoniæ Regibus, lib. V.;" "De Rebus Hispaniæ memorabilibus, lib. XXII." He likewise wrote "Familiar Epistles," in seventeen books, "Orations" and "Poems." His style is not elegant compared to that of the writers of a later period, but deserves praise considering the time and place in which he wrote; and he is justly regarded as one of the reformers of literature. It is not known when he died, but he was certainly living in 1533. *Tiraboschi.*—A.

MARINER, Vicente. This man is remarkable for having wasted great learning and prodigious industry in a more extraordinary way than any other human being before or since. He was a Valencian by birth, and in the early part of the seventeenth century held the offices of treasurer to the collegiate church of Empudias, and librarian at the Escurial. Three only of his works have been published; a Latin version of Julian's oration to the sun with annotations; a Latin version of Theophilact's epistles in the collection of the fathers; and a Latin panegyric upon the infante D. Fernando. He translated into Latin hexameters, line for line, the whole of Homer's works, real and imputed; he likewise translated into Latin verse, though not with the same foolish and laborious precision, Hesiod, Theocritus, Lycophron, Apollonius Rhodius, Quintus Calaber, and the poems of Ausias March. To all the Greek writers in this list he added the scholia in Latin, and translated also the scholia upon Sophocles, Pindar, and Euripides. And to fill up his leisure, he amused himself with translations (all into Latin) from Hippocrates, Porphyry, Philostratus, Pletho, Philo, Eusebius, St. Methodius, St. Anastasius, Johannes Gazæus the grammarian, &c. any thing which fell in his way and happened to be in Greek, no matter upon what subject, nor whether written by Christian, Jew, or Gentile. Arrian and Aristotle he rendered into Spanish.

Translations, however, formed but a small part of his labours. He wrote a Latin history of Peru, which Antonio de Leon mentions with applause in his *Bibliotheca Occidentalis Indiæ*; and a history of Spain; prose dissertations which it would be wearying to enumerate, and above three hundred and eighty thousand Greek and Latin verses. He himself says in one of his letters, that he had 360 quires of paper full of his own manuscripts in a very small hand; and the most extraordinary part of his history is, that this writing was so exceedingly small and so exceedingly bad, that no person but himself could read it, and of course the whole of his labours became perfectly useless as soon as he died! Fortunately they were of such a nature, that posterity has nothing to regret. *Nic. Antonio.*—R. S.

MARINI, Giambattista, usually called *Il Cavaliere Marini*, an Italian poet of great temporary fame, was born at Naples in 1569. His father, who was a counsellor, wished to bring him up to his own profession, but was unable to overcome the repugnance to legal studies which an early attachment to poetry produced in him, as it has done in so many others. Expelled from the paternal roof, and denied even a subsistence, he obtained an asylum with a person of rank, till a juvenile misdemeanour caused him to be committed to prison. On recovering his liberty he thought proper to quit the country and repair to Rome, where he lived some years with cardinal Peter Aldobrandini, whom he accompanied to Ravenna and Turin. At this last city he rendered himself conspicuous, not only by his talents, but by the literary warfare which he maintained with various antagonists. Of these the most acrimonious was Gaspar Murtola, a Genoese, who, envious of his rising reputation, and of the honour of the knighthood of St. Maurice and Lazarus conferred on him by cardinal Aldobrandini, attacked him in some sonnets and lampoons. Marini in return treated him so severely in his "Murtoleide," that the enraged poet one day discharged a pistol at him in the streets of Turin, which missed his rival, but wounded a favourite of the duke who stood by his side. For this atrocious act Murtola would have been hanged, had not Marini begged his life of the duke. The quarrel, however, still continued, and calumnies were raised against Marini, which caused his imprisonment, till the interposition of the marquis Manso and other persons of credit procured his liberation. He then, in 1615, went to France, whither he had been invited by queen Margaret: She was dead at his arrival; but he was patronized by queen Mary of Medicis, who settled upon him a liberal pension. It was in France that he published

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his most famous poem, the "Adone," first printed in 1623. This work involved him in another violent contest with a brother-poet, carried on, like the former, with much indecent sarcasm, and not worth recording. Marini, on the invitation of cardinal Ludovisio, had returned to Rome in 1622, where he was elected president of the academy degli Umoristi. He afterwards went to Naples, where he was favourably received by the viceroy duke of Alva. He was meditating a return to Rome, when he was seized with a mortal disease, of which he died in 1625, at the age of fifty-six. When he found himself near his end, he earnestly requested that all the licentious and indecent passages in his poems might be expunged, but they were too much to the taste of the age for such a sacrifice.

The cavalier Marini is accounted, by the sound critics of Italy, the great corrupter of their poetry, by the introduction of a manner full of extravagant figures and unnatural conceits. It was called the *stile Marinesco*, and became characteristic of the Italian poets to a late period. Marini himself had a lively imagination and fertile invention, and in many passages displays a true poetical genius, but depraved by affectation and false taste. His works are numerous, but now little read. Besides his "Adone," of which there were many editions, there are "La Strage degli Innocenti," "Rime," "La Sampogna;" &c. and also a collection of letters. His life has been written, and his poems criticised, by many of the Italian literati. *Moreri. Tiraboschi.*—A.

MARINONI, JOHN JAMES, a celebrated mathematician and astronomer, was born in 1676, at Udina in the Frioul. He made such a rapid progress in his education, that at the age of seventeen he had finished his course of philosophy; and having afterwards conceived a decided taste for the mathematics, he applied to that branch of study with such assiduity and success, as to outstrip all his fellow-students. In 1696, he repaired to the university of Vienna, and two years after he obtained the degree of doctor in philosophy. His reputation being now established, his acquaintance was courted by many persons of distinction, some of whom were desirous to be instructed by him in the mathematical sciences; and he gave so much satisfaction in the quality of tutor, that the emperor Leopold, in consequence of his merit, appointed him mathematician to the court. In this capacity he traced outlines of circumvallation round the suburbs of Vienna, consisting of a foss and rampart; the principal object of which was to prevent the incursion of rebels, and to put a stop to the practice of smuggling, which at that time prevailed. After the death of Leopold, he was taken under the protection of his successor; and, by his orders, in 1706, made a survey of the capital and its environs, which was engraved the same year in four large sheets. In 1709, some disputes had arisen between the emperor and some of the neighbouring sovereigns in regard to their boundaries; and, as the pretensions on each side were involved in such intricacy, that it required a man of great prudence and ability to settle them, Marinoni was appointed engineer of Lower Austria. In 1714, he invented an instrument for measuring superficies in an easy manner and without calculation, to which he gave the name of planimetre balance. The work in which he explained the use of this instrument he dedicated to the emperor Charles VI., but it was never printed. These continued proofs of his talents and application still tended to heighten that esteem in which he was held; but nothing gained him so much respect as his integrity and goodness of heart. The measures, therefore, which he proposed were readily adopted, because every one was convinced of the purity of his intentions. In 1717, he formed a plan for the establishment of an academy destined to geometry and the military sciences, which being approved by the emperor, was immediately carried into execution; and, next year, Marinoni was appointed sub-director of the new establishment. In 1719 he received a patent as first mathematician to his majesty; and in that quality was sent to the Milanese to make a survey of the duchy: a labour on which he was employed three years, and which he completed to the satisfaction of his sovereign. In 1726, he was admitted into the class of the nobility of the empire, and appointed chief director of the military academy. Great disputes having, about this time, arisen in Italy respecting the limits of the different states, in consequence of changes which had taken place in the courses of the rivers, Marinoni was requested, in 1729, not only by his imperial majesty, but by several of the Italian princes, to resume the discussions entered into on that subject, and, if possible, to bring them to a conclusion. Though this undertaking required talents of no ordinary cast, as the question was not merely to assign to each by measurement what belonged to him, but to reconcile a multitude of complex and opposite interests, resulting from the pretensions of the different claimants, he settled the whole to the

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satisfaction of every person concerned. About the commencement of the last century, he had purchased from an officer, then commandant of Vienna, a piece of ground and a house, where he proposed to erect an observatory; but the active life he was constantly engaged in had retarded the execution of this project for thirty years. In 1730, however, he established what he called specula domestica; causing all the instruments he intended to use to be constructed under his own inspection; and it was a curious spectacle to see the number of workmen he had collected at his house, where they laboured at a very inconsiderable expence. Marinoni was accustomed, in general, to construct every thing he used, such as carriages, harness, &c. and he kept in constant employment around him printers, engravers, bookbinders, &c. by which means every thing he undertook was brought as near to perfection as possible. He was, consequently, enabled to form one of the most complete observatories in Europe; and he made observations which may be placed in the same class with those of the ablest astronomers. The fruits of his labour he afterwards published in his magnificent work, "De Specula Domestica," which he presented to the son of Charles VI. in 1745. Next year he was elected a member of the Royal Academy of Sciences at Berlin, on the recommendation of Maupertuis, then president; and in 1751 he published a new work entitled, "De Re Ichnographica." This was to have been succeeded by another, "De Re Ichnometria," in which he proposed to introduce his planimetre balance; but the printing of it was interrupted by that malady which put a period to his existence. Having been at church on Christmas-day, 1754, he returned in the evening and staid till midnight; by which means he caught a violent cold, and being conveyed back to his lodgings, much indisposed, he died on the tenth of January following. He continued a bachelor, which rendered him master of his time; and, as he lived in the most exemplary manner, he enjoyed good health to a very advanced period. He left behind him thirty-six volumes of astronomical observations, arranged in the best order. During the last twenty years of his life, he seldom lost a moment of his time. All his domestics were astronomers, each of whom had his appointed functions to perform, and, provided they discharged their duty well in this department, he pardoned their negligence in every thing else. He possessed a valuable collection of mathematical and astronomical instruments, the latter of which he bequeathed to the empress queen, who accepted the legacy, and made the most generous use of it by presenting it to the university. *Eloges des Academiciens de Berlin par Formey.*—J.

MARIOTTE, Edme, an eminent French philosopher and mathematician in the seventeenth century, was a native of the province of Burgundy, concerning the place and time of whose birth his biographers have furnished no information. He became prior of St. Martin sous Beaume, four leagues from Dijon; was admitted a member of the French Academy of Sciences in 1666; and died in the year 1684. He was a good mathematician, and one of the first French philosophers who applied much to experimental physics; carrying into his philosophical researches that spirit of scrutiny and investigation so necessary to those who would make any considerable progress in them. He was the author of "A Treatise on the Shock or Collision of Bodies;" "An Essay on Physics;" "A Treatise on the Pressure and Motion of Fluids;" "New Discoveries relating to Vision;" "A Treatise on Levelling;" "A Treatise on the Motion of Pendulums;" "Experiments on Colours;" and a great number of curious and valuable papers communicated to the Academy of Sciences, and inserted in their "Memoirs," from vol. I. to vol. X. A collection of all his pieces was published at Leyden, in 1717, in two volumes quarto. *Nouv. Dict. Hist. Hutton's Math. Dict.*—M.

MARIVAUX, Peter Carlet de Chamblain de, a distinguished dramatist and novelist, was born at Paris in 1688. His father had an office in the mint at Riom in Auvergne; but the family was originally Norman, and had possessed several magistracies in the parliament of that province. With a slight tincture of classical literature, he was early regarded as a youth of parts; and the ambition of becoming an original writer was his ruling passion. An intimacy with Fontenelle and La Motte nourished in him that preference of the moderns to the ancients which his superficial acquaintance with the latter naturally inspired; and one of his first attempts was a travestie of Homer, on the model of Scarron's Virgil, for the direct purpose of throwing ridicule on that father of poetry. The drama, however, was the walk in which he first exercised his inventive powers. At the age of eighteen he produced within a few days, in consequence of a wager, a comedy in verse in one long act, entitled "Le Pere Prudent." This, however, was only read before a private company; and it was not till his

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thirty-second year that he ventured to present upon the theatre his tragedy of "The Death of Annibal" Its reception and his own sober examination convinced him that his genius was not formed to excel in the sublimest department of the drama; and he thenceforth confined himself to comedy, in which he struck out a new path. This was that of delicate and refined sentiment, and a kind of metaphysical subtlety in the developement of passion and character, which in general succeeded very well with a people who pride themselves on a nice perception of all the shades and diversities in the human mind. It was, however, on the Italian theatre, which is accounted less critical than the French theatre, that he brought out the greatest number of his pieces, and with the most uniform applause. He was accused of a monotony of subject, almost all his comedies turning upon what were termed "surprises de l'amour," or concealed love betraying itself involuntarily. His own defence against the charge of uniformity will give the best idea of the manner in which he played a single tune with nice variations. "In my pieces there is sometimes a love of which the two lovers are unconscious; sometimes a love that they both feel, but mutually wish to hide from one another; sometimes a timid love, not daring to declare itself; sometimes, in fine, an uncertain, and, as it were, an undecided love, a half-born love, which the parties suspect without being sure of it, and which they secretly watch in their own breasts before they suffer it to take wing." The style of his comedies is censured as being a singular unnatural jargon, at once familiar and affected, and absolutely the same in all his personages, from the marquis to the clown, the master to the valet. It is no wonder that such a writer had a mean opinion of the genius of Moliere; nor is it very surprising, that after the natural manner had lost its novelty, this artificial form of comedy, supported by real talent and ingenuity, proved successful, notwithstanding its defects. Marivaux produced about thirty pieces on the two theatres, a great part of which are still occasionally represented. They are all in prose.

He has, however, obtained a greater reputation, especially in foreign countries, by his novels. The first which he composed, entitled "Pharsamon, ou les nouvelles folies romanesques," a kind of imitation of Don Quixote, is much less known and esteemed than his two others, "Marianne," and "Le Paysan Parvenu." Of the latter, "Marianne" is accounted the principal, and indeed not many works of the class in any language rank higher. Although, with Marivaux's other novels, it labours under the same faults of style with his comedies, and superabounds in metaphysical subtleties, yet it is acknowledged to display an intimate acquaintance with the human heart, to present many truly interesting situations, and many just and elevated sentiments. The "Paysan Parvenu" is preferred by some as possessing more gaiety and variety, and a more direct moral purpose. This author is reckoned, however, to touch the passions with more delicacy than force, and to overload the action of his pieces with reflexions. It is remarkable that all his novels are unfinished; a circumstance which cannot be attributed to mere indolence, since he was always writing, but to an impatience of carrying one plan to a termination, while new ones were starting up in his mind. Another work of Marivaux deserving of notice is his "Spectateur François." This abounds in acute remarks and lively portraitures, and in wit and variety is reckoned to surpass all his other pieces; at the same time it is peculiarly marked with his characteristic faults of language. It had but moderate success, and was abandoned by the author after two small volumes had been published.

Notwithstanding the celebrity acquired by his productions, it was not till his fifty-fifth year that he obtained admission into the French academy. One reason of this was, that he never intrigued for that honour, being a man without pretensions, superior to all meanness of solicitation, and truly philosophical in his estimate of life. In his disposition he was mild and friendly, philanthropical, and full of sympathy to the indigent and afflicted, towards whom he exercised a liberality often beyond the bounds of prudence. He was upright and disinterested, careless of fortune, and contented to live in a kind of obscurity with a few intimates. His extreme sensibility rendered him captious, and apt to take offence where it was not intended; but he bore in silence the many satirical attacks that were made upon him, and never replied to his critics. He was sincerely attached to religion, as the great resource of the wretched, but without any affectation of extraordinary devotion. It could not be supposed that one who wrote so much about the passion of love should be insensible to its power. He married an amiable and virtuous woman, and was long inconsolable when he had the misfortune to lose her. Many years afterwards, he formed another attachment, which, without the fervour of love, she the

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balm of tenderness over his latter days. He died after a long illness in 1763, at the age of seventy-five. *D'Alembert Éloges Academ. Nouv. Dict. Hist.*—A.

MARIUS, Caius, a famous Roman commander and head of a party, was born of an obscure family in the district of Arpinum. He passed his early youth in rustic occupations, distinguished by size and strength of body, and roughness of manners. Having entered into the army at the military age, he gave proof of his valour at the siege of Numantia, where he attracted the notice of his general, Scipio, who is said to have predicted his future renown. He was not less conspicuous for his hardiness and exact observance of discipline, than for his courage; and every step which he rose in military rank was the consequence of some meritorious action. In the consulship of Metellus and Cotta, B.C. 119, he first became a candidate for civil honours, and obtained the office of tribune of the people. This he exercised with a spirit and intrepidity which alarmed the senatorian party, and gave him great reputation with the people, who regarded him as their most determined protector against patrician tyranny. He however resisted, and with success, a motion for the distribution of corn among the plebeians. In his progress to further honours he was opposed with so much vigour, that he failed in his application for the edileship, and with difficulty acquired the pretorship, B.C. 116, and not without a vexatious prosecution for bribery. Though unlearned, his natural good sense enabled him to go through the judicial office without discredit; and in the following year he was appointed to the government of the Farther Spain. In this station he conducted himself with great equity, and by his vigour cleared the province of the banditti who infested it. At the expiration of his office he returned to Rome, where the want of birth, fortune, and eloquence checked his further advancement, and he remained for some years idle and undistinguished. At length, B.C. 109, when the consul Metellus, afterwards named Numidicus, was sent into Africa to conduct the war against Jugurtha, he offered Marius the post of one of his lieutenants, which the latter gladly accepted.

The field of ambition was now open before him, and he resolved fully to cultivate it. Not content with ingratiating himself with the soldiery by partaking in all their dangers and hardships, and displaying his military talents whenever opportunity offered, he was not restrained by gratitude from doing every thing in his power to injure Metellus in their opinion, and detract from his glory. His own success in repulsing Jugurtha who had made an unexpected attack upon him, and in driving him out of the Roman camp which he had taken, gave him lustre in the eyes of the army; and he was continually making invidious comparisons between his commander and himself, and boasting that with half the troops of Metellus he would put a speedy termination to the war. What he said was communicated by the soldiers to their friends at Rome, where it prepared the way for those exertions in his favour upon which he depended for the attainment of his objects. Resolved to stand candidate for the consulship, he publicly asked leave of absence from Metellus for that purpose, who haughtily said to him, "It will be time enough for you to think of that honour when my son shall be old enough to be your colleague." He at length obtained a reluctant permission from Metellus to go to Rome, but it was only twelve days before the consular comitia. Fortune and his own activity so favoured him, that he reached the city in six days; and he so well employed the remainder, that the people, inflamed by his harangues, and already displeased with the patricians for having for some time past prevented them from electing one plebeian consul, according to law, raised him to the consulate by a great majority, B.C. 107. His next object was to supplant Metellus in his command; and although the senate had already appointed him to conduct the Jugurthine war during the third year as proconsul, Marius procured a decree from the people that it should be committed to his sole direction. Elevated by this success, he displayed all the insolence of a mean mind in his behaviour towards the patricians; and in order to fulfil the expectations that he had raised of speedily terminating the war, he employed equal diligence and rigour in making levies to recruit and augment the army. He deviated from the usual practice, by enlisting persons of no property, who had been considered as exempted from service on that account: to these he gave a preference, as likely to be more dependent on himself, and more amenable to discipline.

The arrival of Marius in Africa with the supreme command was such a mortification to Metellus, that he declined an interview, and leaving his army to be delivered up by a lieutenant, embarked for Italy. Marius spent the summer in disciplining his new levies, and watching the motions of the two kings, Jugurtha and Bocchus. At length he suddenly marched

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to the city of Capsa, situated on one of the oases in the African desert, and having surprised it, put to death all the adult males, selling the other inhabitants for slaves, and levelling the place with the ground. This severity struck such terror into the circumjacent country, that deputies came in from all sides making submission and offering provisions. He next invested Mulucha, a fortress situated upon a high and insulated rock, and accounted impregnable. After various attempts to storm it, he was about to abandon the enterprize, when a Ligurian soldier accidentally discovered an accessible part in a cleft of the rocks. A chosen band was sent to climb up by this road, who scaled the wall undiscovered, and, aided by the legionaries on the opposite sides, made themselves masters of the place. A great quantity of treasure was taken in it, and the army, loaded with booty, marched back towards the sea-coast. In their way they were surprised by the united forces of the two kings, and brought into imminent danger, from which they were with difficulty extricated by the skill and exertions of Marius and his questor Sylla, who now began to distinguish himself. The Numidians in repeated attacks were repulsed with great slaughter, and the Roman army gained their winter-quarters in safety. In the following year, in which Marius continued to command as proconsul, overtures of peace were made by Bocchus; and, in fine, he was persuaded to betray Jugurtha into the hands of the Romans, which was effected by the management of Sylla. By this event the war was brought to a conclusion, with no less honour to Sylla than to Marius, who could not help betraying envy at the praises bestowed by the army on his officer. He remained in Africa settling affairs there, and securing his conquests, till intelligence reached him that the Roman people, terrified at a most disastrous defeat sustained from the Cimbri, and another in Spain, had elected him a second time consul, B.C. 104. He immediately returned to Rome, and obtained a triumph in consequence of his successes, at which Jugurtha and his two sons were led chained before his chariot. The war against the Gauls and Cimbri was entrusted to him, and he proceeded with a newly levied army to Cisalpine Gaul, with Sylla for his lieutenant. The enemy being at that time engaged in Spain, Marius employed himself in disciplining his troops, while Sylla was detached against several of the hostile tribes in the southern part of Gaul, whom he defeated in various actions. Marius not only kept his soldiers in the most perfect obedience, but did himself honour by the equity with which he administered justice among them. Of this a remarkable instance was his not only pardoning, but rewarding, a young soldier who had killed his nephew for an infamous attempt upon him. Thus preserving his reputation entire, though in a state of inaction, he was without opposition elected consul the third time in the following year, and continued in his command That year also passed without any remarkable transaction; but as the Cimbri were returned to Gaul, and other tribes of barbarians were in motion, the storm evidently rolled nearer. On this account, and through the artful management of the tribune Saturninus, secretly his creature, Marius was chosen the fourth time consul at the next comitia, B.C. 102, although he affected a great reluctance to accept of the office. In this year the confederate Cimbri and Gauls resolved to make their attempt on Italy, the former deciding to take their course across the eastern Alps, the latter by the western. Marius took his post near Arles to oppose the latter; and in order both to strengthen his position, and to facilitate the conveyance of provisions to his army, he caused a canal to be cut, making a new communication between the Rhone and the sea, which was called from him the Fossa Mariana. The barbarians assembled in great numbers before his fortifications, and endeavoured to provoke the Romans to the combat; but Marius restrained the ardour of his men till he should get an opportunity of engaging them by detail. This at length offered itself, and he almost entirely destroyed a large body of Ambrones who had made a separate attack. Soon after, he had a general engagement with the Teutones, in which he defeated them with great slaughter, and took their chiefs prisoners. The intelligence of these victories was received by the people of Rome with a joy proportioned to their sense of danger from so formidable an enemy, and Marius was rewarded with a fifth consulate. He accepted the honour as an obligation to free the republic from its remaining foe, and declined a triumph till his victory should be complete. In the meantime the Cimbri had poured into Italy in such immense numbers, that the other consul, Catulus, unable to resist them, retreated to the banks of the Po. His troops were panic-struck, and a general consternation prevailed, till Marius with his army made a junction with them, and took upon himself the supreme command. The Cimbri had fortunately delayed advancing till they

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should have been joined by the Teutones; and when Marius insultingly informed them of the fate of their allies, they resolved to lose no time in attempting to avenge it. The firmness of the Romans and superior skill of their generals rendered the battle a mere carnage. Almost the whole nation of the Cimbri, with their wives and children, fell on the field of battle, or were made prisoners, while the loss of the Romans was incredibly small. Marius, whose men were posted in the wings, began the victory; but the troops of Catulus, in the centre, had the greatest share in it. Although the Roman people were disposed to give their plebeian hero all the honour of the day, yet it was not possible to deprive Catulus of his part in the glory, and both generals triumphed together. Each built a temple which he had vowed during the action: that of Marius was consecrated to Virtue and Honour. On the day of its dedication he gave games to the people after the Grecian manner; but being himself totally ignorant in such things, he withdrew as soon as they were begun.

He was now too much accustomed to power willingly to acquiesce in the condition of a private citizen, and at the ensuing comitia he declared himself a candidate for a sixth consulship. By corrupt practices and mean condescensions he prevailed against his competitor Metellus Numidicus, and thus gave the only example in the time of the republic of a person possessing the consular dignity for five successive years. Now that he had succeeded in rendering the state triumphant over its foreign foes, it was his object to give the domestic faction of which he was the head an equal superiority over the opposite party. For this purpose he associated to himself two violent and seditious demagogues, Apuleius Saturninus, his former tribunitian partisan, and Glaucias the pretor. Apuleius was again candidate for the tribuneship, which he obtained by the murder of his competitor Nonnius. He afterwards proposed a law for the distribution of conquered lands among the people, in which was a clause, "that the senate should come and swear in full assembly that they would confirm whatever the people should enact, and not oppose their will in any thing." By dint of violence this law, which in effect rendered the constitution entirely democratical, was passed. Marius insidiously declared against it before the senate, and affirmed that every friend to his country ought to oppose it, and Metellus with all the senators concurred in this opinion. When, however, the senate were summoned by Apuleius to take the enjoined oath, Marius, pretending to have changed his opinion, led the way in taking it, and all but Metellus were intimidated into following his example. But that firm patriot persisted in a refusal, and voluntarily went into exile. The victorious party now observed no moderation; but Marius, while he secretly encouraged their violence, affected to maintain the balance between the patrician and plebeian parties. At length the audacity of Apuleius and Glaucias proceeded so far, that they broke out into open rebellion, seized the capitol, and were declared public enemies. Marius reluctantly employed the force of the republic against them, and in vain attempted to save them after they had been obliged to surrender. They were put to death; and under the next consuls, Metellus was recalled, and Marius and his partisans lost their popularity. Unable to bear this degradation, he left Rome, and made a tour in Asia on a religious pretence. He visited the court of Mithridates, then in the beginning of his career of ambition, and is said plainly to have told him, that he must either endeavour to render himself more powerful than the Romans, or quietly submit to their will. On his return to Rome he built a house near the forum, and affected popular manners; but his natural roughness, and a kind of awful terror attached to his name, kept the people at a distance. He had the mortification of witnessing the increasing reputation of his former lieutenant and rival Sylla, and was particularly offended with a sculpture placed by king Bocchus in the capitol, representing himself delivering Jugurtha into the hands of Sylla.

In the year B.C. 91, the Social or Marsian war broke out, immediately occasioned by a law proposed by the tribune Drusus, to invest the Italian allies with the privileges of Roman citizens, which was defeated by his murder, to the great indignation of the allies. Marius was one of the commanders in this war, but he appeared no longer the man who had obtained such important victories. He remained for a long time in the country of the Marsi acting upon the defensive; and having at length been induced to try his fortune in the field, and suffered a defeat, he resigned his command. Sylla, on the contrary, was the most successful of the Roman generals in the war, and rose so high in the public esteem, that he was elected consul B.C. 88. The enmity between these two celebrated men, which proved so destructive to the Roman republic, now came to a crisis. It was Sylla's great object to procure the com-

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mand of the army destined against Mithridates, and Marius, though broken with age and infirmities, became his competitor. In order to gain his point, the latter made a close connexion with the tribune Sulpicius, who headed the popular party in Rome, and rendered himself formidable by his violences. In a tumult excited by this man, the son of one of the consuls was killed, and Sylla was obliged to take refuge in the house of his great enemy Marius. That he was suffered to escape alive, after having sworn to revoke an order he had given for the suspension of public business, may be regarded as some praise to Marius. Sylla immediately withdrew from Rome to the camp at Nola, and Marius was appointed to the command in Asia. The army, however, attached to Sylla, refused to obey another commander, and readily consented to march to Rome and avenge his cause. Sylla entered the capital at the head of his troops; Marius and Sulpicius assembled their followers, and a conflict ensued, in which the latter were driven from street to street out of the city. Marius, seeing all lost, made his escape, and with his son and step-son went to a small house of his in the neighbourhood. A price being set on their heads, it was unsafe to stay there, and Marius, embarking in a small vessel at Ostia, coasted along the shore, not knowing where he could land in safety. A storm arising, he was put ashore at Circæum, near which he passed the night in a wood. On the next day, perceiving a troop of horse approaching, he, with his companions, threw himself into the sea, and with great difficulty swam to a passing vessel. The mariners long deliberated whether or no they should deliver him up to his enemies; at length they carried him to the mouth of the Liris, and having landed him, sailed away. Being now abandoned by every body, he took his way over the marshes to the hut of a poor man, from whom he besought a shelter. The man, struck with his age and commanding aspect, took him to a cave and covered him with reeds. He was soon alarmed by a noise from the cottage, where a party of his pursuers were arrived; and deserting his concealment, he plunged up to his chin in the lake Marica. He was there descried by the soldiers, dragged out, and led covered with mud to the town of Minturnæ. The magistrates of that place committed him to custody, and sent a soldier, said by some to have been a Cimbrian, to put him to death. The man entered his apartment with a drawn sword, when he saw, or thought he saw, a light beam from the stern countenance of the illustrious captive, and heard a voice saying, "Darest thou, wretch, kill Caius Marius?" Overcome with terror, he rushed out, dropt his sword, and declared himself incapable of the deed. This scene is finely painted, with a mixture of the real and the supernatural, by Lucan.

> Viderat immensam tenebroso in carcere lucem,
> Terribilesque Deos scelerum, Mariumque futurum;
> Audieratque pavens; "Fas hæc contingere non est
> Colla tibi; debet multas hic legibus ævi,
> Ante suam, mortes," &c. *Phars. II.*

The people of Minturnæ, looking upon this as a providential interference in his favour, blamed themselves for their past conduct to the deliverer of Italy, and resolved to give him every assistance in his further escape. They put him on board a vessel, which he directed to steer for Africa, where, after having incurred the danger of being apprehended as he touched at Sicily, he landed in the old port of Carthage. The Roman governor, Sextilius, uncertain how to act with respect to him, sent an officer to warn him to leave the province. The forlorn exile bid the man return with this sublime reply, "Go, tell thy master that thou hast seen the banished Marius sitting on the ruins of Carthage!" He was suffered to remain in this neighbourhood, till he was joined by his son, who, after a variety of adventures, had been entertained at the court of the Numidian king. They passed the winter together in the island of Cercina on the African coast.

In the meantime Rome had been a scene of blood and contention. Cinna, who had obtained the consulship, obliged Sylla to quit the city, and fought a battle in the forum with his colleague Octavius, by whom he was defeated and expelled. He immediately began to collect troops, and sent an invitation to Marius to return to Italy. When the veteran chief landed in Tuscany, a number of slaves and men of desperate fortunes flocked to him, so that he was soon at the head of a considerable army. Joining Cinna and Sertorius, he marched to Rome, and their three armies, with that of Carbo, surrounded the city on all sides. Cinna by his own authority invested Marius with the title of proconsul, and would have assigned him the attendants belonging to that dignity; but Marius, affecting the humility of an exile worn down by age and grief, declined the honour, and appeared in squalid attire, unaccompanied, and walking slowly with down-cast

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looks, while a sullen ferocity broke through and struck the beholders with terror. After various actions, the senate found it necessary to treat with Cinna, and it was agreed that he should be restored to his consular dignity and enter the city, on condition that no lives should be taken away except by legal process. The four chiefs then began their march; but Marius halted at the gate, sourly observing that he was a banished man, and was prevented by the laws from entering till his sentence should be repealed. The tribes were therefore summoned for that purpose; but before they had all given their votes, Marius, impatient for revenge, made his entrance, surrounded by a body of ruffians, whom he had selected for his guard. These were directed to massacre all persons whose salutation he did not return, and numerous sacrifices were made to this tyrannical order. The outrages of these barbarians, however, became so intolerable, that the other leaders caused them to be all put to the sword in the night. The murders and proscriptions that followed this state of party triumph exceeded all former example, and Marius surpassed all his colleagues in sanguinary cruelty. No intercessions availed to appease his revengeful fury; no instances of public or private virtue could touch his ferocious soul. Among his nobler victims were Marcus Antonius the celebrated orator, and Lutatius Catulus who had been his colleague and partner in the Cimbrian triumph. Under such auspices he entered, B.C. 86, upon that *seventh* consulate which he is said to have promised himself in the midst of all his dangers and distresses. He was now about the age of seventy, but unsatiated with power and vengeance. It was not long, however, before Sylla announced his approach at the head of a victorious army, with a resolution to retaliate all the injuries sustained by himself and his party. Marius dreaded the conflict, and endeavoured to drown his anxious thoughts in wine. This course of life, to which he was unaccustomed, brought on a pleuritic fever, which carried him off after an illness of seven days, and thus saved him from the fate that awaited his party. He was undoubtedly one of the greatest and most fortunate of the Roman generals, and had in his character some features of rude grandeur; but he was a bad man and detestable citizen, and perhaps brought more evils on his country than those from which he rescued it.

His son, *Caius Marius the Younger*, not less cruel than his father, and the leader of the party after his death and that of Cinna, was defeated by Sylla, and lost his life at the surrender of Præneste. *Plutarch Vit. Marii. Univers. Hist.*—A.

MARIUS, Leonard, a learned Dutch catholic divine and professor of divinity who flourished in the seventeenth century, was born at Goès in Zeland, but in what year is not known. He was created doctor of divinity at Cologne, and filled the chair of theological professor in that university with great reputation. According to Moreri, he was made principal or president of the Dutch college in that city. Afterwards he was appointed vicar-general of the chapter of Haarlem, and pastor at Amsterdam. He died in the year 1628. Besides being distinguished for his intimate acquaintance with polite literature, he was profoundly skilled in the Greek and Hebrew languages, and in the knowledge of the sacred Scriptures. He was the author of "Commentarius in Pentateuchum," 1621, folio, which is said to be a work of great merit; "Hierarchiæ Ecclesiasticæ Catholica assertio," 1619, intended as a refutation of Mark Anthony de Dominis's famous treatise "De Republica Ecclesiastica;" and a variety of controversial pieces against the Protestants, in the Dutch language, and under borrowed names. *Valerii Andreæ Bibl. Belgic. Moreri. Nouv. Dict. Hist.*—M.

MARK, Saint, the Evangelist. See John, surnamed *Mark*.

MARK, a heretic in the second century, after whom his followers were called *Marcosians*. Notwithstanding that Irenæus has given a long account of him, which has been transcribed by Epiphanius, yet it is frequently so obscure, improbable, or inconsistent, that it is not possible to form from it a precise idea of his distinguishing tenets. With respect to the time of his appearance different opinions are entertained, some placing him at the year 127, and others about the year 160. It seems probable that he was an Asiatic; but of what nation we are not informed. Many learned moderns are of opinion that he belonged to the Valentinian school, only altering in some respects the system of his immediate predecessors and masters; in which they seem to be countenanced by Irenæus and Tertullian. Others, however, among whom is Beausobre, suppose him and his followers to have been Jews, or judaising Christians. Irenæus and others accuse him of having practiced magical arts; but the instances of conduct which are brought forwards in sup-

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port of the charge, even allowing the accounts given of them to be true, only prove that he was a juggling impostor. Irenæus adds, that he had an assisting demon, by whose aid he imposed upon not a few persons of both sexes, particularly rich and handsome women, whom he seduced with philters and love-potions, debauching them, and getting possession of their wealth. And he says, that his disciples imitated his example, and had corrupted many women in the country near the Rhone. It is observable, that similar charges have been preferred against almost all the ancient heretics, and appear to have been equally destitute of foundation with the crimes of which the Christians in the beginning of the second century were accused by the heathens. In the instance of Mark and his followers, it appears that Irenæus has not drawn his picture of them from his own personal knowledge of the sect, but from the representations of their adversaries. Further, we do not find these crimes imputed to them by Tertullian or the author of his additions, nor by Theodoret or Philaster. Besides, Irenæus has inserted in his work a character of Mark in eight verses, written, as he says, by a grave and pious person of his time, in which he is called an idolator, astrologer, and magician, and his impious and erroneous notions are animadverted on, without any thing being said of his, or his disciples debaucheries: which ought not, and could not have been omitted by the versifier, if such things had been common among these people, and generally known in the world. Such things, likewise, are totally irreconcileable with what Irenæus himself has said, respecting the honourable notions which they entertained concerning Jesus Christ, and the design of his coming, as well as with the regard which he acknowledges they paid to the Scriptures. As far as his account of these notions is intelligible, it appears that they entertained an idea of the great excellence and dignity of the person of Christ, or of his ineffable generation. According to them, he was born of Mary, a virgin, and the word was in him. When he came to the water the supreme power descended upon him; and he had in him all fullness; for in him was the word, the Father, truth, the church, life. They said that Christ, or the Spirit, came down upon the man Jesus. He made known the Father, and destroyed death, and called himself the Son of Man. For it was the good pleasure of the Father of all, that he should banish ignorance and destroy death; and the acknowledgment of him is the overthrow of ignorance. They had rites of redemption, which Irenæus ridicules as very strange and absurd; by which seem to be meant forms of confession, or of prayer, one of which was used at baptism, the other at the approach of death, or upon occasion of dangerous sickness. They believed the facts recorded in the Gospels; and received the Scriptures both of the Old and New Testament. Irenæus and Theodoret add, that they had a multitude of spurious books, though they do not name them. They observed the institutions of baptism and the eucharist; but of the manner in which they administered them, if it differed from that of other Christians, we have no account. They are said to have regarded the letters of the alphabet in a mysterious light, and to have thought that they were useful guides in the search after truth; of which many instances, and a long account may be seen in Irenæus. The article of the additions to Tertullian's book of prescriptions, as well as Augustine and Epiphanius, maintain that they held the doctrine of two principles, and denied the resurrection of the body; but they are not supported on these points, by the testimony either of Irenæus or Theodoret. On the whole, the distinguishing notions of Mark and his followers remain buried in obscurity; and the utmost that can be said of them with any fairness is, that they were a mistaken, and perhaps a superstitious, but not an impious or immoral sect. *Irenæus cont. Hær. lib. i. cap.* 13—21. *Epiphanii Hær. XXXIV. Tertullian. advers. Valentin. passim. Theodoret. Hær. Fab. lib. i. Beausobre Hist. Manich. tom. i. lib. ii. ch.* 3. § 1. *Lardner's Hist. Heret. b. ii. ch.* 7.—M.

MARK, pope, and a saint in the Roman calendar, is said to have been a native of Rome, who was chosen successor to pope Sylvester, in the year 336. We learn nothing certain, or at least worthy of being recorded, concerning his life or administration. Platina unaccountably assigns to him a pontificate of between two and three years; while the authors of greatest credit, ancient as well as modern, concur in stating that he died within nine months after his election. *Platina. Moreri. Bower.*—M.

MARKLAND, JEREMIAH, a learned and acute critic, was born in 1693. He was the son of the Rev. Ralph Markland, known by a work on "The Art of Shooting flying." He received his early education in Christ's hospital, whence he was sent to Peter-house, Cambridge, of which he became a fellow. He was a tutor in that college, but refused to take orders.

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The first work by which he made himself known as a man of erudition was his "Epistola Critica," 1723, addressed to bishop Hare. In 1728 he published an edition of "Statius's Sylvæ," quarto. His "Notes on Maximus Tyrius," 1740, did great credit to his critical sagacity. This quality was amply displayed in his "Remarks on the Epistles of Cicero to Brutus, and of Brutus to Cicero; with a Dissertation upon four Orations ascribed to Cicero," octavo, 1745, in which he attempted to prove the spuriousness of those pieces. His opinion, however, was not generally adopted by the learned, and they still appear as genuine in editions of Cicero's works. In 1761 he published an excellent grammatical tract "De Græcorum quinta declinatione imparisyllabica, & inde formata Latinorum tertia," of which only a few copies were printed for presents; but it was annexed to an edition of the "Supplices Mulieres of Euripides" in 1763, reprinted in 1775. His other writings were either fragments, chiefly destroyed by himself in a spirit of dejection, or contributions to the works of other writers. He assisted Dr. Taylor in his editions of Lysias and Demosthenes; Dr. Musgrave in his Hippolytus, and Mr. Bowyer in an edition of Sophocles, and also in his conjectures on the New Testament, in which are several passages illustrated by this critic and marked with an R. The life of Mr. Markland passed in obscurity, and is little distinguished by events. His residence in 1743 was at Twyford; from 1744 to 1752 at Uckfield in Sussex; and thence to the time of his death, at a farm-house at Milton near Dorking. He shunned company, and was seldom seen beyond his garden. His circumstances were supposed to be rather narrow, but he was very charitable to the neighbouring poor. By espousing the cause of the widow with whom he last lodged, he brought upon himself the burthen of an expensive lawsuit, which reduced him almost to indigence, yet he could scarcely be prevailed upon to accept the liberalities of his friends. He died in 1776, in his eighty-third year, and was buried in Dorking church. *Ann. Register. Anec. of Bowyer by Nichols.*—A.

MARLOE, CHRISTOPHER, an early English poet, was born in the reign of Edward VI., and was educated at Cambridge. He appeared upon the stage in the reigns of Elizabeth and James I., and like his cotemporary, Shakespeare, was both an actor and a writer of plays. He composed seven tragedies, which, for their time, may be regarded as no mean specimens of the English theatre, and obtained high commendation. "They manifest (says Mr. Warton) traces of a just dramatic conception, but they abound with tedious and uninteresting scenes, or with such extravagancies as proceeded from a want of judgment and the barbarous ideas of the times." He likewise translated into verse "Coluthus's Rape of Helen;" some of "Ovid's Elegies;" the first book of "Lucan's Pharsalia;" and "Hero and Leander," ascribed to Musæus, which he left unfinished, but what he executed is said to be in a much superior style to the continuation of it by Chapman. He was also the author of the elegant sonnet called the "Passionate Shepherd to his Love," printed in Percy's Reliques. Marloe possessed much fancy, and sometimes writes in a vein of pure poetry with very smooth versification; but he is apt to run into forced conceits, which was the fault of his age. He is charged with irreligion and infidelity, and appears to have been licentious in his manners. His end was tragical: having quarrelled about a low girl with a footman of whom he was jealous, he was stabbed with his own sword which he had drawn upon his rival. This happened in or before the year 1593. *Langbaine's Dramat. Poets. Warton's Hist. of English Poetry. Ritson's Bibliogr. Poet.*—A.

MARLORAT, AUGUSTINE, a celebrated calvinist divine and esteemed writer in the sixteenth century, was a native of Lorrain, and born in the year 1506. When very young, he was persuaded by some relations who coveted his little patrimonial property, to enter a monastery of Augustinian mendicant friars. Here he pursued his studies with great diligence and success, and after deliberate enquiry determined to abjure the catholic, and to adopt the reformed religion. Taking his leave of the cloister, he commenced preacher among the French Protestants; and appeared in the pulpit with great acceptance at Bourges, Poitiers, and Angers. Afterwards he went for further improvement to the college of Lausanne; and from thence went to settle as pastor at Vevay on the banks of the lake of Geneva. Here he acquired great reputation not only by his ministerial labours, but by his useful publications which are noticed at the end of this article. This reputation occasioned an invitation to be sent to him from the numerous church at Rouen, which he thought proper to accept; and he conducted himself in his new relation with the most exemplary piety and prudence, and to the entire satisfaction of his flock. He was present, and took an active part in the famous conference at Poissy, be-

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tween the cardinal of Lorrain and Beza, in 1561. In the following year, the civil war having broken out, Rouen was besieged by the royal army, and after a brave defence compelled to surrender; on which event, notwithstanding that no charges were preferred against him, and many even of his adversaries interested themselves for his safety, by a cruel order from the constable Montmorency and the duke of Guise, Marlorat and three other of the principal citizens lost their lives on the gallows. At this time our author was about the age of fifty-six. With equal industry and judgment he compiled commentaries on several of the books of Scripture, from the labours of the most learned writers of the age, with distinct acknowledgements of his obligations, and much original matter of his own. They are entitled "Genesis, cum Catholica Expositione Ecclesiastica," &c. 1562, folio; "Liber Psalmorum Davidis, cum Catholica, &c. et Cantica," &c. of the same date, folio; "Jesaiæ Prophetia, cum Catholica," &c. 1564, folio: "Novum Testamentum cum Catholica Expositione," &c. 1605, in two volumes folio: and he left behind him, in an imperfect state, "Propheticæ et Apostolicæ Doctrinæ Thesaurus in Locos communes Rerum, Dogmatum et Phrasium, Ordine Alphabetico digestus;" which was completed by William Fengere, professor of divinity at Leyden, and published in 1574, in folio. *Bezæ Icones Vir. Illust. Melchior. Adam. Vit. Theol. Exter. Moreri. Nouv. Dict. Hist.*—M.

MARMOL CARAVAJAL, Luis de, born in the sixteenth century at Granada, was one of those men who know how to profit by misfortune. Being taken prisoner by the Moors of Barbary, and carried to Morocco, he collected all the materials which he could for an account of the country, which, when he had obtained his liberty, and returned to Spain, he published under this title, *La Descripcion General de Africa*, Tom. 1. Granada, 1573. Tom. 2. Malaga, 1599. The third volume of his works is entitled *Historia del Rebelion y Castigo de los Moriscos del Reino de Granada*, Malaga, 1600. In the two former parts he is accused of having made too much use of Leo Africanus, who is but a suspicious guide. The French translation of this work by D'Ablancourt is highly esteemed.

The Bibliotheca Hispana mentions neither the time of his birth nor of his death. He is said to have translated the revelations of St. Bridget, but it does not appear that this version was ever published. *Nic. Antonio.*—R. S.

MARMONTEL, John-Francis, a distinguished French writer, was born in 1723 at Bort, a small town in Limosin. His father was in an humble situation, and was obliged to exercise great frugality to bring up a large family of children, of whom this was the eldest. His early education corresponded with the condition of life in which his lot was cast; but he enjoyed the advantage of having a mother whose language and sentiments were much superior to her rank, and who constantly favoured that ardour for mental cultivation by which he was soon distinguished. Through her influence he was sent to the Jesuits' college of Mauriac, where, with the practice of strict economy, he was initiated in classical studies and rhetorical exercises. At the age of fifteen his father placed him with a merchant at Clermont. As this destination was by no means to his taste, he quitted it immediately after his arrival; and hiring a garret for his lodging, with a few livres in his pocket, wrote to his father that he felt a vocation for the ecclesiastical profession. Having obtained indulgence for this inclination, he applied for admission to the college of Clermont, and was received into the philosophical class. Soon after, some scholars were put under his care, from whom he received an acknowledgment which sufficed for his moderate wants. The death of his father in the second year of this occupation was a severe stroke to him, and he displayed the goodness of his heart by taking upon himself the paternal charge with respect to the destitute family. After fluctuating some time between different plans of life, one of which was that of entering into the order of Jesuits, he went to Toulouse, and there engaged as teacher of philosophy in a seminary of the Bernardines. His natural quickness of parts and acquired knowledge made him appear with distinction in a society of monks, and prospects of greater celebrity soon opened upon him. The Academy of Floral Games at Toulouse gave annual prizes for literary compositions, which soon became an object of his ambition. He wrote an ode as one of the competitors, and was much mortified that it did not obtain the prize. Resolved to appeal to a higher tribunal, he sent his performance to Voltaire, who returned it with liberal applause, and with a present of a copy of his works. Flattered to excess with this condescension from so great a man, he proceeded with ardour in his career, and obtained the prizes of several successive years. His reputation continually increased; he sometimes supplied the place of

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the professor of philosophy, was made an adjunct in the academy, and had the satisfaction of seeing the number of his scholars augmented. He employed his gains in kind succours to his family, and sent for one of his brothers to be educated at his expence under his own eye. In proportion to his worldly success, his zeal for the ecclesiastical office abated: he discerned several things in it which gave him disgust, and found other inclinations rising in his mind. At a very early age he had formed a tender attachment, and though it had been broken off, he remained by no means insensible to the charms of female society. The advice of Voltaire, to try his fortune at Paris as a man of letters, was therefore too conformable to his wishes not to command his attention; and when he received a billet from him, announcing that M. Orri, the comptroller-general of the finances, to whom Voltaire had mentioned him, promised to take care of him, the matter was determined, and he set out for the capital.

Marmontel arrived at Paris in 1745, where the first news he heard was that Orri had lost his place. Voltaire supported his spirits, and advised him to write for the stage. He began to study for that purpose, and in the mean time wrote a poem which obtained a prize at the French academy, and in conjunction with a literary friend published a periodical paper, which had little success. All his efforts were unable to preserve him from a state of indigence, when a fortunate introduction to a lady who engaged him to educate her grandson improved his circumstances, and gave him admission to a select and agreeable society. He finished a tragedy entitled "Denis le Tiran," which was brought upon the stage in February 1748, and obtained general applause. Money and fame now poured in upon him; he became in fashion, was feasted and complimented, and at once fell into the vortex of Parisian dissipation. A connexion with Madlle. Navarre, a capricious beauty, mistress to marshal Saxe, succeeded by another with Madlle. Clairon, the celebrated actress, were some of the titles by which he sustained his new character of a man of pleasure. He did not, however, neglect the art to which he was indebted for his reputation; and in 1749 his second tragedy of "Aristomene" appeared on the theatre. Voltaire sat with him in his box, and cordially joined in the applauses which it received. He was for some time domesticated with M. de la Popliniere, a rich financier, whose wife was the daughter of an actress. His house was a scene of luxury and profusion of every kind, and Marmontel entered with full relish into all the enjoyments it afforded. In his dramatic progress, the tragedy of "Cleopatra" was finished and acted in 1750. He had composed it carelessly, and its success was indifferent. Another piece, "Les Heraclides," which he characterises as the most pathetic, but the most feebly written of his tragedies, was represented in 1752, and absolutely failed. He has attributed this misfortune in part to the singular circumstance of too copious a draught of wine taken by one of the principal actresses, Duménil, which gave a ludicrous extravagance to her action. This disappointment was of service in giving a tone to his mind, relaxed by too much indulgence. If it did not yet make a philosopher of him, it rendered him more attentive to his future fortune; and having already ingratiated himself with the all-powerful Madame Pompadour, by some court-incense, he took an opportunity of being introduced to that favourite, and was graciously received. It was his object to obtain by her influence a place in one of the public offices; but as she expressed a wish that he should again try his fortune at the theatre, he complied, and produced "Les Funerailles de Sesastris." This piece, however, was not more successful than the last; and his new patroness consoled him by the place of secretary of the royal buildings under her brother, M. de Marigny. He left M. de la Popliniere; took apartments at Versailles; and "here, thank Heaven (says he, in his memoirs), terminate the errors and deviations of my youth."

Good sense, prudence, and a regard to propriety, seem to have marked the character of Marmontel as soon as the fire of the passions was moderated. No one more agreeably mingled the man of business with the man of letters; or in his commerce with the great better preserved a decent freedom, without giving offence by vanity or indiscretion. In his literary capacity he was at this time much connected with D'Alembert and Diderot, and was their coadjutor in the Encyclopedie. His assiduities and services to persons in power at length procured him a pension upon the privileged periodical work called the "Mercure François." He had obtained the privilege of the work itself for a friend of his, named Boissy, who, being once at a loss for original pieces to fill it respectably, applied in great haste to Marmontel for his assistance. The tale entitled "Alcibiades," composed at a single sitting, was the result of this application. It was

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received with so much applause, that the author was encouraged to follow it in the same publication with "Soliman II," the "Scruple," and others; and this was the origin of the "Contes Moraux" which became so popular throughout Europe. Boissy dying soon after, the Mercure was given to Marmontel, who thereupon quitted Versailles and his place of secretary of the buildings, and went to Paris, where he took up his abode with Mad. Geoffrin: this was in the year 1758. His first care was to render the work which he superintended more important and respectable, for which purpose he extended his plan and enlarged its correspondences. He was now in a favourable situation for cultivating an acquaintance with all the eminent men of letters and artists at Paris, who were accustomed to assemble at the house of Mad. Geoffrin. He likewise saw there a party of persons of rank of both sexes; and at the same time he frequented the meetings of some men of wit and pleasure at the house of a farmer-general named Pelletier, whose freedom was carried to the bounds of licentiousness. This life of enjoyment was interrupted by the following circumstance. One Gary, a man of pleasantry, had composed a satire on the duke d'Aumont in the form of a parody on a scene in the tragedy of Cinna. Marmontel, who was intimate with him, got the verses by heart, and imprudently repeated them before a party at Mad. Geoffrin's. They were attributed to him; and as he refused to give up the real author, he was committed, on the complaint of the duke, to the Bastille. He was very well treated there, and was released after a short confinement, but the Mercure was taken from him. This was a considerable pecuniary loss; but he now began to receive a handsome sum from the multiplied editions of his tales, and his literary reputation stood so high that he was in no danger of wanting profitable employment for his pen. After a tour through the southern provinces of France, in which he paid a visit to Voltaire, he sat down seriously to composition, and wrote his "Epitre aux Poëtes" for the prize of the French Academy, which he gained, though Thomas and Delille were his competitors. He also finished his translation of the "Pharsalia," and his "Poetique Françoise." The great object of his ambition was admission into the French Academy, which, after much vexatious opposition, he obtained in 1763, as successor to Marivaux.

His next literary production, one which has conferred the greatest celebrity on his name, had a singular origin. Confined to his chamber by an asthmatic disorder, he often cast his eyes upon a print of Belisarius which had been presented to him, and was led to reflect on the character and adventures of that great man. The idea of forming a work of fiction upon the foundation of his history, which might be a vehicle for his own political and philosophical opinions, struck him, and he wrought upon his plan till he had produced his "Belisaire." He read parts of his manuscript before some friends, with whom it had great success, but it had a fiery trial to go through before the doctors of the Sorbonne. The liberal sentiments he had put into his hero's mouth concerning religious toleration, and the unimportance of controverted theological tenets, were not likely to gain the approbation of that body. As he would not retract his opinions on these points, the Sorbonne proceeded to a censure of his work; but, in the mean time, large editions of it were dispersed over France and all Europe. The triumph was, in fact, entirely on the author's side, and he gained in the contest all the reputation which his adversaries lost. After a pleasant tour to Aix-la-Chapelle and Spa, in which he was flattered with various proofs of his literary fame, he returned to Paris, where he became acquainted with the musician Gretry. For his benefit Marmontel worked up several little stories into comic operas to be set by him, such as "Le Huron," "Lucile," "Sylvain," "L'Ami de la Maison," and "Zemire et Azor," which were presented at the theatre with great success. About this time he quitted the house of Mad. Geoffrin, who was become too much a devotee to be quite at her ease with the author of Belisarius, and took up his lodging with Madlle. Clairon, long since changed from his mistress to that species of female friend which France alone affords in perfection.

On the death of Duclos in 1772, Marmontel was appointed without any solicitation to succeed him as historiographer of France. He prepared himself to exercise the duties of this office by collecting materials for the reign of Louis XV., in which he was assisted by several persons of consequence. He also engaged in the composition of the supplement to the Encyclopedie, which followed the seven original volumes of that work. When the musical war broke out between the partisans of Gluck and Piccini, he took part with the latter, and assiduously employed himself in accommodating the operas of Quinaut to his Italian style

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of composition. After several projects of a matrimonial connection had proved abortive, Marmontel, now at the age of fifty-four, seemed to have determined upon passing the remainder of life in celibacy; when his heart, perhaps softened by the combination of tender poetry and touching music, suddenly gave way to the charms of a young lady of eighteen from Lyons, niece to two of his friends of the name of Morellet. A marriage speedily followed his declaration, and the happy bridegroom commenced a domestic life in partnership with the family of his spouse. There is every reason to believe that this union was a source of much real felicity. About this time he published another work, which, like Belisarius, united history with fiction, for the similar purpose of inculcating liberal principles and enlightened sentiments. This was "Les Incas;" or, The Destruction of the Empire of Peru, two volumes, octavo. The eloquence, the elevation, the pathos, and the descriptive beauty of this performance, render it equal in point of literary merit to any of his compositions, though it deviates still more than Belisaire from the truth of manners and character. Still warmly attached to the party of Piccini, he composed in his defence a poem in twelve cantos "Sur la Musique," and gave him the words of the opera of "Didon." His election to the post of perpetual secretary of the French Academy after the death of d'Alembert in 1783, was a testimony of the esteem in which he was held by his literary brethren. His compositions from this time were chiefly confined to eloges and other pieces read before the academy, as well in verse as in prose. He also employed himself in a complete edition of his works, now become voluminous. His time passed very agreeably in the bosom of a rising family, surrounded with decent opulence; and alternately enjoying the pleasures of a rural life at his country seat, and the delights of cultivated society in the literary circles of Paris. Under the ministry of M. Lamoignon, keeper of the seals, Marmontel was consulted on a plan for the improvement of the national education, and spent much time in drawing up an elaborate memoir on the subject. The dismission of that minister, however, put an end to his labours of this kind; and the stormy scenes which supervened effected a great change in his circumstances and mode of life.

It was not to be expected that a man in Marmontel's advantageous situation, who had once been the protegé of a royal mistress, and a successful candidate for court-favours, should adopt the revolutionary principles which a detestation of abuses and a passion for innovation rendered so seducing to many of his literary contemporaries. His ideas of reformation did not go beyond the concessions offered by the crown in 1788, and he contemplated with horror those constitutional changes which were meditated by the popular party. The public opinion of him, however, was such that he was chosen by one of the sections of Paris as a member of the electoral assembly. The opposition which he made to a proposal for demanding an unlimited liberty of the press was the cause that he lost the confidence of his constituents, and was expunged from the list of candidates to the national assembly. Having now no public trust to execute, he gladly retired to his country house, to remain a spectator rather than an actor in the great revolutionary drama. His income was greatly diminished by the reforms in the expenditure, and in 1792, when scenes of blood and violence were manifestly approaching, he retired with his family to the neighbourhood of Evreux in Normandy. A cottage which he purchased at Abloville was his final retreat, where he passed his time in the education of his children, and in the composition of some new works. Of these were some additional "Contes Moraux," of a more serious cast than the former, and a "Cours Elementaire" for the instruction of youth, consisting of short treatises on grammar, logic, metaphysics, and morals. He also drew up Memoirs of his own Life, addressed to his children; a lively and entertaining work, but containing pictures, which many fathers would not have chosen to place in the view of their sons. At length, in the month of April 1797, he was chosen by the department of Eure their representative to the national assembly, and was particularly charged with the defence of the catholic religion; a task, in which the convictions of the latter part, at least, of his life induced him to engage with great cordiality. He pronounced before the legislative body a discourse to this effect, "on the free exercise of public worship;" and he continued to discharge the functions of his office, till the decision which rendered null the elections of his department, with those of many others. He then retired again to his cottage, where he died of an apoplexy in December 1799, in the seventy-seventh year of his age.

Marmontel deservedly holds a high rank amongst modern French authors. Warm and eloquent on grave and elevated topics, easy and

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lively on light ones, ingenious, inventive, and varied, full of good sense and animated with sentiment, he addresses himself with almost equal success to the heart, the imagination, and the judgment. Scarcely any work of the age was more popular than his "Contes Moraux," which contain many charming stories delightfully told. The English reader, however, should be apprized that they are not properly rendered "*Moral Tales*," since the morality of many of them is very ambiguous. They are fictitious narratives relative to life and manners, and in general inculcate valuable and useful lessons. They have been charged, indeed, with some false and caricature painting of the language and manners of high life, and in some parts they certainly betray a tinge of the kind of company which the writer kept in his season of gayety. Those, the Belisaire and Incas, are best known to foreigners. His poetical works are little read abroad, and seem less valued in France than his prose. Some of his didactic works are much esteemed, especially his course of literature inserted in the Encyclopedie. Since his death, besides his own Memoirs, there have appeared "Memoirs of the Regency of the Duke of Orleans," printed from his manuscript, in two volumes, 12mo. *Mem. de Marmontel.*—A.

MARNIX, Philip de, seigneur de Mont Sainte Aldegone, a distinguished negotiator and writer among the reformed, was born in 1538 at Brussels, of a noble family originally from Savoy. He was educated under Calvin at Geneva, where he imbibed the principles of that reformer, together with an intimate acquaintance with the learned languages, law, history, and the sciences. He suffered much for his religion in his own country, both from the displeasure of his relations, and from the severity of the government. His property was confiscated, and he was a year in prison, during part of which he was in daily apprehension of death from the tyranny of the duke of Alva. He was particularly obnoxious, as having drawn up the formulary by which, in 1566, several nobles confederated to prevent the introduction of the inquisition into the Low Countries. When liberty of conscience was entirely suppressed there, he took refuge in Germany, and was made a counsellor in the ecclesiastical council at Heidelberg. Returning to his native country in 1572, he zealously devoted himself to the service of liberty and the reformed religion, and was in great esteem with the prince of Orange. Having been taken prisoner at the Hague, the prince, apprehending that the Spaniards might make him an object of punishment, threatened to retaliate on the count of Bossut any ill treatment he might meet with. He was one of the deputies sent, in 1575, to request the protection of queen Elizabeth. Three years afterwards, he was an envoy of the archduke Matthias at the diet of Worms, where he made a very free and energetic harangue against the Spanish tyranny. He was one of the plenipotentiaries sent by the states into France in 1580 to treat with the duke of Alençon. When the duke of Parma besieged Antwerp in 1584, he was consul of that city. He underwent some imputation for his conduct on this occasion, and was thought finally to have become too favourable to the Spaniards; but it does not appear that there were any just grounds for supposing him cooled in his attachment to his religion or his country. He died at Leyden in 1598, while he was engaged in a Flemish version of the Scriptures. Sainte Aldegonde (as he is usually called) was the author of a considerable number of writings, political and controversial, both serious and ludicrous, which were of much temporary service to the cause he espoused. Of the latter class was a work in Flemish, entitled "The Romish Bee-hive," containing stories in ridicule of the papists, which became extremely popular. He published a similar work in French, entitled "Tableau des Differens de la Religion," which was equally successful. He translated the Psalter into Flemish verse; but his version, though better than that in common use, did not obtain admission into the churches. *Bayle. Moreri.*—A.

MAROLLES, Michael, abbot of Villeloin, an indefatigable writer, born in 1600, was son of Claude de Marolles, famous as a champion of the League, in whose cause he killed Marivaut, the royalist champion, in single combat. Michael had an extraordinary passion for study, and at the age of nineteen published a translation of Lucan. He pursued his career as an author during his whole life, and was so much immersed in it, that he obtained no other church-preferment than two abbacies, notwithstanding the reputation of his father, and his high connexions. The task of translation was that to which he particularly applied himself; and although his versions could boast neither of correctness, nor beauty of style, they were useful performances at the time. Of the authors who thus passed through his hands are enumerated Plautus, Terence, Lucretius, Catullus,

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Tibullus, Virgil, Horace, Juvenal, Persius, Lucan, Martial, Statius, the Augustan historians, Ammianus, Athenæus, and Gregory of Tours. He also began a translation of the Bible. His versions of the poets are the least in esteem; for though he versified with extreme facility, it was with proportional slovenliness. "My verses (said he one day to Liniere) cost me little." "They cost you full as much as they are worth," replied the satirist. Marolles was one of the first who collected prints. His collection amounted to 100,000, which afterwards came to the king's cabinet. He published two catalogues of them, much valued by the curious in that walk. He composed his own "Memoirs," which contain a vast number of anecdotes, some of them interesting, but the greater part frivolous. An edition of them was printed by the abbé Goujet, three volumes 12mo. 1755. His last work was a "History of the Counts of Anjou," quarto, 1681, in which year he died, at the age of eighty-one. *Moreri. Nouv. Dict. Hist.*—A.

MAROT, Clement, a celebrated French poet, born about 1495 at Cahors, was the son of John Marot, an officer in the household of Francis I., and also a poet. Clement was valet-de-chambre of the same king, who placed him with his sister Margaret when she married the duke of Alençon. He accompanied that prince to the war in Italy, and was wounded and taken prisoner at the battle of Pavia. During the absence of Francis in Spain, he was accused of heresy by the zealous Dr. Bouchard, and committed to prison; he was, however, liberated through the favour of the king and the princess Margaret. He underwent another confinement on a less honourable account, that of having rescued a man from the hands of the officers of justice; for it appears that whatever were his sentiments of religion, his moral conduct was far from exemplary. Unwilling to have any further quarrels with the police of Paris, of the administrators of which he gives a frightful picture in his poem of "Hell," he took refuge with his former mistress, now queen of Navarre; and not thinking himself there in safety, he retired to the court of the duchess of Ferrara, a declared favourer of the reformation. He obtained permission from Francis to return to France in 1536, where, at the suggestion of Vatable, he composed his translation of the first thirty Psalms of David into French verse. This was censured by the Sorbonne, which made remonstrances to the king on the subject; and though his majesty was inclined to favour him, the publication was finally prohibited. Marot's attachment to the new opinions at length exposed him to so much hazard, that he thought proper to retire to Geneva, where he was regarded as a valuable auxiliary. He there translated twenty more Psalms; but his manners were so unsuitable to the rigour of the place, that it was not long before he quitted it. A party-writer asserts that he was convicted of debauching his landlady, and that he would have suffered death for it, had not Calvin procured a commutation of the punishment to a public whipping; but this story is by no means authenticated. Beza, however, hints that the loose habits he had contracted in a court life never left him. His last residence was at Turin, where he died in 1544. Clement Marot excelled all the French poets of his time in delicate and ingenious turns, expressed with a charming simplicity, and the happiest exemplification of that *naiveté* which is a peculiarly French idea. It is true there is much vulgarity and flatness in his language, and it is but occasionally that the poet breaks out; but his best manner has been so captivating, that the *style Marotique* has had numerous imitations, among whom la Fontaine did not disdain to be reckoned. He excelled most in light, epigrammatic, and amatory compositions, which do not always keep within the bounds of decency. His Psalms, though defective in grandeur and dignity, have some happy and natural phraseology, which rendered them extremely popular. They were even at one time the delight of the licentious court of Henry II., which was almost surprised into the spirit of Calvinism, before the connexion between psalmody and heresy had been duly detected. Marot is said to have been the inventor of the rondeau, and of the alternacy of masculine and feminine rhymes, and to have given the modern forms of the sonnet and madrigal in French verse. His works, with those of his father, and of his son Michael, were published collectively at the Hague in four volumes quarto, and six volumes 12mo. in 1731. *Bayle. Moreri.*—A.

MARQUEZ, P. M. Fr. Juan. It is well observed by Capmany, that in absolute monarchies there is no oratory except that of the pulpit. Juan Marquez was one of the best Spanish orators, that is, one of the best preachers. His figure was commanding, his voice sweet, sonorous, and flexible, and his action graceful. The impression which he made upon his hearers

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was never forgotten by them; but they complained that his written works did not produce the same effect: the life and beauty were not there.

He was born in 1564, at Madrid, of a good family. In 1581 he professed among the hermits of St. Augustine in the royal convent of St. Philip: doubts were entertained respecting the validity of this profession on account of his youth, so he ratified it three years afterwards in the convent of St. Augustine at Salamanca. Towards the end of his life he was chosen prior of this convent, and there he died, 1621, having held various honourable offices in that university, in his order, and in the inquisition; if it can be accounted an honour to have belonged to that accursed tribunal.

None of his sermons were published; and a curious treatise which he had written upon the proper method of preaching before princes, was consumed at the beginning of the last century by a fire which destroyed the library of his convent, and proved fatal to many manuscripts by the brethren of the order. His published works are four: 1. *Los dos Estados de la Espiritual Jerusalem, sobre los Psalmos* 125 & 136, Medina del Campo, 1603, Salamanca, 1610. This, which is considered as his most eloquent work, was translated into French. 2. *Origen de los Padres Ermitanos de San Agustin, y su verdadera institucion antes del gran Concilio Laterense*, Salamanca, 1618, and in Italian at Turin, 1621. 3. *Vida del Venerable P. F. Alonso de Horozco*, Madrid, 1648. This was published after the death of the author by Fr. Thomas de Herrera. 4. *El Gobernador Christiano, deducido de las Vidas de Moysés y Josué, Principes del Pueblo de Dios*, Salamanca, 1612. The subsequent editions were numerous, and it was translated into French and Italian. This was written at the Duque de Feria's request, as a sort of antidote to the Prince of Machiavelli and the Republic of Bodin; the famous Fr. Luis de Leon had been prevented from executing such a work by death. It may be remarked that Juan Marquez explicitly denies the right divine: our own high-churchmen have been the most slavish of all the clergy. He is still regarded as one of the ornaments of Castilian literature in its best age; but he must be read for his manner, not for his matter; and will therefore only be read by his countrymen. His epitaph is worth transcribing, as it shows the high estimation in which he was held by his contemporaries.

M. Frat. Joannes Marquez
H. S. E.
Corporis Et Animi Specie Insignis, Eloquentiæ Flumen
Et Fulmen.
Regius Ecclesiastes,
Rerum Fidei Censor, Vesperti-
nus Apud Salmant. Theol.
Primus Antecessor,
Ad Miraculum Doctus.
Hujus Cœnobii Prior, Litera-
rum Damno Raptus
Januarii XVII. MDCXXI. Ætat. LVI.
Heu Quis Non Abibit
Si Hic Abit?

Nic. Antonio. Capmany.—R. S.

MARSAIS, CÆSAR-CHESNEAU DU, an excellent grammarian and logician, was born at Marseilles in 1676. In his youth he entered into the congregation of the oratory, which his desire of greater liberty soon made him quit. He went to Paris, married, was admitted advocate, and began to practise with some success. Disappointment in his expectations, and domestic uneasiness occasioned by the bad temper of his wife, induced him, however, to quit his profession and engage in the office of a private tutor. He first undertook the education of the son of the president des Maisons; and when the death of the father had frustrated him of his expected recompense, he occupied the same post in the house of the famous financier Law. After the fall of that projector, he became preceptor to the sons of the marquis de Beaufremont, and obtained great credit from his pupils. Though himself indifferent with respect to religion, which he seemed to consider merely as a matter of civil policy, he did not fail to imbue them with the principles of Christianity and sound morality. His little knowledge of the world, and the simplicity with which he declared his sentiments, were, however, injurious to his character; and a question he is said to have asked on being applied to respecting some children of high rank, "In what religion they chose that he should educate them," was repeated to his disadvantage. When, therefore, he set up a boarding-school, he met with little success; and he was obliged for a slender maintenance to give private lectures. While in this state, the authors of the Encyclopedie associated him to their extensive labours; and the articles concerning grammar, with some others, were committed to him. These are acknowledged to be drawn up with extraordinary clearness and precision, and to display profound erudition and truly philosophical views. The count de Lauragais, touched

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with the merit of this neglected man of letters, comforted his declining years with a pension, in the enjoyment of which he died in 1756, at the age of eighty. Du Marsais was of a mild and tranquil disposition, not brilliant in conversation, and rather slow in the developement of his ideas, sufficiently sensible of his own talents and acquirements, and too little a man of the world to affect ignorance of them. He was quite a simple and natural character, and disliked every thing that deviated from nature. His lessons were said to have had a considerable share in forming the celebrated actress le Couvreur to that natural declamation for which she was distinguished. Voltaire says of du Marsais, "He was one of those philosophers in obscurity of whom Paris is full, who judge solidly of every thing, who live with one another in peace and in a mutual commerce of reason, unknown by the great, and much dreaded by those charlatans of every kind who wish to domineer over men's minds." His principal works are "Exposition de la Doctrine de l'Eglise Gallicane par rapport aux Pretensions de la Cour de Rome," begun at the request of the president des Maisons, but not printed till after the author's death; "Exposition d'une Methode raisonnée pour apprendre la Langue Latine," 12mo. 1722, much praised by d'Alembert for its philosophical plan; "Traité des Tropes," 1730, accounted a masterpiece of just reasoning, clearness, and precision: "Logique; ou, Reflexions sur les Operations de l'Esprit," a compendium of every thing important in metaphysics and the art of reasoning. His Encyclopedic articles were printed separately in two parts, 12mo. 1762. He composed an answer to father Baltus's criticism on Fontenelle's Hist. of Oracles, of which only some imperfect fragments were found among his papers. *Nouv. Dict. Hist. Siecle de Louis XIV.*—A.

MARSH, Narcissus, an eminent Irish prelate in the seventeenth and early part of the eighteenth century, was born at Hannington near Highworth in Wiltshire, in the year 1638. Having laid a good foundation of grammar-learning in his native place, in 1654 he was entered of Magdalen-college in the university of Oxford, where he took the degree of B.A. in 1657. In the following year he was elected fellow of Exeter-college; as a member of which he proceeded M. A. in 1660, bachelor of divinity in 1667, and doctor in the same faculty in 1671. During these periods he was made chaplain to Dr. Seth Ward, bishop of Exeter, and afterwards to the earl of Clarendon, lord chancellor. He was also appointed one of the additional proctors for the government of the university, during king Charles's residence there in 1665. In 1673, the duke of Ormond, chancellor of the university, appointed him principal of St. Alban's-hall; which society flourished greatly under his excellent discipline. While he retained this situation, as he had a taste for music and was well skilled in the practice of it, he had a weekly concert in his apartments, for the entertainment of his musical friends. In 1678, by the joint interest of his friend Dr. Fell, and the duke of Ormond, then lord-lieutenant of Ireland, the king was induced to nominate him to the vacant provostship of Dublin-college; where he discharged the duties of his high trust with such fidelity and regularity, that his conduct has been held up as a complete pattern to all his successors. He did not continue long, however, in this useful employment: for, in 1682-3, he was promoted to the sees of Leighlin and Ferns, with which he held the rectory of Kilebban *in commendam*. In 1690, he was translated from those sees to the archbishopric of Cashell; from thence to Dublin in 1694; and, in 1702-3, from Dublin to Armagh. While he filled the see of Dublin, he built a noble library, which he enlarged after he became primate, and furnished with a choice collection of books; consisting of the library of Dr. Stillingfleet, late bishop of Worcester, purchased by him and added to his own; and to render it the more useful to the public, he made a handsome provision for a librarian and sub-librarian, to attend it during certain prescribed hours. For this public-spirited foundation, his name deserves to be transmitted with respect to posterity. He also endowed an hospital at Drogheda, for the reception of twelve widows of decayed clergymen, to each of whom he assigned an apartment, and twenty pounds a-year for a maintenance. He, likewise, repaired many dilapidated churches in the diocese of Armagh, and bought in several impropriations, which he restored to his see. Nor did he confine his generous benefactions to Ireland only, but extended his bounty to the encouragement of the propagation of the Gospel, and to other munificent and charitable institutions; presenting a number of oriental MSS. chiefly purchased out of Golius's collection, to the Bodleian library at Oxford. After having lived many years, in great honour and reputation, and been seven times appointed one of the lords-justices of Ireland, this worthy

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prelate died in 1713, when he was within six weeks of completing the seventy-fifth year of his age. Besides an intimate knowledge of the learned languages, and particularly the oriental, as well as of the sacred Scriptures, and ecclesiastical history, he was also a proficient in mathematical learning, and natural philosophy; and in his personal character, he was pious, amiable, and exemplary. He only published, "Manuductio ad Logicam," written by Philip de Trieu, with the addition of the Greek text of Aristotle, some tables and schemes, and Gassendi's treatise "De demonstratione," with notes, 1678, octavo; "Institutiones Logicæ, in Usum Juventutis Academicæ," 1681, octavo; "An introductory Essay to the Doctrine of Sounds, containing some Proposals for the Improvement of Acoustics," presented to the Royal Society in Dublin, and printed in the "Philosophical Transactions" of the Royal Society of London, for the year 1683; and "A Charge to the Clergy of the Diocese of Dublin," 1694, quarto. *Wood's Athen. Oxon. vol. II. Biog. Britan.*—M.

MARSHALL, Thomas, a learned divine of the church of England in the seventeenth century, was born at Barkby in Leicestershire, about the year 1621. He was instructed in grammar-learning by the vicar of his native town, and, in 1640, was entered a batler at Lincoln-college, in the university of Oxford, where in the following year he was elected a scholar on Trapp's foundation. As he was a constant attendant on archbishop Usher's sermons in All-hallows church, he became so great an admirer of that excellent prelate, that he determined to take him for the model of his own life. When the civil wars broke out, and Oxford was converted into a garrison, he bore arms on the king's side, at his own expence; on which account, when he stood candidate for the degree of B. A. he was admitted without paying the customary fees. Upon the approach of the parliamentary visitors in 1647, he left the university, went to the continent, and became preacher to the company of English merchants at Rotterdam and Dort. From this time he appears to have continued abroad several years; during which he was created bachelor of divinity in 1661; chosen fellow of his college, without his solicitation or knowledge, in 1668; and made doctor of divinity at Oxford in the following year, while he was still at Dort. These honours recalled him to his native country, and to Oxford, where he was elected rector of his college, in the year 1672. Afterwards he was appointed chaplain in ordinary to his majesty; and in 1680, presented to the rectory of Bladon near Woodstock, in Oxfordshire. His last preferment was to the deanery of Gloucester, in 1681. He died at Lincoln-college in 1685, about the age of sixty-four, and is entitled to honourable remembrance among the benefactors to the university of Oxford; since, with the exception of some, otherwise disposed of, he bequeathed to the public library all such of his books and MSS. as did not before form a part of it, and the remaining part to Lincoln-college library; in which college, likewise, he founded three scholarships, supported by rent-charges on different estates. Wood says, that "he was a person very well versed in books, a noted critic, especially in the Gothic and English Saxon tongues, a painful preacher, a good man and governor, and one every way worthy of his station in the church," and that "he was always taken to be an honest and conscientious puritan." And Dr. Thomas Smith, in his life of Robert Huntington, pronounces him "a most excellent man, who was prodigiously well skilled in the Saxon and eastern tongues, especially the Coptic, and was eminent for his strict piety, profound learning, and other valuable qualifications." He was the author of "Observationes in Evangeliorum Versiones perantiquas duas, Gothica Scilicet et Anglo-Saxonica," &c. 1665, quarto; "The Catechism set forth in the Book of Common-prayer briefly explained by short Notes grounded upon holy Scriptures," 1679, octavo; which notes were drawn up at the request of bishop Fell, and in subsequent editions were accompanied with "An Essay of Questions and Answers, framed out of the same Notes for the Exercise of Youth," &c. by the same author; "An Epistle for the English Reader, prefixed to Dr. Hyde's Translation into the Malayan Language of the four Gospels of our Lord Jesus Christ, and the Acts of the holy Apostles," 1677, quarto; and he bestowed great labour in completing "The Life of Archbishop Usher," published by Dr. Richard Parr, 1686, folio. *Wood's Athen. Oxon. & Fasti vol. II. Gen. Dict.*—M.

MARSHAM, Sir John, a writer of great erudition, was born in 1602 at London, of which city his father was an alderman. He received his education at Westminster-school and St. John's-college, Oxford; at which last he took the degree of M. A. in 1625. He then made a tour on the continent, and returning to London, entered at the Middle Temple for the study of law. In 1629 he visited the Low-countries and Paris in the retinue of

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sir Thomas Edmondes, embassador-extraordinary to Lewis XIII. Resuming his legal studies after his return, he was made one of the six clerks in chancery in 1638. When the civil wars broke out he followed the king to Oxford, for which conduct he was deprived of his place by the parliament, and suffered a great loss by the plunder of his estate. After the ruin of the royal cause, he came to London, made a composition for his property, and followed his studies in retirement. In the year of the restoration he was elected one of the representatives in parliament for Rochester, was restored to his place in chancery, and received the honour of knighthood. Three years afterwards, he was created a baronet. He died at Bushy-hall, Hertfordshire, in 1685, leaving two sons by his wife, Elizabeth daughter of sir William Hammond.

Sir John Marsham was eminently learned in the languages, history, and chronology. The first fruit of his studies was, "Diatriba Chronologica," quarto, 1649; a dissertation in which he examines the principal difficulties occurring in the chronology of the Old Testament: the substance of this work was afterwards inserted in his Canon. He wrote the preface to the first volume of the "Monasticon Anglicanum," published in 1655. His principal performance is entitled "Canon Chronicus Ægyptiacus, Ebraicus, Græcus, & Disquisitiones," fol. *Lond.* 1672; reprinted, with corrections, at Leipsic, quarto, 1676. In this work he was the first who proposed to the learned world the hypothesis of four collateral dynasties of Egyptian kings, reigning at the same time over different districts of that country, in order to reduce the extravagant chronology of the Egyptian records to a conformity with that of the Hebrew Scriptures. (See MANETHO). This point he endeavours to establish with great erudition; and though several particulars in his system have been oppugned, yet the learned have in general agreed that no tolerable scheme of Egyptian history can be formed on any other foundation. Sir John supposes that the Jews derived several of their rites from the Egyptians; and also limits the prophecy of Daniel's seventy weeks to the reign of Antiochus Epiphanes: both which opinions were contested by different theologians. He left at his death, unfinished, a fifth book of his Canon Chronicus, containing the Persian empire. *Biogr. Britan.* —A.

MARSIGLI, LEWIS-FERDINAND, COUNT, a soldier and philosopher, was born in 1658, of an ancient and illustrious family at Bologna. He was brought up from his youth in manly exercises; and having the misfortune of losing both his parents at an early age, he sought for instruction from some of the ablest men in Italy, such as Trionfetti, Montanari, and Malpighi. Mathematics and natural history were his favourite studies, and he increased his knowledge of the latter by his travels. In 1679 he accompanied a Venetian envoy to Constantinople, where he assiduously employed himself in procuring information of all kinds relative to the Turkish empire. The first fruits of his enquiries appeared in "Observations concerning the Thracian Bosphorus," written in Italian, and addressed to queen Christina of Sweden: this work was published at Rome in 1681, quarto. The remarks which he collected respecting the civil and military state of the Ottoman empire, and the rise, progress, and decline of that power, did not appear till after his death. He remained eleven months at Constantinople; and after his return, when hostilities were impending between the Turks and imperialists in Hungary, he went to Vienna, and offered his services to the emperor Leopold. They were accepted; and his skill in fortification was employed by the prince of Baden in drawing lines and constructing works for the defence of the river and island of Raab. He was rewarded with a company of infantry, at whose head he repulsed a body of the enemy; but when the whole Turkish army had forced the passage of the Raab, deserted by his men and wounded, he fell into the hands of the Tartars, who sold him for a trifling sum to the governor of Temeswar. By him he was carried as a slave to the siege of Vienna, where he was bought by two brothers of Bosnia. On the retreat of the Turkish army after their defeat by Sobieski, he was obliged to travel for eighteen successive hours dragged at his master's stirrup, till he was almost dead with fatigue, and narrowly escaped being massacred with the other captives. Arriving at length in Bosnia, he suffered extreme hardships, till his friends found means to redeem him.

After a short visit to his native city, he returned to the emperor, by whom he was sent to the army besieging Buda. Ill health obliged him to retire to Vienna, where he was employed to superintend the cannon-foundery. On this occasion he made many experiments on the strength and action of gunpowder, which he communicated to the celebrated Viviani. In 1685 the care of fortifying the citadels of Gran and Vicegrade was committed to him. He then attended the duke of Lorrain

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at the siege of Neusol, where he received a severe wound, and fell ill of a fever. He was greatly instrumental to the capture of Buda in the subsequent year, from the plunder of which he secured for his share some oriental manuscripts. He was raised to the rank of colonel in 1688, and was deputed by the emperor to the pope for some political negotiations, which he conducted with great dexterity. During the remainder of the war he served in Hungary, where he employed his skill as an engineer in throwing bridges at different times over the Danube and Moraw, and in protecting the encampments from the inundations of the great rivers. Taking advantage of some overtures for peace made at Constantinople by the English and Dutch embassadors, he resided several months in that city in the assumed character of secretary to the former, and made observations which he communicated to the imperial court, whilst at the same time he added to the stock of his remarks in natural history. From the variety of his talents, civil and military, he was in great esteem with the imperial commanders, and was frequently consulted on important occasions. During the long negotiations which preceded the final treaty of peace, he made many journeys between Carlowitz and Vienna; and after its conclusion in 1699, he was appointed the imperial commissioner for fixing the boundaries between the two empires in Hungary and Dalmatia, for which his geographical knowledge admirably qualified him.

Count Marsigli in 1700, with a splendid escort, travelled through the frontiers in the exercise of his important trust. Arriving in the neighbourhood where the Turkish brothers resided to whom he had been captive, he caused them to be sought out and brought to him. They were in a state of abject poverty, having been defrauded by the bashaw of the money paid for his ransom. Looking upon them as the preservers of his life, though from an interested motive, he not only presented them with his purse, but wrote in their favour to the grand vizier, who paid a generous attention to his recommendation. The count, having fulfilled his commission, returned to Vienna, where the emperor testified his satisfaction with his services by a promotion in rank. When the succession war between the emperor and his allies, and France, broke out in 1702, he accompanied the king of the Romans to the siege of Landau. He afterwards was sent with his regiment to garrison the important fortress of Brisac, and acted as second in command under the count of Arco, the governor. Great dissensions prevailed between them, and the advice of Marsigli to strengthen the fortifications and procure succours was disregarded. When the place, therefore, was attacked by the duke of Burgundy in 1703, it surrendered after a short resistance. The court of Vienna, highly irritated at this misfortune, appointed commissioners to enquire into the affair, in consequence of whose sentence the count of Arco was beheaded, and Marsigli had his sword broken, and was deprived of all his honours and employments. Having in vain attempted to procure a revision of his sentence from the emperor, he retired to Switzerland, where he published a justification, which was generally considered as satisfactory. The other allied powers are said to have taken his part, and the French generals, and Vauban among the rest, exculpated him. His principal consolation, however, was in those scientific pursuits which he had never neglected in the midst of the tumult of arms, and which he now followed with redoubled ardour. After being occupied for some time with the wonders of nature in Switzerland, he visited France, and took up his residence chiefly at Cassis, a small town of Provence near Marseilles, where he cultivated his garden, and particularly examined all the productions of the sea and shore.

As he was one day at the port of Marseilles surveying a galley just arrived, he recognised among the slaves a Turk who had been employed, when he was a captive in Bosnia, to bind him every night to a stake to prevent his escape. The man also knew him, and, conscious that he had treated him with little humanity, fell at his feet and implored forgiveness. The count raised him, relieved his necessities, and wrote to the minister of the marine to obtain his liberty from the king, which was granted. This, and the similar instance of generosity before mentioned, are sufficient proofs of his radical goodness of heart, notwithstanding a warmth and irritability of temper which involved him in frequent quarrels, and made him many enemies.

In 1709 count Marsigli was called from his retreat by pope Clement XI. to be placed at the head of his troops; a sufficient proof that in the general opinion his reputation stood uninjured. Laurels, however, were not to be gained in the papal service, and it was not long before he finally withdrew from military life. He was now to appear as a benefactor to his native city, by a foundation which has acquired

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name in the scientific world by the title of the *Institute of Bologna*. The count's object was to promote improvement in the five following branches; astronomy, chemistry, natural history, physics, and military architecture. For this purpose he collected in his different journeys a great number of instruments, specimens, preparations, &c. to which he added a copious library and various remains of antiquity, and disposing them properly in his house, he opened it for the resort of men of learning and enquiry. Some disputes with his family caused him to remove them to another house; and at length he determined to make a donation of them to the public. After obtaining the pope's consent to a new foundation, and fixing its laws and regulations, he solemnly confirmed the gift in 1712. The senate of Bologna purchased the principal palace in the city for its accommodation; an observatory was erected in it, professors were appointed, and the *Institute* took its proper form. Marsigli effected the junction of two existing academies to it, one of a literary kind, termed the *Inquieti*; the other for the arts of painting, statuary, and architecture. The gratitude of his fellow-citizens for the benefit he had conferred upon them was expressed in a decree for placing his statue in some conspicuous situation, but he steadily refused this honour. It was to be lamented that the litigious disposition of his brother and relations would not permit him to enjoy in peace the estimation in which he was held. They went to law with him for his whole property, and reduced him to difficulties, which caused him to accept the employment offered by the pope, of surveying the sea-coast of the territory of the church, in order to fortify it against the incursions of the African corsairs. He made use of this opportunity to collect new materials for his natural history, which object he further pursued in a tour through the whole mountainous tract of the Bolognese and Modenese districts. A thirst for knowledge induced him to extend his travels, and he paid a visit to Holland and England. Here he formed an acquaintance with such men as Newton and Halley, Boerhaave, and Muschenbrook: he was aggregated to the Royal Society of London, and brought back a number of books and specimens of natural history for the institute. He had already been chosen a foreign associate of the Royal Academy of Sciences at Paris, and of that of Montpellier. At Amsterdam he found booksellers who undertook to print the great work which he had been preparing for a number of years, his "Histoire Physique de la Mer," 1725, folio. This performance, written in the French language, embraces a vast variety of objects, but can by no means be reckoned complete, since his personal observations had been limited to the coasts of Provence and Languedoc, and his knowledge in several departments of nature was not exact enough for a thorough investigation of so extensive a subject. Indeed it must be admitted, that count Marsigli, though indefatigable in his researches, and highly meritorious as a promoter of science, aimed at more than he could possibly accomplish, and was too readily led away by hasty views and plausible hypotheses.

In the following year he printed, also in Holland, another great work, esteemed the most valuable of his performances. This was his "Danubius Pannonico-Mysicus," six volumes folio, with numerous plates, *Hag.* and *Amst.* 1726. It is remarkable that the materials for this work were all collected during the hurry and tumult of military operations; indeed, his particular employment as engineer and surveyor favoured his researches. In this description of the Danube in its Hungarian and Turkish course, the writer begins with geographical and hydrographical observations; thence he proceeds to the history and antiquities of all the places washed by its stream; to the mineralogy, zoology, and botany of its borders; and concludes with meteorological and physical remarks, and discussions concerning its waters, and those of some of its tributary rivers, their course, velocity, &c. Though not free from mistakes, it is on the whole a very interesting and curious work, and exhibits a combination of knowledge which could only proceed from a mind extraordinarily furnished. It is written in Latin, but in a negligent style; the author having always been too intent upon things, to pay much attention to words.

In 1727 he made a new donation to the institute of the scientific treasures he had acquired in his last travels. He was still, however, disquieted by various disputes and quarrels, to which his temper was too prone; and, in 1728, he again sought his peaceful retreat in Provence. An apoplectic attack induced him to return to his native city, where his domestic vexations had been terminated by the death of his brother. One of the motives for his return was to attend to the education of that brother's son, to which he thought himself bound in duty, notwithstanding past dissensions. A temporary amendment in his health did not long continue, and he died on November 1st, 1730, at the age of seventy-two. His fellow-citizens paid due

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honours to his memory, and the institute still reveres him as its founder.

Count Marsigli was devout after the manner of his country. He had a particular veneration for the Virgin Mary, to whose special interference he attributed his liberation from captivity and the other prosperous events of his life. He had also a great regard for St. Thomas Aquinas, whom he installed as the patron and protector of a printing-office which he established in the Dominican convent of Bologna. He published several works besides those above-mentioned; of which were, "An Account of the Drink called Coffee," 1685; "A Dissertation on the Bolognian Phosphorus," 1702; "Memoir concerning the Flowers of Coral," 1707; "Dissertation on the Generation of Fungi," 1714; "On Trajan's Bridge over the Danube," 1715; "Letter on the Origin of Eels," 1717. *Fabroni. Fontenelle Eloges. Halleri Bibl. Anatom. & Botan.*—A.

MARSOLLIER, James, a writer of history, was born at Paris in 1647, of a family respectable in the law. He took the habit of a canon-regular of St. Genevieve, and was sent with others of the same congregation to Uzez, to restore order in the chapter of that city. He fixed his abode there, and was elected provost of the cathedral; which dignity he resigned in favour of Poncet, afterwards bishop of Angers, and was then made archdeacon. He died at Usez in 1724, in his seventy-eighth year. The principal writings of Marsollier were, "L'Histoire du Cardinal Ximenes," two volumes 12mo. 1693: in this work he considers the cardinal rather as a great statesman than as an ecclesiastic; and it was on that account better received than Flechier's life of the same great man, which represented him almost solely under the latter character: "Histoire de Henri VII. Roi d'Angleterre," 1697, accounted the author's master-piece: "Histoire de l'Inquisition & de son Origine," 1693, 12mo.; this is written with freedom, and has been reprinted with additions in two volumes: "Histoire de l'Origine des dixmes & autres biens Temporals de l'Eglise," 1689; "La Vie de St. Francois de Sales," two volumes 12mo. 1700, several times reprinted, and translated into Italian by Salvini; "La Vie de Don Rancé, Abbé & Reformateur de la Trappe," 1703; this life has been charged with misrepresentations; but the comparison made by the journalists of Trevoux between it, and the work on the same subject by Maupeou, does not seem in its disfavour; "Marsollier (they say) appears more the historian, Maupeou more the orator; the latter preaches the life of the abbé, the former relates it: "Entretiens sur plusieurs Devoirs de la Vie civile," 1715, 12mo.; "Apologie d'Erasme," 1713, 12mo.; this is an attempt to prove the attachment of Erasmus to the Roman catholic religion, by passages from his works: "Histoire de Henri de la Tour d'Auvergne, Duc de Bouillon," three volumes 12mo. 1719. The style of Marsollier is free and flowing, but not in the best taste. He is often tediously minute in his narrations, and prolix in his digressions. On the whole, however, his works are read with pleasure. *Moreri. Nouv. Dict. Hist.*—A.

MARSY, Francois-Marie de, a modern Latin poet and miscellaneous writer, was a native of Paris. He entered early into the society of Jesuits, where he cultivated his literary talents so successfully, that at the age of twenty he had acquired considerable reputation by his Latin poetry. His principal performance in this walk was entitled "Pictura," 12mo. 1736. In this poem he passes over the mechanical part of the art of painting, and gives, as it were, a gallery of pictures, several of which are touched with much descriptive force. Obliged to quit the habit of the order, he employed himself as a man of letters, and composed several useful works. Of these were, "L'Histoire de Marie Stuart," three volumes 12mo. 1742; in this work he was assisted by M. Freron, and it is accounted elegant, and, in general, impartial: a translation of "Melville's Memoirs;" "Dictionnaire abregé de Peinture et d'Architecture," two volumes 12mo.; "L'Histoire Moderne," intended for a sequel of Rollin's Ancient History: of this work he lived to finish eleven volumes 12mo., and it was afterwards continued to twenty-six volumes: it is said to display more order than elegance, and rather to deserve the title of a geographical and historical description, than a history. He also published, in 1752, "Le Rabelais moderne, ou les Oeuvres de Rabelais mises a la portée de la plupart des Lecteurs," eight volumes 12mo.; the corrections of this author consist in abridging or suppressing some of the obscurer passages, and occasionally substituting in the text more intelligible words and a more modern orthography; he has been blamed for retaining the indelicacies and obscenities. He incurred a heavier censure for publishing, in 1754, "L'Analyse de Bayle," four volumes 12mo., since reprinted in Holland with four additional volumes. This compilation gave so much offence, that it was proscribed by the parliament of Paris, and the

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author was, for a time, imprisoned in the Bastille. The abbé de Marsy died in 1763, whilst he was employed on the twelfth volume of his Modern History. *Nouv. Dict. Hist.* —A.

MARSY, GASPARD and BALTHASAR, two excellent sculptors, were natives of Cambray: the first was born in 1624, the second in 1628. They acquired the principles of their art under their father, and, in 1648, went to Paris to perfect themselves. They worked together for improvement during some years, and at length attracted the notice of M. de la Vrilliere, secretary of state, who employed them in the decorations of his house, since, the hotel de Toulouse. Their reputation was now established, and they were engaged in the works carrying on at Versailles. They cast the figures of the fountains of the Dragon, of Bacchus, and Latona: but their most celebrated performance was a group of Tritons watering the horses of the sun in the baths of Apollo. Their last work in conjunction was the tomb of John Casimir king of Poland. The younger Marsy then laid aside the chisel, for what reason is not known. The elder, Gaspard, finished several more works alone, which were worthy of his reputation. He was received into the Academy of Painting and Sculpture in 1657, was nominated professor in 1659, and chosen rector in 1675. He died in 1681. Balthasar was admitted into the academy in 1673, and died in the following year. Of the two brothers, the eldest possessed more science and judgment, the youngest more genius and animation. They worked together with the greatest harmony, mutually communicating their designs, and each endeavouring to throw lustre upon the other. *D'Argenville Vies des Sculpt.*—A.

MARTEL. See CHARLES MARTEL.

MARTEL, FRANCIS, was surgeon to Henry IV. of France about 1590, and gained his master's confidence by curing him of an incipient pleurisy by bleeding, at a time when none of his physicians were at hand to give their advice. He wrote "Apologie pour les Chirurgiens contre ceux qui publient qu'ils ne doivent se meler de remettre les Os rompus et demis," in which he mentions several cures which he had performed at court. He also wrote "Paradoxes sur la Practique de Chirurgie," in which work, it is said, are to be found many of the improvements of modern practitioners. These pieces were printed at Paris in 1635, with the "Chirurgie Rationelle" of Philip Flessele. It is supposed that Martel was also first surgeon to Lewis XIII. at the commencement of his reign. *Eloy. Dict. Hist. Med.*—A.

MARTELLIERE, PETER DE LE, a celebrated French advocate, was the son of the lieutenant-general of the bailiwick of Perche. He came to Tours at the time that the parliament of Paris held its sittings there, and entering at the bar, followed the profession of a pleader during forty-five years with a celebrity that placed him among the most eminent advocates of his time. In 1611 he pleaded the cause of the university of Paris against the Jesuits, and pronounced a most bitter philippic on the society, embellished with all the flowers of rhetoric then in vogue. His harangue was greatly admired when delivered, and not less so when printed in the following year. It was several times reprinted, and was replied to on the part of the society. Martelliere was afterwards created a counsellor of state. He died in 1631. His epitaph made by Tarin, professor of eloquence in the university of Paris, styles him "Princeps Patronorum, & Patronus Principum." *Moreri.*—A.

MARTELLI,

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MARTELLI, Lodovico, an Italian poet, was born at Florence, about 1499. He distinguished himself by his poetical genius, and would probably have stood among the first of his age and country, had he not died at Salerno, where he was in the service of the prince, in the twenty-eighth year of his age. He wrote verses both serious and burlesque. The former were printed at Florence in 1548, 8vo; the latter were inserted in the second volume of the "Poesie Bernesche." He also composed a tragedy entitled "Tullia," much esteemed among the early productions of the Italian drama. *Crescembeni. Tiraboschi.*—A.

MARTELLI, Vincenzo, brother of the preceding, also a poet and man of letters, after a variety of misadventures, was patronised by the prince of Salerno. On some account he was thrown into prison at that place, on which occasion he made a vow to undertake a pilgrimage to Jerusalem should he obtain his liberty. This event took place; and he finally retired to a tranquil life, and died in 1556. A volume of his poems and letters was published in 1607, and many of the latter are met with in the collection of letters of illustrious men, published at Venice in 1564. *Tiraboschi.*—A.

MARTELLI, Pietro-Jacopo, an eminent Italian poet, was born in 1665, at Bologna. He was educated first at the Jesuits' school, and afterwards at the university of his native city. His father wished to bring him up to physic, which appears to have been his own profession; but although he consented to attend some lectures in that science, yet he could not overcome a disgust to the practice of it, and gave himself up to the study of classical literature, and of the early Italian writers. About his thirty-second year he married, and soon after obtained the post of one of the secretaries to the senate of Bologna. One of his first compositions was a poem of the devotional kind, entitled "Gli Ocche di Gesu" (The Eyes of Jesus). He then turned his thoughts to tragedy, and for that purpose carefully studied both the Greek and the French tragedians. His first production of this kind was "La Morte di Nerone," written in the common measure of eleven syllables; but not satisfied with the effect of this kind of verse, he determined upon a new experiment, and wrote his subsequent tragedies in verses of fourteen syllables, with a long one at every seventh, and terminating rhymes. It was thought by the critics that a versification of this kind would prove an insuperable obstacle to stage-enunciation; yet several of his pieces were acted upon different theatres with great applause. In 1707 he was appointed professor of the Belles Lettres in the university of Bologna; and not long after, he was made private secretary to Aldrovandi, nominated delegate to pope Clement XI. At Rome he contracted an intimacy with many men of letters, and was the means of renewing the assemblies of the academy of Arcadi, which had for some years been intermitted. He published several new tragedies and other poems about this time, and a singular dialogue "Del Volo" (On Flying), in which he endeavoured to prove that men and heavy bodies might be supported in the air, and gave a description of a *flying ship* which he projected. We may hence conceive the interest he would have taken in the invention of balloons! He also wrote nine discourses in verse, concerning the art of poetry, in which he particularly proposed as models for imitation, the works of Chiabrera and Guidi, of the latter of whom he published the life.

When, in 1713, the pope deputed Pompeio Aldrovandi as his legate to the courts of France and Spain, he applied to the senate of Bologna, for their permission for Martelli to accompany him, without defalcation of the stipends paid to him on the public account. In consequence he proceeded to Paris, where he became familiarly acquainted with the most distinguished men of letters, and held frequent conversations with them on literary topics. At their request he stated at length his opinions "On ancient and modern Tragedy," in the form of dialogues, which were published at Paris by his friends before he had put the last hand to them. Finding the legantine negotiations at that court drawn out to a tedious length, and uneasy at receiving stipends from his native city, without any reciprocal services, he solicited his recal from the pope, and returned to Rome, after an absence of nine months. He there published his tragedies, with corrections, in three volumes. Their merit was generally acknowledged, and he was reckoned to have conferred a great benefit on Italian literature, by reviving a true taste for this species of composition; but there were very few imitators of the form of versification which he had adopted. In 1716 he was diligently occupied at Rome with the dispute between the cities of Bologna and Ferrara, concerning the derivation of the waters of the Reno to the Po; and so well

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did he approve his ability and zeal to his fellow-citizens, that in 1718 he was promoted to the vacant place of first private secretary to the senate. He continued to amuse his leisure with literary compositions; and made a commencement of a projected poem on the arrival of Charlemagne in Italy, and his accession to the western empire, which he never finished. He also wrote a kind of mock-heroic poem, entitled "Radicone;" and two dialogues in prose, "Il Tasso, o della vana Gloria;" and "Il vero Parigino Italiano." He likewise composed a satirical work, entitled "Il Femia," against the marquis Maffei, who had offended him, by neglecting to mention his name among the Italian writers of tragedy.

He thus passed his time agreeably in the bosom of a flourishing family, when the death of a daughter, not long after her marriage, threw him into a state of melancholy, which caused him to withdraw from society, and brought on a slow fever with total dejection of spirits. Alarming symptoms supervened, under which he sunk, in May, 1727, at the age of sixty-two. Martelli was a man much beloved for the suavity of his manners, and his social qualities. As a poet he was elevated and splendid rather than facile and natural, a great admirer of his own productions, and particularly attached to his mode of versification in tragedy, which he could not bear to see censured. His principal works in prose and verse were printed by Lelio Della Volpe, in nine volumes octavo, in 1729, *Bologn.* In this collection are not contained some which appeared separately, or in other collections. *Fabroni Vit. Italor.*—A.

MARTENS or MERTENS (in Latin MARTINUS) THIERRY, a native of Alost, in Flanders, had the honour of first introducing the art of printing into the Netherlands, and particularly at Alost and Louvain. Having exercised this noble art nearly sixty years, at both these places and at Antwerp, he retired at length to Alost, where he died, at the age of eighty, in 1553. He was an author as well as printer; but his own productions were the least valuable of those which issued from his press. He was much esteemed by the learned men of the period in which he lived, and enjoyed the friendship of Barland, Martin Dorp, and Erasmus; the last of whom lodged with him, when a troublesome ulcer which could not be healed at Basle, obliged him, for the sake of a cure, to repair to Louvain. By a letter from Dorp to Erasmus, it appears that Martens was acquainted with Latin, as well as several foreign languages; and that he was no less a disciple of Bacchus than of Minerva. The following epitaph was composed for him by his friend Erasmus:

Hic Theodoricus jaceo, prognatus Alosto;
Ars erat impressis scripta referre typis.
Fratribus, uxori, soboli, notisque superstes,
Octavam vegetus præterii decadem.
Anchora sacra manet, gratæ notissima pubi:
Christe, precor nunc sis anchora sacra mihi.

The last lines are an allusion to the double anchor which this printer employed as a sign. *Prosper Marchand Dict. Historique.*—J.

MARTENNE, EDMUND, a very learned French Benedictine monk of the congregation of St. Maur, was born at St. John de Losne, a small town in the diocese of Langres, in the year 1654. After having received a liberal education, he determined to embrace the ecclesiastical life, and at the age of eighteen took the vows in the abbey of St. Remi at Rheims. Here he eminently distinguished himself among the many learned members of his order, by the diligence of his application, and his profound laborious researches, of which he afforded sufficient evidence in the numerous works which he presented to the public. His first production made its appearance in 1690, and is entitled, "Commentarius in Regulam Sancti Benedicti literalis, moralis, historicus," quarto, which is a compilation of what the best writers have said on the subject, and contains dissertations on different questions, which display the erudition of the author. In the same year he published "De antiquis Monachorum Ritibus," in two volumes quarto, which is not confined to monastic usages, but furnishes much curious matter, illustrative of ancient ecclesiastical and profane history. His next productions, consisting of "The Life of Dom Claude Martin," 1697, 8vo. and "The Spiritual Maxims" of the same Member of his congregation, published in the following year, in 12mo, might sink into oblivion without any injury to the author's reputation. In the year 1700 he published, "De antiquis Ecclesiæ Ritibus circa Sacramenta," in two volumes 4to, to which a third was added in 1702; and in 1706 he published his treatise "De antiqua Ecclesiæ Disciplina in celebrandis divinis Officiis" in 4to. These works were afterwards consider-

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ably enlarged and reprinted, the former in 1736 in three volumes folio, and the latter in one volume folio. But the author's fame with posterity is chiefly secured by the very laborious works which employed his pen in the following years of his life. At a chapter of the congregation of St. Maur held in 1708, father Dennis de Saint-Marthe having procured a resolution that the works of his illustrious relation, entitled "Gallia Christiana," should be new-modelled, father Martenne was fixed upon for this undertaking; and it was determined that he should visit the public archives, and the libraries of the churches and monuments throughout the kingdom, to search for such documents as had escaped the knowledge of the original authors, that a collection might be perfected which, notwithstanding its faults, throws much light on the ecclesiastical and civil history of the Gauls, particularly after the establishment of the monarchy. On this literary mission our author set out in the same year, and traversed alone Poitou, Berry, Nivernois, and part of Burgundy. Afterwards he was joined by D. Ursin Durand, who from the year 1709 partook in almost all his labours, and was his companion in travelling through most of the other provinces of France and Flanders. During the course of six years, spent in these travels, father Martenne reaped a rich harvest of materials, which, exclusive of above two thousand pieces illustrative of the "Gallia Christiana," compose the greater part of five volumes in folio, published in 1717, under the title of "Thesaurus novus Anecdotorum," &c. In the same year he published, conjointly with his fellow-traveller, a particular account of their journey entitled, "Literary Travels of two Monks of the Congregation of St. Maur," in 4to. Two years afterwards they undertook another journey by order of their superiors, and published an account of it in 1724, in 4to. under the same title with the preceding. The result of this second journey was an immense collection of documents, in nine volumes folio, under the title of "Veterum Scriptorum et Monumentorum historicorum, et Dogmaticorum amplissima Collectio," &c., the three first of which appeared in 1724, and the six last in 1733. Having taken occasion in the preface of the second volume to maintain the superiority of the abbey of Stavelo, over that of Malmedy, this circumstance drew on him an attack from the monks of the latter; to which he replied in a treatise entitled, "Imperialis Stabulensis Monasterii Jura propugnata," &c. 1730, folio, consisting more of learned dissertations on several points of history, discipline, and diplomacy, than a particular dispute concerning the preeminence of an abbey. Having afterwards obtained leave from his superiors to consult the MSS. which father Mabillon had left as part of a sixth volume of his "Annales Ordinis S. Benedicti," he revised them, and committed them to the press in 1739 in folio, with a preface greatly inferior to those of the learned Mabillon. Our author, likewise, was concerned in the new edition of father D'Achery's "Spicilegium," published in 1723, by M. de la Barre, member of the Academy of Inscriptions and Belles Lettres. He also compiled, or left behind him the plans of, several other pieces yet in MS. He died of a stroke of apoplexy in 1739, at the great age of eighty-five. He was respected and beloved by his literary contemporaries, on account of his virtues and simplicity of manners, as well as the vast extent of his learning and his indefatigable industry. *Dupin. Moreri. Nouv. Dict. Hist.*—M.

MARTIAL. MARCUS VALERIUS MARTIALIS, a distinguished Latin poet, was a native of Bilbilis in Spain, a town situated in the provincia Tarraconensis, the modern Arragon. He was probably of Roman origin, but he had his education in his native country, and did not come to Rome till his twenty-first year. He was sent thither to pursue the study of the law, but he proved to be one of the many deserters from the legal profession to the Muses. His success in poetry ingratiated him with the principal literary characters then in Rome, and procured him imperial patronage. It must be confessed that for the latter he did not trust solely to the merit of his verses, for nowhere can be found more gross and impious adulation than he has bestowed upon Domitian while living, though after his death he joined the public voice, which treated him as a monster. He was rewarded by that prince with the rank of a Roman knight, and the privileges of a father of three children. After an abode of thirty-four years in the capital of the empire, in which he seems to have raised a high reputation by his writings, he retired to his native place, apparently little improved in his fortune; since Pliny the younger, as we learn from a letter of his, assisted him with money for his journey. The time of his death is not known, but is supposed to have been about A. D. 100.

Martial is the most eminent of the epigrammatists; indeed he is to the moderns al-

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most the sole model of that species of composition, as distinguished by the unexpected turn or point with which it concludes. All his epigrams, however, are not of this kind; some of them, like those of the Greeks, being merely single sentiments or descriptions concisely expressed. The admirers of chaste simplicity have regarded him as a great corrupter of taste, and the Italian Navagero was accustomed annually, on the birth-day of Catullus, to burn a copy of Martial's works as a sacrifice to his superior purity. But this was in the spirit of an affected age; for great prejudice or dullness alone can produce an insensibility to the wit and beauty of the pointed epigram in its best examples. In the vast number of Martial's epigrams, composing twelve books, it is not to be wondered at that many are quaint, flat or puerile: there are, however, so many good, that his own character of them,

Sunt bona, sunt quædam mediocria, sunt mala plura,
(Some good, some middling, but more bad)

is sufficiently modest. Many of them are beautiful short copies of verses, though void of point: and scarcely any of the Roman poets have given better models of elegant latinity. The great fault of this writer is the detestable obscenity of so many of his pieces, which is not, like Juvenal's, a mere want of delicacy, but is premeditated licentiousness; and certainly is not excused by his plea, that "though his verses are lascivious, his life is chaste." It is, however, to be imputed to the general dissoluteness of manners in that particular; for the just and dignified sentiments which frequently break out in his compositions prove him to have been far from deficient in moral feelings on other topics. The abundance of allusions to modes and customs in his works, renders them a very instructive study to the classical antiquary.

The editions of Martial are numerous. Some of the best are Langii, folio, *Par.* 1617; Scriverii, 12mo. *Lugd. B.* 1619; Schrevelii, octavo, *Lugd B.* 1670; Bætigeri, 3 vols. octavo, *Lips.* 179—. There are several castigated editions, and selections, for the use of schools. *Vossii Poet. Lat. Crusius's Lat. Poets. Tiraboschi.*—A.

MARTIANAY, JOHN, a learned French Benedictine monk of the congregation of St. Maur, was born at St. Sever, in the diocese of Aire in Gascony, in the year 1647. Having entered into the order at Toulouse in 1668, he applied with great diligence to the study of the Greek and Hebrew languages, and to obtain a critical acquaintance with the sacred Scriptures. On these he read lectures in different monasteries belonging to his order, and spent a considerable part of his life in endeavouring to illustrate them by his publications. He died in 1717, about the age of seventy. He was engaged jointly with father Poujet, in publishing a new edition of "The Works of St. Jerome," in 5 vols. folio; the first of which appeared in 1693, and the last in 1706. This edition contains learned Prolegomena; but it is neither so methodical, nor in other respects so well executed, as several of the works of the fathers edited by the members of his community. In their notes the authors were unsparing in their censures of some of their contemporaries; by which means they exposed themselves to the severe, and not unjust recriminations of several of them, and particularly of father Richard Simon, and M. Le Clerc. The latter even maintains, that they were miserably deficient in all the qualifications requisite for such an undertaking. Father Martianay also published "The Life of St. Jerome," 1706, quarto; two learned (but not well written) treatises in the French language, of the dates 1689 and 1693, in which he defended the authority of the chronology of the Hebrew text of the Bible, in opposition to father Perron, who contended for the superior accuracy of that of the septuagint; "The ancient Latin Version of the Gospel of St. Matthew, with Notes;" in French; 1695; "Historical Treatises on the Truth of the Inspiration of the Sacred Books;" a treatise "On the Canon of the Books of Scripture;" a treatise "On the Manner of explaining the Sacred Scripture;" "An analytical Harmony, illustrative of many difficult Passages in the Old Testament," 1708; "Essays on Translation; or, Remarks on the French Versions of the New Testament," 1710; "The New Testament with Notes, taken entirely from the Scriptures," 1712, in 2 vols. 12mo. &c.; and at the time of his death he was engaged in drawing up "A Commentary on the Whole of the Sacred Scripture," in which it was his design to render is its own interpreter. *Dupin. Moreri. Nouv. Dict. Hist.*—M.

MARTIN, BERNARD, a lawyer and man of learning, was born at Dijon in 1574. He was admitted an advocate in the parliament of Burgundy, and distinguished himself by the exactness and erudition of his pleadings. In 1605, being called to Paris to attend to a lawsuit of importance, he took the opportunity of some leisure, to put in order a number of critical remarks which he had made

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on different Greek and Latin authors, which he published under the title of "Bernardi Martini Variorum Lectionum Libr. iv." 8vo. 1605. These have been much commended by several scholars, on account of their various learning and ingenious conjectures. He afterwards applied solely to professional studies, and made large collections for a commentary on the Custom of Burgundy, which he had just begun to put to the press when he died in 1639. The president Bouhier, into whose hands the manuscripts came, acknowledges the advantages he derived from them in his edition of the Custom of that province. *Moreri.*—A.

MARTIN I., pope, and honoured as a saint and martyr by the Romish church, was a native of Todi in Umbria, who became presbyter of the church of Rome, and upon the death of Theodore, in 649, was chosen his successor in the papacy. For some time before this, violent contests had existed in the Christian world concerning the number of wills and operations in Christ; one party maintaining the doctrine of one will, and one operation, and another, that of two wills, and two operations. With the design of terminating the tumults and disorders created by these ridiculous disputes, in the year 639, the emperor Heraclius had issued the famous edict called the *Ecthesis*, or Exposition of the Faith, in which all controversies upon the question, Whether in Christ there was *one or two operations*, were strictly prohibited; though in the same edict, the doctrine of *one will* was plainly inculcated. A considerable number of the eastern bishops declared their assent to this new law; but in the west, pope John IV. assembled a council at Rome in 641, in which the *Ecthesis* was rejected, and the advocates for *one will*, or monothelites, condemned. In the year 648, Paul, the patriarch of Constantinople, advised the emperor Constans to impose silence on both the contending parties; which he did by an edict called the *Type*, or *Formulary*; prohibiting all further disputes concerning points which were never likely to be determined to general satisfaction, and defining nothing for or against either of the opposite opinions. In this state of things Martin ascended the pontifical throne; and his election was readily confirmed by the emperor, who flattered himself that by so doing he should the more easily engage him to receive the *Type*. No sooner, however, had Martin taken possession of his see, than he directed a council of bishops to be assembled at Rome, who met accordingly in the year 649, to the number of one hundred and five. After conducting their proceedings during five sessions, by the persuasion and influence of the pope they were led to concur in a decree, that the doctrine of *two wills* was the true catholic doctrine, and that of *one will* plainly heretical. By this judgment, one infallible head of the church passed sentence of heresy on another infallible head of the same church, pope Honorius; who, though it is probable that he himself knew not his own sentiments, nor attached any precise and definite meaning to the expressions which he used, had yet declared himself in favour of the doctrine which maintained *one will* and *one operation* in Christ. In conformity to this decree, the council issued out canons, condemning both the *Ecthesis* and the *Type*, though without any mention of the names of the emperors who had published those edicts, and thundering out the most dreadful anathemas against the Monothelites and their patrons, who were solemnly consigned to the devil and his angels. No sooner were these canons signed, than the pope sent copies of them not only to the western prelates, but to several bishops in the east; and as he found that some of them, who opposed the Monothelites, were willing rather to submit to him, as the head of their party, than to their own patriarchs, whom they looked upon as heretics, he did not suffer such an opportunity of extending the power of the court of Rome to pass unimproved, but appointed one of them, John of Philadelphia, the vicar of St. Peter, empowering him to exercise all patriarchial jurisdiction in the patriarchates of Antioch and Jerusalem.

In the mean time Martin had informed the emperor of the proceedings of the council, by a most submissive and flattering letter, in which he endeavoured to convince him that the doctrine of *one will* was repugnant to the definitions of the councils, to the doctrine of the fathers, and to the belief of the church; and that, therefore, it had been deservedly condemned. Provoked at the proceedings of the council and the disobedience of the pope, Constans determined to revenge the insult offered to the imperial laws, and ordered Calliopas, the exarch of Italy, at all events to seize and depose Martin, and to send him away a prisoner. In compliance with this order, Calliopas assembled all the troops of the exarchate, and giving out that he was proceeding to Sicily, to drive out the Saracens who had settled there, advanced with great rapidity to Rome. His

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unexpected appearance, with such a force, alarmed the Romans; and the pope, apprehensive that some attempt might be made upon him, ordered himself to be carried in his bed, to which he was then confined, into the Lateran church, and to be placed before the altar, as in a safe asylum. When the exarch found that no opposition was likely to be attempted against the execution of the imperial order, he repaired to the Lateran church with a strong band of soldiers, and informed the pope of his commission to depose him, as unworthy of the episcopal dignity, and to send him prisoner to Constantinople. When this commission had been read, the pope signified his readiness to surrender, without listening to the advice of some of the clergy, who declared that they would stand by him to the last, and requested that they might be permitted to repel force by force. From the church the exarch conveyed the pope to his palace, where the clergy had free access to him; but in the second night after his arrest, he was privately carried, with a few domestics, on board a vessel in the Tyber, which was immediately dispatched towards the east. During a tedious voyage of three months they touched at different places, where the pope was not permitted to go on shore, notwithstanding his sufferings from sea-sickness, the gout, and a most violent flux; and he was cruelly deprived of such comforts and refreshments as were brought him by the clergy and others, who were driven away, and sometimes severely beaten, as enemies to the state, and rebels to the emperor. Being arrived at the island of Naxos, in the Archipelago, he was confined there a whole year, and then ordered to be brought to Constantinople, where he arrived in the autumn of 654. Here he was suffered to remain all the first day on the open deck, exposed to the insults of the rabble, and in the evening carried to prison, where he was closely confined and severely treated for ninety-three days. At length, by order of the emperor, he was brought to trial before the senate, on a charge of high treason, for being privy to a design formed by the late exarch Olympius to revolt against the emperor. This charge the senate declared to be sufficiently proved; upon which the high treasurer, who presided as judge, having ordered the guards to strip him, and the people to anathematize him, delivered him to the governor of Constantinople, who directed an iron collar to be put about his neck, and that he should be dragged through the streets of the city, loaded with chains, and then shut up in prison, till he should be led to execution. Here he was treated with great barbarity, and would probably have died under his sufferings, had not the emperor been persuaded by the patriarch to spare his life; but he would not pass a milder sentence on him than that of banishment to the Sarmatian Chersonesus, where he arrived in May 655. In this unhospitable country, in the midst of uncharitable pagans, he had the mortification of finding himself entirely neglected by his friends in Italy, and suffered to want the necessaries of life. Worn out at length by hardships, and abandoned by all, he died in the following September, six years and between one and two months after he was elected to the Roman see. There are still extant seventeen of his "Letters;" in the fifteenth volume of the "Collect. Concil." which shew him to have been a person of considerable parts, great courage, and an enterprising genius, who, if he had not received a timely check, would probably have carried the papal power to a height unknown to his predecessors. *Platina. Cave Hist. Lit. Vol. I. sub Sæc. Monoth. Dupin. Moreri. Bower.*—M.

MARTIN II. pope, who is sometimes called MARINUS, I. was the son of a presbyter, and a native of Gallesium in Tuscany. He recommended himself to different pontiffs by his talents for business, and rose to the dignity of archdeacon of the Roman church. In 866 he was sent legate by pope Nicholas to Bulgaria and Constantinople, for the purpose of excommunicating the patriarch Photius; and, again, in 869 by pope Adrian II. to sit in the eighth general council convened in opposition to that patriarch. In 879, he was sent legate to Constantinople a third time, by pope John VIII. to annul the acts of the council held under Photius, and to excommunicate him anew. According to some writers, the pope last mentioned ordained him a bishop, but without assigning him any particular see. Upon the death of John, in 882, he was elected his successor; and Platina says that he was indebted for his elevation to wicked practices, of which no mention is made by any of the more ancient writers. One of the first measures of his administration was to declare the acts of the late council of Constantinople null and void, to excommunicate Photius, and to anathematize all who should communicate with him, or acknowledge him lawful patriarch. These proceedings so highly exasperated the emperor Basilius against him, that he would not own him for lawful pope, insisting that he had been translated from one

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see to another, and was not therefore canonically elected. Another measure of this pontiff's government, was his restoration of Formosus, bishop of Porto, to his see, though he had been repeatedly excommunicated by his predecessors, and even obliged to swear that he would never resume the episcopal functions. From the obligation of his oath, Martin took upon himself to absolve him, declaring him innocent of the crimes laid to his charge, and replacing him in his bishopric. What then became of the infallibility of pope John? We read of no further acts of this pontiff deserving of being recorded. He died in 884, after having presided over the Roman see one year and five months. None of his writings have reached our times, excepting "A Constitution for the Benedictine Monastery in the Diocese of Limoges," which is inserted in the ninth volume of the "Collect. Concil." *Platina. Cave's Hist. Lit. vol. II. sub Sæc. Phot. Moreri. Bower.*—M

MARTIN III., pope, by some called MARINUS, II., is said to have been a Roman by birth, and succeeded to the papal dignity on the death of Stephen VIII. or IX., in the year 942. He is praised for having been a great friend to the poor; for his pious zeal in reforming the relaxed manners of the ecclesiastics; for his liberal expenditure in building, repairing, and adorning churches; and for his paternal endeavours to reconcile the Christian princes who were then at war. His name, however, would have descended to posterity with greater respect, if he had been less favourable to the pernicious system of monkery, and had not believed that the glory of God would be best promoted, by granting extraordinary privileges and exemptions to the fanatical drones in religious houses. He died in 946, after a pontificate of three years and between six and seven months. *Platina. Moreri. Bower.*—M.

MARTIN IV., pope, whose original name was *Simon de Brie*, or *de Brion*, was descended from an illustrious family, and born at the castle of Montpensier in the Touraine. He was for many years canon and treasurer of the church of St. Martin at Tours, and in the year 1260 was appointed keeper of the seals to Lewis IX. In 1261, pope Urban IV. created him a cardinal, by the title of cardinal presbyter of St. Cecilia; and he afterwards sustained the character of papal legate in France, both under that pontiff and under Gregory X. After the death of Nicholas III., and when the Roman see had been vacant six months, he was chosen to fill it in February 1281, and upon his promotion took the name of Martin, in honour of St. Martin of Tours. This election took place at Viterbo, in the neighbourhood of which Nicholas died; but as that city was interdicted, on account of the violences which were committed in it during the vacancy, and Rome was in a state of confusion, owing to the animosity between two rival factions struggling for power, the ceremonies of the consecration and coronation were performed at Orvieto. From the moment of his accession, Martin's whole attention was directed to promote the power and dignity of the Roman hierarchy, and he was inferior to none of his predecessors in the ambition, boldness, and arrogance which his conduct displayed. In order to restore tranquillity to Rome, he negotiated successfully with the chiefs of the rival factions, both of whom had been chosen senators by their respective parties, and engaged them to resign their dignity to himself and to secure the consent of the people to his holding it for life, with the power of appointing whom he should think proper to discharge the office in his name. As soon as a decree to this purport had received the approbation of the people, the pope appointed Charles, king of Sicily, who was then at Orvieto, to act as senator in his room: a dignity which Nicholas III. had forced him to resign. With the real design of favouring the views of that prince on the Greek empire and the city of Constantinople, by whose possession of which the influence of the papal see would be rendered triumphant in the east, he soon afterwards excommunicated the emperor Michael Palæologus, under the pretext of his having broken the peace which had been concluded between the Greek and Latin churches at the council of Lyons, in the pontificate of Gregory X. This design, however, was entirely defeated by the famous conspiracy known by the name of the *Sicilian vespers*, by which all the French in the island were inhumanly butchered, and the revolution brought about which seated Peter king of Arragon on the throne of Sicily.

As soon as information of these events was brought to the pope, at the request of Charles he thundered out the most dreadful curses and anathemas against all who were concerned in them; and when he received intelligence that Peter had actually landed in the island, and been crowned king, he wrote several threatening letters to that prince, haughtily commanding him immediately to

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resign his pretensions, and to withdraw from a country which was a fief of the apostolical see, upon pain of excommunication, and the forfeiture of his own kingdom. Finding that these commands and menaces were disregarded by Peter, towards the close of the year 1282 Martin solemnly excommunicated him by name, and all who should join or assist him, declaring him an enemy to the church, and putting all his dominions under an interdict. Unmoved by the papal proceedings, the king of Arragon avowed his determination to keep possession of Sicily, as the inheritance of his wife, and was readily obeyed by the clergy in both of his kingdoms, when he directed that they should continue the regular exercise of their functions, notwithstanding the interdict. Irritated at Peter's firm resistance to his lordly commands, in the year 1283 his holiness renewed his excommunication, and by a bull deprived him of the kingdom of Arragon and his other dominions in Spain, which were declared forfeited to any prince who should seize them, while his subjects were absolved from their allegiance, and forbidden, on pain of excommunication, to obey him or give him the title of king. In derision of the pope's pretended power to deprive him of the regal title, the king of Arragon now began to style himself, "Peter a gentleman of Arragon the father of two kings, and lord of the sea." Soon afterwards Martin offered Peter's Spanish dominions to Philip *the bold*, king of France, for Charles de Valois his son; and sent a legate into France, to settle the conditions on which he was to hold them; one of which stipulated, that the new king and his successors should swear fealty to the apostolic see, acknowledge themselves to be feudatories of the holy Roman church, and pay a yearly tribute into the apostolic chamber. To assist Philip in executing his vengeance on Peter, his holiness granted him the tenth of the ecclesiastical revenues, and encouraged his subjects to flock to his banner, by granting indulgences to all who should engage in that holy war. It was his determination also to cause a general crusade to be preached against the king of Arragon and the Sicilians: but before he could carry it into execution, and while he was meditating grand designs for the glory of the Roman hierarchy, he was cut off by a sudden death in 1285, after a pontificate of four years and a few days. Five of his "Letters," and the Sentence which he pronounced against Peter of Arragon, may be seen in the eleventh vol. of the Collect. Concil.; three "Letters" in "Waddingi Annal." ad ann. 1281—1285; and ten others in the Appendix to the work last mentioned. *Platina. Cave's Hist. Lit. vol. II. sub Sæc. Schol. Dupin. Moreri. Bower. Mosh. Hist. Eccl. Sæc.* xiii. *par.* ii. *cap.* ii.—M.

MARTIN V., pope, whose former name was *Otho*, or *Eudes Columna*, or as the name has since been written, *Colonna*, was a descendant from a branch of that ancient and illustrious family, who studied canon law at Perugia. He was created protonotary and referendary by pope Urban VI.; appointed nuncio to the Italian states by Boniface IX.; and raised to the purple by Innocent VII., under the title of cardinal deacon of St. George *ad velum aureum*. He adhered to the interests of Gregory XII. till he was deposed by the council of Pisa. By John XXIII. he was appointed apostolical legate for the patrimony of St. Peter, and vicar-general of the apostolic see in Umbria; in which employments he is said to have conducted himself to the entire satisfaction of the persons under his administration. Upon the deposition of pope John by the council of Constance in 1417, the conclave assembled at the town-house of that city, and on the evening of the third day a great majority of suffrages elected our cardinal to the papal dignity, who took the name of Martin V. On the day of his coronation an extraordinary spectacle presented itself at Constance: Martin riding through the city in pontifical attire on horseback, attended by the emperor holding his bridle on foot on the right hand, and the elector of Brandenburg on the left, and followed by a crowd of princes and the whole council. Martin having thus obtained possession of the popedom, the council were for proceeding to the work of the reformation of the church, in its head and its members; but the new pontiff showed the same backwardness with his predecessors with respect to that necessary work, and under the pretext that it required a great deal of time, left it to a council which was to meet at Pavia, in the course of five years. After dissolving the council of Constance in the year 1418, Martin set out on his return to Italy, to endeavour to terminate the civil and bloody war in which the city of Rome and whole patrimony of St. Peter had been for some time involved. In his progress he spent some time at Geneva, where he received the ambassadors of the city of Avignon, who swore fealty to him; and from thence he dispatched a legate into Bohemia, who made a fruitless effort to quell

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by apostolical authority the disturbances in that kingdom, which had been excited by the denial of the cup in the sacrament to the laity, and the execution of John Huss and Jerome of Prague. From Geneva Martin went to Milan, where he was received with extraordinary marks of honour; and afterwards he visited Mantua, Ferrara, Ravenna, and came to Florence in the beginning of the year 1419. Here he continued nearly two years, which were spent in reducing the tyrants who had seized the cities in the ecclesiastical state, or such places as had revolted against the papal authority and set up the standard of independence. Soon after his arrival at Florence, four of Peter de Luna's cardinals, who had withdrawn their allegiance from Peter during the preceding year, came to acknowledge him as the only lawful pope, and were created by him anew to that dignity, receiving at the same time a confirmation of all the grants which had been made to them by that antipope. Not long afterwards he had the unexpected satisfaction of seeing Balthazar Cossa, formerly John XXIII., throwing himself entirely on his mercy, as we have already related in his life. His submission was followed by a splendid embassy from Joan II. queen of Naples, to do homage to him in her name, and to request that his holiness would send a legate *a latere* to perform the ceremony of her coronation. To this request Martin acceded; but not before she had engaged to set at liberty, and live as his wife with, her husband the count de la Marche, whom she had shut up in one of her castles, that she might indulge in her amours without restraint.

Immediately after her coronation, Joan not only caused all the places which her predecessor Ladislaus had seized and garrisoned in the ecclesiastical state to be restored, but sent James Sforza, a soldier of fortune, with the flower of her troops, against Braccio of Perugia, another soldier of fortune, who had made himself master of many of the cities belonging to the church, and of Rome itself, which he ruled with an absolute sway, under the title of "Defender of the city of Rome." Braccio did not wait till Sforza approached Rome, but advanced with his forces to meet him in the neighbourhood of Viterbo; and an engagement ensuing, Sforza was defeated after a hard-fought action, and pursued with great slaughter to the borders of the kingdom of Naples. Upon the news of this defeat, the pope had recourse to his spiritual weapons, thundering out an excommunication against Braccio, and all his adherents and abettors; who, to shew his contempt for such kind of hostility, in his turn excommunicated the pope and all who adhered to him. However, through the mediation of the Florentines, an agreement was soon after concluded between Martin and Braccio; the latter consenting, upon being allowed to retain some cities, as vicar of the apostolic see, to deliver up Rome and all the rest to the pope. He even entered with his mercenaries into the service of his holiness, and reduced the whole of the ecclesiastical state to his obedience. Martin now determined to repair to Rome, which he entered in September 1420, and was received with great joy by the clergy, the senate, the nobility, and immense crowds of people, who hailed his approach as their deliverance from absolute destruction. For most of the stately edifices in the city were lying in ruins; the churches were quite neglected and dilapidated; the streets covered with rubbish and filth; and the people reduced to the utmost poverty, and the want even of the necessaries of life. To remedy these complicated evils, Martin applied himself with a zeal and vigour which do great honour to his memory; and in less than two years acquired the title of "Romulus the Second," by his exertions to promote order and regularity, and to restore the city to its ancient splendour and beauty. In the mean time Peter de Luna, under the name of Benedict XIII., continued to act the part of sovereign pontiff, though confined to Peniscola in Catalonia, where he was privately supported by Alphonso king of Arragon, out of resentment against Martin for not complying with his wishes relative to the disposal of vacant benefices and their revenues, and also for espousing the interests of Lewis of Anjou, his competitor for the succession to queen Joan of Naples. In 1423, the council which Martin had promised at Constance to assemble before the expiration of five years, was opened at Pavia; whence, on account of the plague's breaking out in that city, it was translated to Sienna. Here several efforts were made towards the salutary work of reformation in the church and clergy, which were eluded and frustated under a variety of pretences; and when some of the bishops moved for the confirmation of the decree of the council of Constance, ascertaining the superiority of the council to the pope, Martin, to prevent that point, or any other concerning the power and authority

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of the apostolic see from being brought into debate, dissolved the council in 1424, appointing another to meet at Basil before the expiration of seven years.

About this time Peter de Luna died; and his cardinals, privately encouraged if not directed by king Alphonso, chose for his successor Giles de Munion, canon of Barcelona, who assumed the name of Clement VIII. Before this event, Martin had formed a strong confederacy in Italy to support the claims of Lewis of Anjou; and having added his troops to those of the allies, Sforza was appointed commander in chief, who without loss of time marched to besiege Naples, of which Alphonso had taken possession. That prince, sensible that the place must soon be obliged to submit for want of provisions, thought it adviseable to abandon it for the present, embarked his troops on board his fleet, and returned to Spain. Here he openly supported the cause of the antipope; and when Martin sent a legate in 1426, to remonstrate with him on his being the only Christian prince who upheld the schism in the church, Alphonso prohibited him from entering his dominions. He also published an edict, in which he forbad the bishops and other ecclesiastics to receive any letters from the pope, or his legate, on pain of forfeiting their dignities and revenues, and he charged Martin with frustrating, under frivolous pretences, that pious design of purifying a corrupt church, which had been so long the object of the expectations and desires of all good Christians. This edict the pope answered with a summons, requiring Alphonso to appear in person at the tribunal of the apostolic see, within a limited period, on pain of incurring the sentence of excommunication, and of having all his dominions subjected to an interdict. Upon this Alphonso, who well knew that his own subjects were generally dissatisfied with his supporting the antipope, and had thence to apprehend the most serious consequences from the execution of the papal menaces, thought it adviseable to come to an accommodation with his holiness; which after protracted negotiations was effected in the year 1429. Among other conditions, it was agreed that the antipope and his cardinals should resign their dignity, submit to Martin, receive absolution from the legate, and be provided for with considerable benefices. In this manner terminated the schism, known by the name of the great western schism, after it had lasted nearly fifty-one years. Having now no rival to contend with, Martin made it his chief business to promote crusades against the Hussites of Bohemia; and there are extant several letters of his to the emperor Sigismund, the king of Poland, the great duke of Lithuania, and other princes, exhorting them to unite either in compelling those heretics to return into the bosom of the church, or in extirpating them. He died of a stroke of apoplexy in 1431, about the age of 63, having presided over the Roman church thirteen years and between three and four months. Martin resembled the majority of his predecessors, not only in their aversion from all measures tending to a reformation of the church, but also in their nepotism, preferring, in the disposal of lucrative employments, his relations and nephews to all others, however deserving, and by that means leaving them at his death possessed of immense wealth. Fifteen of his "Letters," "Bulls," and "Constitutions," are inserted in the twelfth volume of father Labbe's "Concil. Maxim." seventeen others in Bzovii "Annal." ad an. 1419, &c. and several more in the first volume of Laertius Cherubini's "Magnum Bullarium," &c. *Platina. Cave's Hist. Lit. vol. II. sub Sæc. Synod. Dupin. Moreri. Bower. Mosh. Hist. Eccl. Sæc. XV. Par. II. Cap. II.*—M.

MARTIN, a learned catholic prelate in the sixth century, was a Pannonian, or Hungarian, by birth, who, when young, quitted his native country, and travelled into the east, for the purpose of visiting Jerusalem and the holy places. From Palestine he went to the province of Gallicia in Spain, where he converted great numbers of the Suevi to the christian faith, and founded many monasteries. Afterwards he founded the monastery of Dumes, near Braga in Portugal, over which he presided for some time prior to the year 560, when he was appointed to fill the vacant see of Braga. He was present at the second council of Braga in 563, and presided at the third council in the same city, in 572. According to Baronius, he died in the year 583; which date is not reconcileable with the term of thirty years assigned to his episcopate by Gregory of Tours, and the date of his promotion to the mitre. He was the author of "Formula honestæ Vitæ;" or, as it is entitled by Isidore of Seville, "De Differentiis quatuor Virtutum cardinalium," improperly ascribed to Seneca, which is to be found in the tenth volume of the "Bibl. Patr.;" and of a Latin translation from the Greek of an

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anonymous collection of the sentences of the Egyptian fathers, entitled "Sententiæ Patrum Ægyptiorum," inserted in Rosweid's "Vitæ Patrum, &c." But his most important work is his "Collectio Canonum Orientalium," consisting of eighty-five canons of the Greek church; sixty-eight of which relate to ecclesiastical persons, and the rest to the laity, and all of them translated into Latin by himself. They are to be met with in all the collections of the councils, and in the appendix to the first volume of Justell's "Biblioth. Juris Canonici." It is worthy of observation, that the pretended "Apostolical Constitutions" are never cited in them. *Cave's Hist. Lit. Vol. I. sub Sæc. Eutych. Dupin. Moreri.* —M.

MARTIN, BENJAMIN, a celebrated English mathematician and optician in the eighteenth century, was born in the year 1704. He is said to have been the son of a farmer, and to have filled the office of schoolmaster at Chichester in Sussex, when his earliest treatises were given to the public. Procuring by degrees a good apparatus of philosophical instruments, he commenced lecturer in experimental philosophy, and travelled for some time in that character through different parts of the kingdom. Afterwards he came to London, where he delivered his lectures with great success for many years, and carried on a very extensive trade as an optician and globe-maker in Fleet-Street. Compelled at length, by the growing infirmities of age, to quit the active part of business, and confiding too securely in what he thought to be the integrity of others, his affairs became embarrassed, and he was reduced to the necessity of being made a bankrupt, though his effects were more than sufficient to discharge all his debts. This unexpected event gave such a shock to his mind, that in a moment of desperation he attempted to destroy himself; and though his purpose did not prove immediately fatal, yet it hastened his death, which took place in February, 1782, when he was about 78 years of age. He had formed a valuable collection of fossils and curiosities of almost every species, which after his death were disposed of by auction for a comparative trifle. As an artist, he was industrious and ingenious; and as a writer, he possessed a happy method of explaining his subject, and wrote with perspicuity, and even considerable elegance. He was chiefly eminent in the science of optics; but he was well skilled in the whole circle of mathematical and philosophical sciences, and wrote useful books on almost all of them, though he was not distinguished by any remarkable inventions or discoveries. The following is a list of the principal of his numerous publications: "The Philosophical Grammar, being a View of the present State of experimental Physiology, or natural Philosophy," 1735, octavo; "A new complete and universal System or Body of decimal Arithmetic," 1735, octavo; "The young Student's Memorial Book, or Pocket Library," 1735, octavo; "Description and Use of both the Globes, the Armillary Sphere and Orrery, &c." 1736, in two volumes, octavo; "The young Trigonometer's complete Guide, &c." 1736, in two volumes, octavo; "Bibliotheca technologica; or a Philosophical Library of literary Arts and Sciences," 1737, octavo; "ΠΑΝΓΕΩΜΕΤΡΙΑ, or the Elements of all Geometry, &c." 1739, octavo; "Logarithmologia, or the whole Doctrine of Logarithms common and logistical, &c." 1740, octavo; "Memoirs of the Academy of Sciences at Paris," 1740, in five volumes, octavo; "System of the Newtonian Philosophy," 1759, in three volumes, octavo; "New Elements of Optics," 1759, octavo; "Natural History of England, with a Map of each County," 1759, in two volumes, octavo; "Philology, and Philosophical Geography," 1759, octavo; "Mathematical Institutions; viz. Arithmetic, Algebra, Geometry, and Fluxions," 1764, in two volumes, octavo; "Biographia Philosophica, being an Account of the Lives, Writings, and Inventions of the most eminent Philosophers and Mathematicians, who have flourished from the most early Ages of the World," 1764, octavo; "The young Gentleman and Lady's Philosophy," 1764, in three volumes, octavo; "Miscellaneous Correspondence," 1764, in 4 volumes, octavo; "Institutions of Astronomical Calculations, in 3 parts," 1765, octavo; "Introduction to the Newtonian Philosophy," 1765, octavo; "Description and Use of the Air Pump," 1766, octavo; "Description of the Torricellian Barometer," 1766, octavo; "New Principles of Geography and Navigation," folio; "The Theory of Comets illustrated," quarto: "Venus in the Sun," quarto; "Optical Essays;" "Micrographia, on the Microscope;" "Essay on Electricity;" "Principles of Perspective;" "Principles of Pump Works;" "The Nature and Constitution of Solar Eclipses;" "Description and Use of a Case of Mathematical Instru-

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ments;" "The Theory of the Hydrometer;" "The Doctrine of Logarithms," &c. Mr. Martin also conducted for several years a scientific "Magazine," which appears to have been given up for want of proper encouragement, after 14 volumes had been completed. *Gent. Magaz. Aug.* 1785. *Hutton's Math. Dict.*—M.

MARTIN, DAVID, a learned French protestant divine in the 17th and the early part of the 18th century, was of a respectable family, and born at Revel in the diocese of Lavaur, in the year 1639. After being initiated in the elements of learning at his native town, he studied the belles lettres for two years at Montauban, and in 1657 went to the academy of the reformed at Nismes, where he passed through his course of philosophy and his academic exercises with great applause, and was admitted M. A. and doctor of philosophy in the year 1659. Afterwards he applied to the study of divinity at Puy-Laurent, whither the academy of Montauban had been removed, and to that of the sacred Scriptures, the commentators and fathers, the oriental languages, ecclesiatical history, and the different branches of profane as well as sacred literature. Having been admitted to the ministry in 1663, he settled as pastor with the church of Esperance, in the diocese of Castres, where he was successful in healing the divisions which had for some time existed in that church and the consistory to which it belonged, and entered the marriage state in 1666. Four years afterwards he accepted of an invitation to the church of La Caune, in the same diocese, to which he officiated till the revocation of the edict of Nantes, in 1685. In 1681, he was strongly urged to become pastor of the church of Milhaud, the principal city of the upper marche of Rouergue, and was afterwards offered the professorship of divinity in the seminary at Puy-Laurent; but his attachment to the church at la Caune induced him to decline both these offers. After the revocation of the edict of Nantes, and the demolition of his place of worship, it being discovered that he still maintained a private connection with his church, he narrowly escaped an arrest, and withdrew into Holland. In 1686, the magistrates of Deventer invited him to become professor of divinity, and pastor of the Walloon church in that city; but the regency of Utrecht, where he had taken up his residence, fully apprised of his merit, prevailed upon him to accept of the office of pastor in their city. He afterwards received invitations from several other churches, both in the republic and abroad, and particularly from that of the Hague in 1695, which he declined, as well from a dislike to change as from his modest opinion of his own powers. M. Martin employed himself in giving lectures in philosophy and divinity, and acquired so high a reputation, by his successful manner of instructing his pupils, that young persons of high rank, and even the sons of sovereign princes were placed under his tuition. This occupation filled up a considerable part of his time, and the rest he devoted to visiting his flock, corresponding with numerous learned men in different countries, and his own laborious studies. He had studied his native language grammatically; and when the French academy was about to publish the second edition of their dictionary, he sent them remarks and observations of which they availed themselves, with polite acknowledgments to the author. His own style, however, though he spoke and wrote with great facility, is deficient in elegance and correctness. He died of a violent fever in 1731, after he had completed his eighty-second year. He possessed a lively genius, a retentive memory, and a solid judgment. His manners were very agreeable, his temper affectionate and obliging, and he delighted in rendering to others every service of benevolence and kindness in his power. He published an edition of "The New Testament," according to the Geneva version, with corrections, notes, new prefaces to each book, &c. printed at Utrecht in 1696, quarto; a "History of the Old and New Testament," at Amsterdam, in 1707, in two volumes, folio, embellished with upwards of 420 beautiful engravings, which is commonly called Mortier's Bible, after the name of the printer; an edition of "The Holy Bible," with corrections, notes, and prefaces, at Amsterdam, in 1702, in two volumes, folio, which was afterwards reprinted in 1712, in quarto, with parallel passages, and short notes in the margin; "The Excellence of Faith, and its Effects, explained in twenty Sermons on the eleventh Chapter of the Epistle to the Hebrews," 1710, in two volumes, octavo; "A Treatise on Natural Religion," 1715, octavo. "The true Sense of the 110th Psalm, opposed to that of John Masson," 1715, octavo; and two "Critical Dissertations," 1722, octavo: one on the three heavenly witnesses, in the 7th verse of the 5th chapter of St. John's first Epistle; and

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the other on a passage in Josephus, in which Christ is mentioned, maintaining its authenticity. By the former of these dissertations, in defence of the genuineness of the disputed text in John, he involved himself in controversies with our countryman Mr. Emlyn, and father Le Long of the Oratory, which gave rise to a variety of publications by the respective combatants, in which they went over the same ground that has been recently traversed by Travis, Porson, and Marsh. The last production of M. Martin was "A Treatise on revealed Religion," in two volumes, octavo, the second edition of which bears the date of 1723. *Moreri. Nouv. Dict. Hist.*—M.

MARTIN, JAMES, a learned French Benedictine monk of the congregation of St. Maur, who flourished in the 18th century, was born at Fanjaux, a small town in upper Languedoc, in the year 1694. He entered the order in 1709, and after being employed as a teacher of classical learning for some years in his native province, went to Paris in 1727. Here he distinguished himself both by his erudition and by his singularities, discovering an overbearing virulent temper in all his writings, a high opinion of his own merits, and great injustice towards those of others. In the year in which he arrived at the capital, he published "A Treatise on the Religion of the ancient Gauls," in two volumes quarto; which abounds in learned, curious, and novel researches, intermixed with an ample portion of strange notions and opinions, which his unbridled imagination had formed. One great object of it is to prove, that the religion of the Gauls was derived from that of the patriarchs; and that, consequently, an illustration of their religious ceremonies must tend to throw light on many dark passages in the Scriptures. In the year 1730, he published "An Explication of several difficult Texts of Scripture," in two volumes quarto. This work affords evidence of the erudition and ingenuity which he could sometimes successfully apply in elucidating passages which had baffled the enquiries of preceding labourers in sacred criticism: but its value is diminished by a multitude of discussions on trifling subjects, and it is disgraced by indecent prints, and the frequent introduction of unbecoming ludicrous satire, on which account the sale of it was prohibited. In 1739, he published "An Explanation of various Monuments, illustrative of the Religion of the earliest Nations, with an Examination of the last Edition of the Works of St. Jerome, and a Treatise on judicial Astrology," in quarto. This work recommends itself, not only by the profound erudition which it displays, but also by many lively traits, and an animated style. For some of the monuments which it explains, the author was indebted to the communications of the duke of Sully, who honoured him with his esteem and confidence; but the greater part, which had not been before the subjects of investigation, were discovered by him in the course of his own inquiries. The next production of his pen was entitled, "Literary Hints relative to a Project for an alphabetical Library," which form a strange compound of learning and misplaced witticisms. In the year 1741, he published a French version of "The Confessions of St. Augustine," in octavo, accompanied with judicious notes. In his latter years, he was much afflicted with the gravel and the gout, which terminated his life in 1751, when he was in the fifty-seventh year of his age. After his death, his nephew D. de Brezilac published from his manuscripts, "A History of the Gauls, and their Conquests, from their Origin to the Foundation of the French Monarchy," 1754, in two volumes, quarto, continued by the editor, which is enriched with antiquarian researches, and learned dissertations, reflecting honour both on the uncle and nephew. With all his faults, Martin was one of the most learned and able writers produced by the congregation of St. Maur, and wanted only a judicious and enlightened friend, to correct the eccentricities of his taste and imagination. *Nouv. Dict. Hist.*—M.

MARTIN, commonly called MARTINUS POLONUS, a celebrated Dominican monk in the 13th century, was descended from a noble Polish family of the name of *Strempi*, but of the time and place of his birth we have no certain information. He early distinguished himself by his proficiency in polite learning, and afterwards excelled in the knowledge of civil and canon law, history, and divinity. Having embraced the religious life in the order of Dominican preaching friars, he came to Rome, and filled the posts of apostolical chaplain, and penitentiary of the Roman church, under popes John XXI. and Nicholas III. In the year 1278, a vacancy taking place in the archiepiscopal see of Gnesna in Poland, and the succession to it being disputed by different candidates, at the request of the chapter, duke Boleslaus, and others of the Polish nobility, pope Nicholas nominated him to that dignity. He died, however, in the same year at Bologna, while on his jour-

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ney towards his native country. He was the author of "A Chronicle," called "Chronicon Martinianum," containing a history of the emperors and popes from the birth of Christ to the year 1277; continued to the year 1285, by another hand. This chronicle for a time excited particular notice, from the circumstance of its containing the story of the pretended female pope Joan. The learned world, however, has long been satisfied that the tale is supposititious, and an interpolation, and not the only interpolation which has been admitted into it. It exists in the printed copies which were published at Basil in 1559, and afterwards at Antwerp, with the notes of Peter Suffrid, in 1574, in octavo. The best edition of it is that published at Cologne in folio, by order of John Fabricius Cæsar, a regular canon of the order of Premontré, from a very ancient manuscript, supposed to have been written in the author's time, in which the history of pope Joan is not found. To Martin also have been attributed, "Sermonum de Tempore et de Sanctis, Lib. ii." printed at Strasburg in 1486 and 1488; as well as a "Tabula Martiniana Decreti et Decretalium," and "A Treatise concerning the Things worthy of notice at Rome," both still in manuscript. *Cave's Hist. Lit. Vol. II. sub Sæc. Scholast. Dupin. Moreri.*—M.

MARTIN, Raymond, a learned Spanish Dominican monk and oriental scholar in the 13th century, was a native of Sobiratz in Catalonia. He entered into the Dominican order at Barcelona, and was one of the fraternity who were selected, at a general chapter held at Toledo in the year 1250, to study the Hebrew and Arabic languages, in order to their being employed in converting the Jews and Mahometans. By the progress which he made in these languages, he was considered as one of the most able orientalists of his time, and was employed by James I. king of Arragon, about the year 1264, in examining and refuting the Talmud. About the year 1268, he was sent by the same prince to Tunis, for the purpose of gaining converts from the Mahometan faith. Of the success which attended this mission we are not furnished with any particulars. While employed on it, he is said to have written "A Confutation of the Koran," and several other pieces against the Mahometans, in the Arabic language. To him also is attributed a Latin treatise against the Jews, entitled, "Capistrum Judæorum," which is no longer extant. His celebrity, however, is chiefly founded on a work entitled, "Pugio Fidei Christianæ," completed in the year 1278, in which he discovers great knowledge of the books and opinions of the Jews, and combats them with arguments drawn from the works of their own rabbis. This work was found among the manuscripts in the library of the college de Foix at Toulouse, about the year 1629, by M. Bosquet, afterwards bishop of Montpellier, who, after copying some parts of it, put it into the hands of James Spieghel, his preceptor in the Hebrew tongue, with liberty to make a transcript of the whole. From this transcript M. de Maussac, first president of the chamber of accounts at Montpellier, with the assistance of M. de Voisin, who furnished the learned notes, and was supplied by the Dominicans with all the manuscripts of the work which could be found, for the purpose of collation, published it at Paris in 1651, at the expense of the Dominican order. A new edition of it appeared at Leipsic in 1687, with a learned introduction by Carpzovius. It is divided into three parts; the first of which is written in Latin, and the two others in Latin and Hebrew. Martin was living in the year 1286, and had been then fifty years a member of the Dominican order. *Bayle. Moreri. Nouv. Dict. Hist.*—M.

MARTINI, Martin, a Jesuit missionary, was a native of Trent. He was sent by the society to China, where he made a long residence. Returning to Europe in 1651, he published the result of his observations in the following works: "De Bello Tartaros inter et Chinenses," 1654: "Sinicæ Historiæ Decas prima, a Gentis Origine ad Christum natum," 1658: it was translated into French by Pelletier: "China illustrata," folio, a geographical description of that country, illustrated by maps of each province, and accounted the most exact work on the subject before that of du Halde: "A Relation of the Number and Quality of the Christians in China." *Moreri. Nouv. Dict. Hist.*—A.

MARTINIERE. See Bruzen.

MARTINIUS, Matthias, a learned German protestant divine and philologist in the 16th and former part of the 17th century, was born at Freinhagen in the county of Waldec, in the year 1572. He received his academical education at Herborn, where he distinguished himself by his proficiency under the instructions of the celebrated Piscator. When he had arrived at the age of twenty-three, he was appointed preacher to the court of Nassau Dillembourg; and in 1596, he was nominated one of the professors of the college of Herborn. In the

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following year he was made regent of that seminary, and in 1609 was entrusted with the superintendence and instructions of those students who were educated at the public expense. He was desirous of being emancipated from the duties of tutor, and of devoting himself wholly to those of the ministerial office; but so ably did he acquit himself in the discharge of the former, that he could not obtain consent to his resignation of them. He particularly excelled in his philological lectures, and in initiating his pupils in the Hebrew, Chaldee, and Syriac languages. In the year 1607, upon the breaking out of the plague at Herborn, he removed, with the members of the college, to Siegen, and soon afterwards accepted of an invitation to become pastor of the church of Embden. To this removal he was partly inclined, in consequence of some unpleasant disputes in which he had become involved with the rigid Lutherans. After remaining three years at Embden, where he was much esteemed and beloved as a minister and a man, he was offered the rectorship of the college of Bremen, which he accepted, to the no small benefit of that institution. Under his superintendence it was entirely new-modelled, and not only the ablest tutors provided in every department, but all possible encouragement given to students by the accommodations with which they were furnished by the magistrates and inhabitants, so that it gradually rose to the highest reputation. In the first of our authorities may be seen the names of several very eminent men, who were educated in this school while he presided over it. In the year 1618, Martinius was one of the deputies who were sent by the city of Bremen to the synod of Dort, where he avowed similar opinions with Amyraut, Daillé, and other French divines, on the subject of universal grace, and enlisted among the combatants against the supralapsarians. He signed, however, the acts of the synod. He died in 1630, about the age of 58. He was the author of "Memoriale Biblicum," 1603, octavo; "Christiana et Catholica Fides, sive Symbolum apostolicum explicatum," 1618, octavo; "Procatechesis, &c." 1619, octavo; "De Fœderis Naturæ et Gratiæ Signaculis," 1618, octavo; "De Deo summo illo Bono, et Causa omnis Boni, &c." 1616, octavo; "Lex Divina Naturæ, Gratiæ, et Politiæ," 1619, octavo; "De prompta utilium Rerum Meditatione," 1614, octavo; "Epitome Theologiæ," 1617, octavo; "Cadmus Græco-Phœnix," 1625, octavo; "Græcæ Linguæ Fundamenta," 1631, octavo, and a variety of controversial pieces. But his fame is principally built on his "Lexicon Philologicum, præcipue Etymologicum et Sacrum, &c." in folio, the third edition of which, in two large folio volumes, printed in 1697, besides numerous other additions, contains his "Cadmus Græco-Phœnix," and the "Glossary of Isidore, &c." with the notes of John George Grævius. Of this work it is said that Vossius and other learned men have freely availed themselves without being always so honourable as to acknowledge their obligations. *Vit. Lex. Philol. Præf. Moreri. Saxii Onomast. Lit.*—M.

MARTYN, John, a skilful botanist and learned writer, was born in London in 1699. He was intended by his father for a mercantile profession; but an early inclination for botanical pursuits and an attachment to literature prevented this design from taking effect. In 1720 he translated from the French Tournefort's history of the plants growing round Paris; and, meditating a similar work on those produced in the vicinity of London, he made numerous pedestrian excursions for that purpose, into the counties round the metropolis. He afterwards extended his botanical tours, by means of which he was enabled to augment his English herbarium to 1400 specimens. In 1724 and 1725, he read botanical lectures in London, which were so well approved, that he was recommended by sir Hans Sloane and Mr. Sherrard to repeat them in Cambridge. In 1727, Mr. Martyn was made a fellow of the Royal Society, to which body he was afterwards very serviceable as a member of the committee for regulating its library and museum. He entered himself of Emanuel college, Cambridge, in 1730, with a view of proceeding regularly with his medical degrees; but his marriage, and the practice of the profession which he had for some time followed in London, did not permit him to fulfil his intention. He, however, read lectures in botany and the materia medica, both in the metropolis and in Cambridge; and on the death of Dr. Bradley, in 1733, was chosen professor of botany in that university. Finding the air of London unsuitable to him, on account of an asthmatic complaint, he took up his abode at Chelsea, where he lived till 1752, when he retired to Streatham. He resigned his professorship in 1761, which was conferred on his son; and in gratitude for this favour, he presented to the university his botanical library, his hortus siccus, many drawings of fungi, and some

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other collections. He returned to Chelsea a year before his death, which took place in January 1768.

The publications of professor Martyn were: "Tabulæ synopticæ ad Methodum Raianum dispositæ," folio, 1726: "Methodus Plantarum circa Cantabrigiam nascentium," 12mo, 1727; this is Ray's catalogue reduced to the order of his system, with the addition of his generic characters, and those of other botanists: "Historia Plantarum rariorum Decades quinque," folio, 1728—32; a very magnificent work, designed to exhibit in their natural size and colours, such curious plants as had not yet been figured; its expense prevented a further progress in the work: "Tournefort's History of Plants growing about Paris, translated into English, with Additions," two volumes octavo, 1732: "Virgil's Georgics and Bucolics, translated into English Prose, with Notes," 1745—46, quarto and octavo; the union of classical learning with botanical science has enabled him to elucidate many passages of his author, and the work was greatly applauded both at home and abroad. He also communicated several papers upon botanical and other subjects to the Royal Society, which were printed in its Transactions; and he was concerned in an abridgment of the Philosophical Transactions, and an abridgment of papers from the Memoirs of the Royal Academy of Sciences at Paris. He translated some medical works, and was engaged in other literary plans. *Pulteney's Sketches of Botany in England.*—A.

MARTYR, (MARTIRE) PETER, an useful writer of voyages and discoveries, was born in 1455, at Arona, on the bank of Lago Maggiore in Italy, but is generally named *D'Anghierra*, from a town on the opposite bank. He had lived several years in Rome, when, in 1487, he accompanied the Spanish ambassador on his return to Spain, by whom he was presented to Ferdinand and Isabella. He followed their court in various military expeditions, till the capture of Grenada, after which he went into holy orders. Their majesties bestowed several benefices upon him, and he was appointed by the queen to instruct the young courtiers in belles lettres. In 1510 the king sent him as his ambassador to the soldan of Egypt, for the purpose of inducing him to be more favourable to the Christians; which commission he executed with success. After his return he was rewarded with more benefices, and also received favours from pope Adrian VI. who would have taken him to Rome, had he not excused himself on account of his advanced age. He died about 1526, and was buried in the cathedral of Grenada, of which he was a canon and prior. The writings of Peter Martyr were: a relation in Latin of the voyage of Columbus and the discovery of the new world, entitled "De Rebus Oceanicis et Orbe novo," quarto: an account of his embassy into Egypt, with a description of the countries through which he passed, entitled "De Legatione Babylonica:" and "Epistolæ de Rebus Hispanicis," folio, containing a history of the most memorable events in his time, from 1488 to 1525. The style of this writer is rude, but he is esteemed a faithful and exact narrator of the facts that came within his cognisance. *Tiraboschi.*—A.

MARTYR, PETER, a very distinguished character among the early reformers, was descended from a respectable family of the name of *Vermigli*, and born at Florence in the year 1500. His parents gave him the surname of *Martyr*, in honour of Peter the Martyr, a Milanese saint, whose church was near their house. Our Peter was initiated in the rudiments of learning at first by his mother, who was a woman of a liberal education, and so well skilled in the Latin language, that she could interpret to him the comedies of Terence from the original. Afterwards he was placed under the instructions of a celebrated master, who taught the sons of the first families in the republic, among whom our young scholar distinguished himself by the avidity which he discovered for learning, his incessant application, and his rapid progress. When he was sixteen years of age he conceived an inclination for the monastic life, and took the habit among the regular canons of the order of St. Augustine, at the monastery of Fiesoli, near Florence. This step was taken without the consent of his father, who, as he was his only son, thus saw his branch of the family becoming extinct; and on this account left the bulk of his property, at his death, to an hospital, reserving only a small annuity for his son Peter. In this monastery he went through his course of rhetoric, diligently reading at the same time the sacred Scriptures; and in the year 1519 he was sent to the monastery of St. John of Verdera, at Padua, in which university he studied philosophy, and the Greek language. By his proficiency in these different branches of science, he acquired the character of the first scholar in his order; and he was as eloquent as he was learned. When he arrived at the age of twenty-six,

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he was appointed to the service of the pulpit, and preached to crowded auditories, with universal applause, in several of the principal cities of Italy. Hitherto the divinity which he had studied was chiefly that of the schools; but now he applied with the greatest diligence to the study of the Scriptures: and that he might understand the whole of them in their original languages, he made himself master of the Hebrew, with the assistance of a Jewish physician at Bologna. Having thus well stored his mind with the treasures of sacred and profane literature, he read lectures in philosophy, divinity, and on the Greek language, in different houses belonging to his order, still prosecuting his labours as a preacher, both in public and in the halls of the monasteries. Being unanimously chosen abbot of Spoleto, he retained that post three years; during which he reformed the college and two nunneries dependent on it, which had become scandalously relaxed in discipline and morals, and also by his prudence terminated the factious quarrels which had long divided the inhabitants of that place. At the end of the term above mentioned, he was appointed principal of the college of St. Peter at the Altar, in Naples: a post of great dignity, and supported by ample revenues. Here he applied himself with increased assiduity to the study of the Scriptures; and having met with the writings of Zuingle and Bucer, became fully sensible of many of the abuses, both in doctrine and discipline, of the church of Rome, and began to think favourably of the cause of the reformers. In this disposition he was confirmed by his conversation with some liberal and enlightened men at Naples, particularly with John Valdes, a Spanish lawyer; and he delivered his sentiments very freely on the necessity of reformation before many persons of quality, in private meetings at Naples. Nay, he even ventured, in one of his public sermons, to maintain that a particular text commonly quoted in proof of the doctrine of purgatory gave no countenance to that opinion. In consequence of what he said on this occasion, a prohibition was issued out against his further teaching or preaching; but he refused to obey it, and appealed to the pope; with whom cardinal Pole, and others of his friends at the court of Rome, who were not unfavourable to some degree of reformation, made such interest, that he was left at liberty to continue his former labours.

When Peter Martyr had been about three years at Naples, he was seized with a dangerous illness; and upon his recovery from it, the fathers of his order, apprehending that the air of the city was unfavourable to his health, appointed him their visitor-general. In discharging the duties of this difficult and delicate post, he conducted himself with great firmness, impartiality, and prudence, to the satisfaction of all the well disposed, who were concerned for the credit of the order, but not without raising many enemies among the profligate and relaxed. He was afterwards appointed prior of St. Fridian's at Lucca, one of the richest abbeys belonging to the regular canons. Here he exerted himself with the greatest diligence in promoting the interests of sound learning and religion, procuring men of abilities to instruct the younger members, and personally watching over their conduct and improvement. He also daily read to them some part of St. Paul's epistles in Greek, and examined them in the same; and every night before supper he expounded a psalm, or some other portion of Scripture, having generally among his hearers several of the nobility and gentry of Lucca. Every Sunday, likewise, he preached publicly to the people. His sentiments now had gradually undergone a total change, and he had adopted the opinions of the reformers from popery. To these opinions he had in private made several converts, among whom were Tremellius and Zanchius; and he no longer concealed them in his public discourses. This freedom of his occasioned his enemies to raise against him the cry of heresy, and he was summoned to give an account of himself before a general meeting of the order at Genoa. Well knowing, however, what fate he had to expect should he fall into the power of his enemies, he withdrew privately from Lucca, and came to Pisa. Here he celebrated the Lord's supper according to the manner of the reformed, with some noblemen who had renounced the popish creed; and wrote letters both to cardinal Pole and to Lucca, assigning the reasons for his sudden departure from his monastery, and explicitly declaring the alteration which had taken place in his sentiments. From Pisa he went to Florence, where he met the celebrated Bernard Ochinus, who, like himself, had turned protestant, and determined to renounce his country for conscience sake. Quitting Florence, he passed through the northern parts of Italy without being discovered, and arrived safe in Switzerland, where he was received with the greatest hospitality

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friendship, by Bullinger and the other ministers of Zurich, in the year 1542. As the churches in that place were fully supplied with pastors, he went from thence to Basil; whence, at the request of Bucer, he was invited to Strasburg, where he filled the theological chair for five years, and maintained the utmost harmony with that eminent reformer as his colleague in the ministerial office. In the year 1546, Peter Martyr followed the example of Luther, and married a nun who had escaped from a convent, and become a protestant. In the year 1547, by the advice of archbishop Cranmer, king Edward VI. invited him into England, together with Bucer, Fagius, and other learned reformers, and appointed him professor of divinity at Oxford in 1549. Soon after he had entered on the duties of this post, having explained the doctrine of the Lord's supper, in nearly the same manner with the Helvetian churches, he was insulted and disturbed in his lectures, and by the instigation of the popish party the populace were rendered so tumultuous, that his person was in danger, and he found it prudent to retire to London. Proper measures, however, having been taken to preserve the peace at Oxford, he returned to that place, and resumed the labours of his professorship, being promoted by the king, for his better accommodation and security, to a canonry of Christ-church. About the same time he was admitted to the degree of doctor of divinity in this university.

In this situation Peter Martyr continued faithfully and diligently occupied in disseminating scriptural knowledge, maintaining a constant correspondence with the heads of the English reformation, and particularly with archbishop Cranmer, who frequently resorted to his advice, till the death of king Edward, and the accession of queen Mary, when the kingdom was once more brought under the yoke of Rome, and the protestants were devoted to a cruel and bloody persecution. On this event all the foreign protestants were ordered to leave the kingdom; and as Peter Martyr had not come into it of his own accord, but in consequence of an invitation from king Edward, he was furnished with the necessary passport for his departure. Having arrived on the continent, he was apprised by his friends of designs which were formed against him in the popish countries through which he had to pass; and with their assistance was enabled to escape the mischiefs intended him, and to reach Strasburg in safety. In this city his former friends congratulated him on his return to them, and the more warmly on account of the imminent dangers to which he had been exposed; and the senate passed a decree that he should be replaced in their divinity chair. Not long afterwards, finding that calumnies were propagated against him, on account of his differing from the confession of Augsburg on the subject of the eucharist, and that obstructions were likely to arise in the way of his usefulness, he began to entertain thoughts of removing elsewhere. While he was thus circumstanced, it was with no small satisfaction that he received an invitation from the senate of Zurich, in 1556, to fill their professorship of divinity which was just become vacant. Of this he immediately accepted, and removed to that city, accompanied by his friend Mr. Jewel, afterwards bishop of Salisbury, who had fled from the Marian persecution in his native country. Here he spent seven of the happiest years of his life, in high reputation as a professor and minister, greatly respected by all ranks of people, and in intimate friendship with Bullinger and other learned men. In the year 1557, he was invited to become successor to count Martinenghi, pastor of the Italian church at Geneva; but was prevailed upon by the senate and ministers of Zurich to decline that offer. Upon the accession, likewise, of queen Elizabeth to the crown of England, and the re-establishment of the protestant religion in this country, efforts were made to bring him back to his professorship at Oxford; but without success. In 1561, he received letters from the queen-mother of France, the king of Navarre, the prince of Condé, and other peers of that kingdom, as well as from Beza and the rest of the French protestant ministers, requesting him to attend and assist at the famous conference at Poissy; where he was distinguished by his skill in disputation, by the temper and prudence with which he conducted himself, and by the liberality and force which he pleaded for the sufficiency of the Scriptures as a test of truth as well as rule of life. He died at Zurich in 1562, soon after he had completed the sixty-second year of his age.

On the learning, judgment, and eloquence of Peter Martyr, and the value of his productions, the protestant writers bestow the highest eulogiums, and the liberal catholic critics have done considerable justice to his merits. Dupin, in particular, is warm in the commendation which he bestows on

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on many of his works, observing that, with the exception of what he advances in favour of novel opinions, they are excellent; that in his discussions of moral subjects he lays down very solid principles, and displays great prudence and learning; that his Theses are very judicious, and his Sermons eloquent and full of good maxims. Speaking of his Commentaries he says, that "they are well written, and there is no want of learning in them; but the author frequently deviates from his subject to enter into digressions upon controversy, and other points of doctrine; which, however, he handles learnedly, and after a manner which may please the reader. Of the first reformers, no one wrote better than Peter Martyr, excepting Calvin. He surpassed Calvin in erudition and the knowledge of languages. He was well versed in the fathers, and applied himself diligently to the study of the ancient discipline of the church. He had more moderation and sweetness than any of the other protestants, not only in his expressions, but also in his sentiments." He was the author of "Expositio Symboli Apostolici;" "De Cœna Domini Quæstiones;" "Commentarius in Priorem Pauli Epistolam ad Corinthos," folio; "Comment. in Epist. Pauli ad Romanos," folio; "Defensio Doctrinæ veteris et apostolicæ de sacrosancto Eucharistiæ Sacramento, adversus Stephani Gardineri Librum," folio; "Defensio contra Richardi Smythæi Angli Lib. ii. de Cœlibatu Sacerdotum et Votis monasticis;" "Comment. in Lib. Judicum," folio; "Dialogus contra Brentii Librum de personali Unione Naturarum duarum in Christo;" and he left behind him, in an unfinished state, "Commentaries" on Genesis, Exodus, Leviticus, the Books of Samuel and Kings, the Lamentations of Jeremiah, and some of the minor prophets, which were published after his death; as was also a work entitled "Petri Martyris Vermillii &c. Loci Communes," in folio, consisting of selections from his works, digested into an uniform treatise, and systematically arranged, after a similar manner with Calvin's "Institutions," *Melchior. Adam. Vit. Theol. Exter. Landi's Hist. de la Lit. de l'Italie, vol. IV. Liv. xi. Art. ii. Dupin. Moreri.*—M.

MARVELL, Andrew, a witty writer and incorruptible patriot, was born in 1620, at Kingston-upon-Hull. His father, the rev. Andrew Marvell, was master of the public grammar school, and lecturer of Trinity church in that town; a learned and pious man and a conformist to the church of England, though not zealous for its ritual. Young Andrew was sent to Cambridge at the expense of the corporation of Hull, and was entered student of Trinity college in 1635. His quick parts and rapid progress in learning rendered him a tempting object for the arts of the Jesuit emissaries, then lurking about the universities, and they so far succeeded in their proselyting attempts as to inveigle him to London, where he was found by his father in a bookseller's shop. Paternal authority and argument persuaded him to return to college; and this half-conversion seems to have left upon his mind only a rooted aversion to popery, and a strong impression of its dangerous character. On the death of his father, who was drowned in crossing the Humber in 1640, he took possession of his small inheritance; a circumstance that was probably the cause of some inattention to his academical duties. From the records of Trinity college, it appears, that in 1641, Marvell with some others was excluded from its benefits on account of non-attendance. Possibly he might then have begun the course of travels which we find he pursued through Holland, France, and Italy, and which doubtless contributed to that enlargement of mind which distinguished him from the mere party writers of the time. His propensity to ridicule was displayed by a humorous though carelessly-written satire upon one Flecknoe, an English priest and poetaster at Rome; and in a burlesque poem addressed to an abbot de Maniban at Paris, a pretender to fortune-telling. Of his residence and employment for many subsequent years, we have very little information. From a letter of his to Oliver Cromwell, dated in 1653, it appears that he was engaged by the protector to superintend the education of a Mr. Dutton, who was lodged with Mr. Oxenbridge at Eton. According to his own express declaration, he "never had any, not the remotest, relation to public matters, till the year 1657, when (says he) I entered into an employment, for which I was not altogether improper, and which I considered to be the most innocent and inoffensive towards his majesty's affairs of any in that usurped and irregular government." This, doubtless, alluded to the post of assistant to Milton in his office of Latin secretary, which he held till the death of Cromwell. If some of the poems attributed to him in the last edition of his works be genuine, he was a greater panegyrist of

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that usurper than might be wished; but the vigour with which Cromwell ruled contending factions, and the honour acquired by the nation under his government, seem to have dazzled men of undoubted patriotism.

In the parliament of 1660, Marvell sat as one of the representatives of the borough of Hull; and his services were so acceptable, that he was continued in the same important trust to the end of his life. He was probably one of the last who received a pension from the place he served, which he fully earned by the diligence, firmness, and inviolable integrity with which he discharged his duty. Of all men in his station, he is the person who would be selected as an example of the genuine independence produced by the philosophical limitation of wants and desires. He was not to be purchased, because he wanted nothing that money could buy, and held cheap all titular honours in comparison with the approbation of his conscience, and the esteem of the virtuous. At the beginning of the new reign he probably thought the parliamentary business of inferior consequence; since we find him absent in Holland and Germany between 1661 and 1663, upon what account, we are not informed; and not long after his return, he complied with the request of lord Carlisle, appointed ambassador extraordinary to the northern courts, to accompany him as his secretary. It was not till the parliament of October 1665 that, from his letters to his constituents, his attendance seems to have been constant and uninterrupted. From that period to 1674 he made a regular report of the proceedings of both houses to the mayor and corporation of Hull. The corruptions of the court, and the tendency to arbitrary measures, which marked the unprincipled reign of Charles II. necessarily threw a man of Marvell's character into opposition; and his whole efforts in and out of parliament were directed to the preservation of civil and religious liberty. He rarely spoke in the house, but his influence over the members of both houses was considerable. The patriotic earl of Devonshire was on terms of intimacy with him; and prince Rupert often privately visited him and took his advice; insomuch that when he gave a vote on the popular side, it was commonly said by the courtiers "that he had been with his tutor."

By his writings Marvell obtained the character of the wittiest man of his time, and doubtless was of great service to the cause he espoused, which had in general been defended rather by serious argument than by ridicule. He occasionally threw out a number of poetical effusions of the humorous and satirical kind, in which he did not spare majesty itself. These are careless and loose in their composition, and frequently pass the bounds of decorum; but they were well calculated for effect as party pieces, and became very popular. He exercised his wit still more copiously in prose. In 1672, Dr. Sam. Parker, afterwards bishop of Oxford, a flaming and intolerant high churchman, published a work of bishop Bramhall's, to which he added a preface of his own, maintaining the most extravagant positions concerning the rights of sovereigns over the consciences of their subjects. This piece Marvell attacked in the same year in a work which he entitled "The Rehearsal Transprosed." With a profusion of witty sarcasm, it contains much solid argument, and may be reckoned one of the ablest exposures of the maxims of religious tyranny. Parker wrote an answer, to which Marvell replied; and the reverend champion did not choose to carry the controversy further. Of the estimation in which the "Rehearsal Transprosed" was held, an evidence appears in Swift's "Tale of a Tub," where, remarking on the neglect into which answers to books soon fall, he observes, "There is indeed an exception, when any great genius thinks it worth his while to expose a foolish piece; so we still read Marvell's answer to Parker with pleasure, though the book it answers be sunk long ago." The opinion of such a writer may also serve to establish the genuineness of Marvell's wit. He wrote other works in controversy; of which were "Mr. Smirke; or the Divine in Mode," with its continuation; "An Historical Essay on General Councils, &c.;" "A Seasonable Question, and an Useful Answer;" and "A Seasonable Argument to the Grand Juries of England to petition for a new Parliament." His last work was "An Account of the Growth of Popery and Arbitrary Government in England," printed in 1678. This gave so much offence to the ruling powers, that an advertisement appeared in the Gazette, offering a reward for the discovery of the printer, publisher, and author of it, which seems to have produced no effect.

Notwithstanding the acrimony with which Marvell opposed the court and its plans, his character as a man of wit ingratiated him with the mirth-loving monarch, and his powers as a writer made the ministry extremely de-

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sirous of silencing or gaining him over. To this purpose a remarkable anecdote is related. One morning, after he had been familiarly entertained the preceding evening by his majesty, the door of his apartment, up two pair of stairs in a court in the Strand, was suddenly opened by lord-treasurer Danby. Marvell, who was writing at his table, was surprised, and asked his lordship if he had not mistaken his way. "No! (replied the courtier,) now I have found Mr. Marvell;" and he proceeded to say that he was sent from his majesty, to know in what manner he could serve him. Marvell first jestingly replied that it was not in the king's power to serve him; but when the minister proceeded with great seriousness to speak of his majesty's esteem and friendship for him, and actually made him an offer of a thousand pounds, with promises of future favours, the patriot with equal seriousness asserted his independence, and rejected the bribe. It is added, that after the departure of the lord-treasurer, he sent to a friend for the loan of a guinea! The poet Mason, who has made Marvell the hero of his "Ode to Independence," thus alludes to his incorruptible integrity:

In awful poverty his honest Muse
Walks forth vindictive through a venal land;
In vain Corruption sheds her golden dews,
In vain Oppression lifts her iron hand:
He scorns them both, and arm'd with truth alone,
Bids Lust and Folly tremble on the throne.

His life was more than once threatened by his irritated enemies; and his death, which happened in August. 1678, has been attributed to poison, though no circumstance is mentioned to render the suspicion credible. He was buried in the church of St. Giles in the Fields; and the corporation of Hull, in gratitude for his long and faithful services, voted a sum of money to defray his funeral expenses, and raise a monument to his memory. Ten years afterwards a highly laudatory epitaph was composed for him, which the bigotry of the rector would not suffer to be inscribed on his tomb, though the writer had carefully avoided every party sentiment.

Marvell was a dark-complexioned man, with an expressive countenance, silent and reserved among strangers, but lively and facetious in the company of his intimates. His early poems express a fondness for the charms of rural nature, and much delicacy of sentiment; they are ingenious and full of fancy, after the manner of Cowley and his cotemporaries. His works were published in two volumes 12mo. 1726, by Mr. Cooke, with his life prefixed. A much more complete edition of his verse and prose was given by captain Edward Thompson in three volumes 4to. 1776, with a new life of the author. In this edition several compositions commonly attributed to other writers are given to Marvell, from the incompetent evidence of being found in a manuscript book partly of his hand-writing. *Cooke's and Thompson's Lives of A. Marvell.*—A.

MARULLUS, Michael Tarchaniotes, a learned modern Greek, was a native of Constantinople, which city he abandoned at its capture by the Turks in 1453, and retired to Italy. He bore arms in that country under Nicholas Ralla another Greek; but was at the same time a votary of polite literature. Not contented with the reputation to be acquired by the knowledge of the Greek language, he applied to the Latin with so much success as to become a poet in it of no mean rank. He had several patrons among the Italian princes, and was for some time liberally entertained by Lorenzo de Medici, but he was of a restless disposition, and did not remain long in one place. He married the learned Alexandra Scala of Florence, which circumstance involved him in a bitter quarrel with Politian, who was an admirer of hers. He had also controversies with others of the learned, which he brought upon himself by his censures of the ancient Latin poets, and his high notions of his own merits. Marullus unfortunately lost his life in 1500 while attempting to ride across the little river Cecina in Tuscany. His Latin poems consist of four books of Epigrams and four of Hymns, with a fragment of a poem on the Education of Princes. They were published collectively at Paris in 1529, 8vo. and 1561, 12mo. and likewise in other places. Concerning their merit, very different opinions have been given: on the whole, it seems that they are not void of elegance and ingenuity, but cannot claim a place among the best compositions of the kind. He was reckoned a happy imitator of the style of Lucretius, a poet who was the principal object of his admiration among the ancients, and of whom he gave an edition. He is also charged with having imbibed his spirit of impiety, and indeed some of his verses have much more

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the character of paganism than of christianity. *Lil. Gyrald. Baillet. Bayle.*—A.

MARY I., queen of England, daughter of Henry VIII. by Catharine of Arragon, was born in 1516. In her infancy she was betrothed first to the dauphin of France, and next to the emperor Charles V., and was afterwards contracted to the duke of Orleans. None of these alliances, however, took place; and after her mother's divorce she was excluded from the succession to the crown as illegitimate. When the succession was finally settled in 1544, she was restored to her right, though her illegitimacy was not reversed. Bred up by her mother in a zealous adherence to the Roman catholic faith, she had reluctantly subscribed to her father's supremacy on his breach with the papal see; and when, upon the accession of her brother Edward VI., the reformation was introduced into the English church, she refused, though strongly urged and menaced, to comply with the new worship, and obtained a temporary connivance through the interference of her kinsman the emperor. As intolerance was no less the character of the new than it had been of the ancient religion, Mary was again molested; her chaplains were thrown into prison, urgent remonstrances were made to her without shaking her firmness, and finally, her brother was with great difficulty persuaded still to indulge her in her nonconformity.

On the death of Edward in 1553, the attempt to exclude both Mary and Elizabeth from the crown by setting up Jane Grey was made, the failure of which is related under the articles *Dudley* and *Grey*. Mary, by the loyalty of her subjects, was without a contest placed upon the throne, and her title was universally recognised. Although such an unanimity might naturally have warmed her heart towards her people, yet the remembrance of past ill usage, and a passionate zeal for the restoration of the Catholic religion, were the prevalent sentiments with which she came to power, and which influenced her in the exercise of it. Her temper was sour and gloomy, and she inherited the wilfulness and despotic humour of her father, with the stately reserve of her Spanish ancestry. One of the first measures was the reinstatement of those bishops who in the late reign had been deprived of their sees for their adherence to popery; at the same time Cranmer was prosecuted for high treason, and several protestant bishops were thrown into prison. The marriage of the queen, now of the mature age of 37, was an important subject of deliberation; and it was at length concluded in her council to accept of the proposals of the archduke Philip, son of the emperor Charles V., who was now a widower. In the mean time a complete restoration of the catholic worship took place throughout the kingdom, and all the clergy who refused to comply with it were ejected from their cures. This sudden change, with the general dislike of the nation to the Spanish match, occasioned many discontents, which broke out into an insurrection under Carew in Devonshire, and Wyatt in Kent. They were both suppressed, and only served as pretexts for new severities. The princess Elizabeth, who was an object of peculiar hatred to her sister on account of the rivalry of their mothers and her known attachment to the principles of the reformers, was thrown into the Tower; and the amiable and unfortunate Jane Grey, with her husband Guilford Dudley, whose lives had hitherto been spared, were executed. Elizabeth was soon released upon proof of her innocence; but she was several times afterwards brought into great danger on account of her opinions, and it required all her prudence to escape from the snares which were laid for her. Philip, who had long been impatiently expected by the queen, arrived in England in July 1554, and the nuptials were consummated. He was eleven years younger than Mary, and by temper little disposed to act the lover, even had a more suitable partner claimed his affections. His ruling passion was ambition, which, notwithstanding all the prudent limitations of his power made by the English parliament, his fond consort was resolved to gratify. She was, however, less successful in this point than in her favourite wish of reconciling the kingdom to the pope, which was effected in great form by means of the legate, cardinal Pole. The sanguinary laws against heretics were renewed, and it was soon resolved in council to put them into full execution. The shocking scenes of cruelty which followed this determination have stamped the peculiar character of this reign, and indelibly fixed upon the sovereign the hateful epithet of *bloody* queen Mary. A disappointment in a supposed pregnancy had first aggravated her natural fretfulness; her husband's coldness and the jealousies and discontents of her subjects added to her unhappiness; and it may be questioned whether the

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period of her short rule was more afflictive to herself or disastrous to the nation.

Although the legate Pole disapproved of the severity of persecution, the arguments of Gardiner and others in its favour were so conformable to the queen's disposition, that the flames soon began to be kindled in the metropolis and other parts of the kingdom, and protestants of the most revered character were called upon to seal their faith at the stake. Without entering into the particulars of these detestable cruelties (instances of which may be found under the articles of several of the principal sufferers) it is enough to observe, that, during the space of three or four years, 277 persons were committed to the flames, including prelates, private clergymen, laymen of all ranks, women, and even children: nor does it appear that either shame or compassion ever touched the soul of the regal bigot. The sincerity of her zeal, indeed, could not be doubted, for she was prepared to make sacrifices of the revenues of the crown in restitution of the goods of the church; and to remonstrances on this head she replied, "that she preferred the salvation of her soul to ten such kingdoms as England." She had, indeed, no scruple in indemnifying herself by those arbitrary exactions on the properties of her subjects which had been practised by her father, and the whole policy of her reign was marked by a tendency to despotism.

In order to gratify Philip, who threatened her with total desertion should his requisition be refused, she warmly promoted a war with France in conjunction with him, though contrary to the terms of the marriage articles and the manifest interests of the English nation. This was declared in 1557, and the assistance of the English troops contributed to the victory over the French at St. Quintin. This success was, however, greatly overbalanced with respect to England by the loss of Calais, taken by the duke of Guise in the winter of 1558, after it had been above 200 years in the possession of that power. The disgrace sunk deep into the heart of Mary, who was already in a declining state of health from a dropsical complaint: anxieties of various kinds preyed upon her; and she expired in November 1558, in the forty-second year of her age, and sixth of her reign. With her expired the dominion of popery in this kingdom, which was never able to overcome the horror and detestation her cruelties had inspired. *Hume's History of England.*—A.

MARY II., queen of England, born in 1662, was daughter of the duke of York, afterwards king James II., by Ann Hyde. She was married in 1677 to William prince of Orange, and resided in Holland with him till 1689. The revolution being then effected which dethroned her father, she was declared joint-possessor of the crown with her husband king William, on whom all the administration of the government devolved. This subordinate condition cost her no sacrifice, as a profound respect for and cordial attachment to her consort were her ruling affections, and the duty of a faithful and obedient wife was her leading principle of action. She was sincerely devoted to the protestant religion in which she had been bred, and performed all its injunctions with great punctuality. In 1690, when William was called to oppose James in Ireland, Mary was invested with the administration during his absence. The violent contention of parties and the critical state of public affairs rendered this a very difficult trust; she, however, acquitted herself of it with equal prudence and fortitude. She had the same functions to perform in his subsequent absences on the continent, in some of which the nation was in circumstances of imminent danger; but she always acted with spirit and vigour adequate to the occasion. Burnet asserts that the king always left to her the disposal of the clerical dignities in the kingdom, which she generally filled with well-chosen subjects. The unfriendly terms on which she lived with her sister Anne, afterwards queen, were owing to political jealousies, and the blind attachment of the latter to her favourites; for the equanimity of Mary, who seems to have been much the superior character, would have precluded any private or personal quarrel between them. This estimable sovereign died of the small-pox at Kensington in 1695, in the thirty-third year of her age, to the deep affliction of her husband, and the general regret of the nation. She possessed a solid understanding and a mild and serene temper; was a friend of learning and the arts, and a pattern of virtue and religion. She underwent much reproach from the nonjuring clergy and jacobites for consenting to mount a throne made vacant by the deposition of her father; but ambition seems to have had no share in her motives, and she only complied with the will of her husband and the voice of the nation. *Burnet. Smollett.*—A.

MARY, queen of Scotland, daughter of James V. and Mary of Guise, was born in

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December 1542, but a few days before the death of her father, who left no other issue. After the rejection of a proposal made by Henry VIII. of England to contract her to his son Edward, an offer was made by the Scots to marry her to the dauphin son of Henry II. of France, and in her sixth year she was sent into that country for education. She displayed on advancing to maturity a degree of personal beauty which was the admiration of a gay and galant court. Her mental qualifications were scarcely inferior. According to the custom of that age, with respect to females of high rank, she was instructed in classical literature, and was able both to speak and write Latin with fluency. Brantome affirms that at the age of thirteen or fourteen she pronounced at the Louvre, before the king and the whole court, a Latin oration of her own composition, against the vulgar opinion that women ought not to be taught letters and the liberal arts. She was particularly fond of poetry, and composed French verses which obtained applause, at least from the courtiers. When she had completed her fifteenth year the negotiations for her marriage were entered upon. It was the object of the French court to obtain by this union that ascendancy over Scotland, which the prudent jealousy of the Scots attempted to guard against. The articles of the latter for securing the independence of their country were openly acceded to; but with the characteristic perfidy of the times, the young queen was persuaded to sign three private deeds, by which she made over, in case of failure of issue, the kingdom of Scotland as a free gift to the crown of France. If her youth and inexperience, and the authority of her uncles the Guises, be thought sufficiently to excuse her in performing such an act, it must be allowed that such a violation of her faith as a sovereign, and such a preference of a foreign interest to that of her own country, was a most inauspicious omen of her future government.

Her nuptials with the dauphin were celebrated with great pomp in 1558, and her husband received the *crown matrimonial* of Scotland. On the accession of Elizabeth to the throne of England, which soon followed, Mary was urged to put in her claim to that crown, on the plea of Elizabeth's illegitimacy, and she and the dauphin openly assumed the title and arms of king and queen of England; a fatal step, which entailed upon her the perpetual hatred of her rival queen, and was a principal cause of all her misfortunes! In 1559 the untimely death of Henry II. raised his son Francis II. to the throne of France, and conferred upon Mary the crown of a queen-consort of that powerful kingdom. Her mother, the queen-dowager of Scotland, who had acted as regent, died in the following year, while that country was involved in a war between the protestants supported by queen Elizabeth, and the catholics aided by France. A peace between England and France succeeded her death, by an article of which, Francis and Mary were bound to recognise Elizabeth's title to the English crown, and renounce their own. At the end of the same year Francis died, leaving Mary overwhelmed with sorrow for the loss of that influence which she possessed as his queen. She was slighted by her mother-in-law Catharine de Medicis, and buried her chagrin in a retirement at Rheims. She had, however, a kingdom of her own to which duty called her; and her subjects of both parties concurred in inviting her to come to it. She was in no haste to comply with this invitation. The contrast between a fine country, and a splendid and civilized court, which had been the scene of all her past pleasure, and a rude northern clime, possessed by a people whom she regarded as turbulent savages, was terrifying to her imagination. When at length she embarked, she bade farewel with many sighs to the beloved land which had so long fostered her, and would not quit the deck till its coasts were quite out of view. She arrived in Scotland in August, 1561, after an absence of nearly thirteen years.

The subsequent history of this unfortunate queen has been the occasion of such a mass of controversy, that it would be a vain attempt to discuss it critically in the compass to which we are limited. We shall content ourselves with a concise narrative of undisputed facts, taking for our guide that historian who seems to have been least warped by national or party prejudices.

At the queen's arrival, the protestant cause in Scotland was espoused by the majority of the people, but had obtained no settled establishment; and its votaries were full of suspicions of the machinations of the popish party, supported by the court of France, and by the secret attachment of Mary herself, who was zealously devoted to the catholic religion. The protestant leaders, and especially the clergy, looked therefore to Elizabeth as the

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great protectress of their sect, and were in habits of confidential correspondence with her ministers. That queen took every occasion to undermine the influence of Mary and involve her in difficulties, not only on account of the Scottish queen's predilection for the French alliance with her country, but because Elizabeth regarded her as a personal rival and a claimant of her crown. Mary had delayed to ratify the article of renouncing her claim to the English crown which had been agreed upon between the English and French commissioners at the peace; and much unpleasant discussion had arisen on the subject. The great nobles of Scotland were divided by public parties and private feuds, and were little inclined to submit to the restrictions of law and government. The house of Hamilton, which stood next in lineal succession to the crown, was offended by Mary's alienation from them, and watched her with suspicion and jealousy. Thus, although her first reception was highly flattering, and seemed to denote an universal spirit of loyalty, abundant sources existed of impending disturbances.

The commencements of her administration were prudent and moderate. Although the zeal of the reformers insulted her religion, she would not listen to the violent counsels of the popish faction, but gave her confidence entirely to protestants. She repressed the outrages of the banditti of the borders, and made a progress into the north with the view of remedying the disorders there. Her appearance gave so much alarm to the powerful earl of Huntley, that he took up arms, and Mary with her attendant ministers was brought into great danger, from which she was only rescued by the loyalty of some of the highland clans. That nobleman was afterwards defeated and slain by the earl of Murray, Mary's natural brother. Her marriage now began to be the anxious desire of the nation, and various matches were proposed to her by foreign potentates. Her choice, too much directed by the eye, finally fell upon her kinsman Henry Stuart, lord Darnley, son of the earl of Lennox, a youth who, besides a fine person, did not possess a single valuable qualification. He was a subject of England; and though Elizabeth secretly rejoiced that Mary descended to an alliance with one of inferior condition, she threw obstacles in the way which only inflamed the amorous passions of the Scottish queen. The match was opposed by Murray and by other nobles; but through Mary's address the consent of the nation in general was obtained, and the ill-fated union took place in 1565. She immediately by proclamation conferred upon her husband the title of king, and commanded that all writs should run in their joint names; and she indulged her revenge, as well as her love, by sending an army against Murray and the associated nobles which compelled them to take refuge in England.

These nobles were the heads of the protestant party; and though Mary was inclined to exercise clemency towards them, the solicitations from the French court, then engaged in a league with Spain and the pope for the extirpation of heresy, induced her to change her intentions. She called a parliament, in which their attainder, and some measures in favour of the catholic religion in Scotland, were to be proposed; when a circumstance occurred which for a time took the sole possession of her mind. David Rizzio, the son of a musician at Turin, had accompanied the Piedmontese ambassador to Scotland, and gained admission into the queen's family by his musical talents. By his insinuating and supple behaviour he crept into Mary's favour, and was raised to the office of her French secretary. He advanced so much in her good graces, that he became a man of consequence, and was applied to by all the court suitors for his recommendation and interest. This good fortune rendered him so arrogant and insolent that he was regarded by the nobles with all the ill-will usually attending a mean and worthless favourite. When Darnley first became a candidate for the queen's affection, he contracted an intimacy with Rizzio, who assisted his progress in the hope of confirming his own influence. Not long after the nuptials, this favoured lover displayed such a total want of every estimable quality, and behaved with such inattention and disrespect to his royal consort, that her hasty love evaporated and was succeeded by disgust. Darnley disregarded the remonstrances of Rizzio against his misconduct; and looking with jealousy upon the increasing familiarity between him and the queen which passed all bounds of prudence and decorum, resolved to get rid of him by violence At the same time, some men of rank, who imputed to Rizzio the queen's enmity to the exiled nobles, and deeply resented the insolence of this favourite, concurred in the same project for his destruction. A conspiracy was formed for effecting the purpose; and one evening in March 1566, a band of armed men

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took possession of the gates of the palace of Holyrood house, while the king, with some accomplices, and lord Ruthven in complete armour, entered the chamber where Mary was at supper with the countess of Argyle and Rizzio. The unhappy victim saw his danger, and in the utmost terror ran behind the queen and clung to her for protection. Her tears, entreaties and menaces were unavailing; he was dragged from her presence and murdered in the next apartment within her hearing. This savage and unmanly deed, aggravated by the queen's situation, who was advanced in pregnancy, could never be forgiven. The conspirators kept possession of her person; but her artifices had so much power over the weak king, that she detached him from his associates, and persuaded him to make his escape along with her. She retired to Dunbar, where she was soon joined by some nobles at the head of their vassals, with whom she advanced towards Edinburgh. Murray and the other exiles had returned; but she had the address to separate them from the conspirators, and the latter, destitute of every resource, fled to England. Mary, now triumphant, was at no pains to conceal her hatred of her husband, whom she treated with every mark of aversion and contempt; nor did the birth of her son, afterwards James VI., produce any reconciliation. For this, besides his demerits, one reason was the influence a new favourite had obtained over her susceptible heart. This was Hepburn earl of Bothwell, a potent nobleman, who had always shown an attachment to her cause, and been a principal instrument of rescuing her from the power of the conspirators. The influence he obtained over her seems at first to have been of a political kind, but it cannot be doubted that sentiments of a more tender nature succeeded.

The king, unable to bear the state of degradation into which he was fallen, formed a design of quitting Scotland and residing on the continent; and when this was set aside, he continued to live apart from the queen in solitude and neglect. On removing from Stirling to Glasgow in the beginning of 1567, he was seized with a disorder which brought his life into great danger, and which was by some attributed to poison. When he was in a state of convalescence, Mary paid him a visit at Glasgow, in which she put on an appearance of the greatest kindness and affection. By this behaviour she won his confidence to such a degree, that he consented to accompany her to Edinburgh, where he might have the benefit of her attentions, and the assistance of the best physicians. He was lodged, not in the palace, but in a lone house at some distance. Mary attended on him with all the assiduity of a tender wife, and slept two nights in the chamber under his apartment. On Feb. 9th she left him about eleven at night in order to be present at a masque in the palace on the next day; and at two the following morning the house was blown up with gunpowder, and the king's dead body was found in an adjacent field.

Of this foul murder the general opinion accused the earl of Bothwell; and the circumstances above related could not fail to throw suspicion on the queen also as an accessary. It was unfortunate for her, that her subsequent conduct was such as to appear a full confirmation of her guilt in the eyes of the generality of her subjects. After the king's father, Lennox, had publicly accused Bothwell of the murder, the queen, though she could not refuse bringing him to trial, continued to admit him to her intimacy, and even conferred upon him the command of the castle of Edinburgh. His trial was hurried on, without regard to the requisition of Lennox for delay in order to procure evidence; and no person appearing as his accuser on the day appointed, he was necessarily acquitted. Within a week from this acquittal, Bothwell, at an entertainment to which he had invited all the nobles, opened his intention of marrying the queen; and so much was the assembly swayed either by dread of his power or desire of his favour, that they unanimously subscribed a paper expressing their full conviction of his innocence with respect to the murder, and recommending him as a husband to the queen. But the sentiments of the nation at large by no means corresponded with the declaration of these mean-spirited nobles, and the projected marriage was generally looked upon with detestation. Bothwell therefore resolved to bring it to effect in a manner suited to his violent and daring character. As Mary was proceeding from Edinburgh to Stirling to visit her infant son, Bothwell suddenly appeared on the road with a large body of horse, dispersed without resistance her slender train, and seizing her person with a few of her courtiers, conveyed them to his castle of Dunbar. That this was a pre-concerted plan with the queen could not be doubted, since she expressed neither terror, surprise nor indignation at the outrage, and her atten-

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tlants were informed by the captors that every thing was done with her consent. One obstacle remained, which was that Bothwell had a wife already. A process of divorce was immediately instituted on the double ground of their being cousins within the prohibited degrees, and of his having been unfaithful to her bed. The desired sentence was pronounced within four days, after which Mary was conveyed to Edinburgh castle. To avoid the objection of a forced marriage, she appeared in the court of session and declared herself at full liberty; and on May 15th, little more than three months from her husband's murder, this most scandalous union was consummated. Bothwell, without the title of king, possessed the whole power of the crown; no access was permitted to the queen except to his creatures, and he made an attempt to get the person of the young prince into his hands, which happily failed.

These transactions excited a general indignation in foreign countries, and rendered the Scottish name odious. At length the nobles themselves resumed a degree of patriotism, and entered into a league for the security of the prince. They collected an army, and openly declared against Bothwell, who, with the queen, retired to Dunbar, and also raised troops. The forces on both sides met in nearly equal numbers; but those of the royal party showed no confidence in their cause, and were manifestly reluctant to fight. A parley ensued, in which Mary was obliged to accept the conditions of dismissing Bothwell from her presence and surrendering herself to the confederates. Bothwell took his farewell, and rode from the field, just one month after his guilty marriage, and she never saw him more. She was received with respect by the nobles, but the common soldiers could not be prevented from expressing their feelings in the most opprobrious terms. A standard was held before her on which was painted the corpse of the late king, with the prince kneeling, and uttering the words "Judge and revenge my cause, O Lord!" She was conducted to Edinburgh, and led as a spectacle of shame through its streets, with the standard still displayed; and all sympathy for her deplorable condition was lost in horror of her imputed crimes.

Still warmly attached to the author of her ruin, Mary would not listen to any proposal of dissolving her marriage with Bothwell, and was therefore by the confederate nobles committed to custody in the castle of Lochlevin, situated upon an islet in the midst of a lake. It belonged to William Douglas, who had married the mother of Murray; and this lady, who boasted of having been the lawful wife of James V., treated with insult one whose right to the crown was, according to her pretension, inferior to that of her own son. Meantime several nobles who had not joined the confederacy began to concert measures in favour of the queen; and Elizabeth, who, however instrumental in exciting the disorders to which Mary was a victim, did not approve the example of subjects holding their sovereign in captivity, interposed in her behalf. After various deliberations, the confederates at length determined to oblige Mary to resign her crown to her son, and appoint Murray regent during his minority; and by threats of bringing her to a public trial they induced her to subscribe to these conditions, which her friends informed her she might revoke as extorted by fear, should she recover her power. The young king was accordingly crowned, and Murray invested with his high office, which he executed with vigour and ability. The kingdom was brought into a state of external tranquillity, when the escape of Mary occasioned new commotions. By her blandishments she had seduced George Douglas the younger brother of her keeper to procure the keys of the castle and prepare a boat, by which she reached the land, and immediately repaired to Hamilton, where the friends and dependents of that noble house collected for her defence. She was soon at the head of a powerful body commanded by several men of rank, with which she marched towards Dunbarton. At a place called Langside she was encountered, May 13, 1568, by the regent with an inferior army, but better disciplined. In the short conflict which ensued, the Hamiltons were totally routed with very little bloodshed. Mary, who from a neighbouring hill viewed the defeat of her party, was seized with consternation, and fled from the field without resting till she reached the abbey of Dundrennan in Galloway. There, looking round in vain for any other asylum, she resolved to throw herself upon the generosity of her rival Elizabeth; and hastily embarking in a fishing boat, contrary to the remonstrances of her most faithful adherents, she landed at Workington in Cumberland, whence she was respectfully conducted to Carlisle.

From this period the life of the unhappy Mary is no more than a long captivity, varied only by the different places of her confinement, and the fruitless attempts for her deli-

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verance, and at length terminating in a most deplorable catastrophe. In the life of Elizabeth it has been mentioned that her unexpected arrival in England occasioned much deliberation to the queen and her council, who were at a loss how to treat a foreign princess expelled and accused by her own subjects, who was likewise regarded by the catholic party as the rightful claimant of the English crown. To treat her, however, with generosity, or even with justice, was no part of the consideration, which only turned upon the advantage to be made of the incident. Her detention was the first thing resolved upon; and when Mary, in consequence of the letters full of affected friendship sent her by Elizabeth, requested to be admitted to her presence, she was told that it was first necessary to clear herself from the criminal accusations under which she laboured. The queen of Scots unguardedly offered to submit her cause to the cognisance of her sister-queen, and the offer was readily accepted, as implying a kind of judicial superiority in the latter, and affording the occasion of keeping Mary in a distant confinement for an indefinite period. In July she was removed further from the Scottish border, to Bolton-castle in Yorkshire. Finding that a more serious inquiry into her conduct than she probably first expected was unavoidable, she endeavoured to ingratiate herself with Elizabeth by pretending a great veneration for the liturgy of the English church, and a willingness to hear arguments in favour of its doctrine; for she was a mistress in the art of dissimulation, to which she had been well trained in the French school of her youth. Through the requisition of Elizabeth, the regent Murray was induced to appoint commissioners to support his cause; Mary did the like on her part; and Elizabeth nominated three persons of distinction to hear both parties. The conferences were opened at York, whence after a time they were removed to Westminster. The regent directly accused Mary of being accessary to the murder of her husband; and as a part of proof, a casket was produced, found in the castle of Edinburgh after Bothwell's flight, and containing letters and sonnets addressed to him, which had already been supposed to substantiate her guilt by the party adverse to her in Scotland. These were compared with Mary's letters to Elizabeth, and the hand-writing was declared to be apparently the same. After a variety of delays and subterfuges, by which both queens seemed inclined to stifle inquiry, the regent, who had come in person to England, was dismissed without either approbation or censure, whilst Elizabeth determined to support his party in Scotland, and Mary remained in custody as before.

The first project for restoring her to power and liberty was by means of her marriage with the duke of Norfolk, a nobleman of the highest rank and reputation in England. Mary, though the last of her three former husbands was still living, did not scruple taking a fourth, and readily exchanged letters and love-tokens with the duke. Elizabeth was kept in ignorance of the design, whilst it was communicated to the courts of France and Spain, who approved of it. It was no wonder, therefore, that when it was discovered by the vigilance of her ministers, she was much displeased, and committed the duke to the Tower. A rebellion by some catholic peers in the north of England in Mary's cause followed, which, though soon suppressed, filled Elizabeth with such apprehensions, that, in 1570, she entered into negotiations for sending back her dangerous captive to her own country, under the custody of the regent, but with security for her personal safety. These were, however, defeated by the murder of the regent, an event that revived the hopes of Mary's party in Scotland, and caused great confusion in that country. To follow the labyrinth of crooked and deceitful politics which had the opposite interests of the two queens, and of the several subordinate parties, for their objects, would protract this article to a disproportionate length; we shall therefore confine ourselves to what is especially personal to the royal prisoner. The duke of Norfolk, after being liberated from confinement, carried on a correspondence with Mary, and was seduced, in 1571, into a conspiracy originating with the king of Spain, and conducted by the bishop of Ross, Mary's agent. It was discovered, and cost the duke his life, while it confirmed Elizabeth in her animosity towards her unfortunate captive. She did not, indeed, as yet suffer the parliament to pass a bill declaring her guilty of high treason, which had been agreed upon in a conference between the houses; but she entertained a project of sending her to Scotland to be brought there to a public trial, not doubting of her conviction. This, however, was not consented to by the earl of Mar, then regent, who soon after died, and was succeeded by the earl of Morton.

Mary, whose place of confinement had lately been the castle of Tutbury, becoming

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indisposed for want of exercise, was suffered to make use of the waters of Buxton. In the subsequent scenes of contention that took place in Scotland, Morton fell into the power of his enemies, and was tried and convicted of having a share in the late king's death. By his dying confession, he admitted that he had been informed by Bothwell of the conspiracy, but that, finding the queen was the author of it, he forbore to take any steps to reveal it. In 1584 a discovery was made of a plot for Mary's deliverance by Francis Throckmorton, a Cheshire gentleman, in concert with the Spanish ambassador. Another plot in which a Scotch Jesuit was concerned was soon afterwards detected; and the English nation was thrown into such alarms for the safety of their queen and the protestant religion, that a measure was adopted which may be considered as the forerunner of Mary's fate. This was an association by which the subscribers bound themselves by the most solemn oaths to defend queen Elizabeth from all enemies foreign and domestic; and if any violence were offered to her life, to exclude from the succession all persons in behalf of whom the attempt should be made, and to avenge it to their utter destruction. The unanimity with which this association was entered into by all ranks of people alarmed Mary, who made offers of a more perfect submission to the queen's will, while at the same time she continued her secret correspondence with the English catholics, of which new proofs appeared. The custody of her person was now taken from the earl of Shrewsbury, who had discharged the trust during fifteen years with respect and lenity, and she was committed to two keepers of inferior rank and harsher dispositions, sir Drue Drury, and sir Amias Paulet. In 1585 an act of parliament was passed, levelled directly against the queen of Scots, and designed to make her responsible for any thing attempted by others in her behalf against the life of Elizabeth, and her confinement was rendered more rigorous and severe. Her affliction was aggravated by an undutiful letter from her son prompted by one of his favourites, which provoked her to such a degree, that she seems to have had serious thoughts of disinheriting him. Elizabeth, meantime, obtained an ascendancy over his councils, and engaged him in a league for the protection of the protestant religion, now greatly endangered by the power and bigotry of Philip II. of Spain.

It was not long before a new conspiracy against the life of the queen of England gave a pretext to those proceedings against Mary for which the late act of parliament had made a preparation. Of this plot, named after Babington the principal person concerned, and of its detection, an account is given in the article of *Elizabeth*. It was an important object with the queen and her ministers to involve Mary as an accomplice in this conspiracy; and letters asserted to be hers were produced which proved her participation even in the design of assassinating Elizabeth. The zeal of the nation was inflamed to the highest degree by this circumstance, and the punishment of the great culprit was loudly called for. The court therefore resolved to proceed to the extremity it had long meditated. Mary's papers and domestics were seized; she was conveyed a close prisoner to Fotheringay-castle; and preparations were made for trying her publicly. In October 1586 a commission came down to Fotheringay to open the proceedings against her. Mary at first refused to plead, using the obvious arguments, that she was a foreigner and a sovereign, who owed no allegiance to the laws of a kingdom in which she had been treated as a captive, and from which she had received no protection. Her objections were disallowed, and she was persuaded or threatened into a consent to plead. She made her defence with great dignity and presence of mind, remarked upon the incompetence of the evidence against her, and solemnly disclaimed the least concurrence in any design to take away the queen's life. The commissioners then adjourned to the star-chamber at Westminster, where, after a personal appearance of her secretaries, who confirmed their former depositions upon oath, she was declared guilty of being an accessary to Babington's conspiracy. The irregularity and injustice of this trial will scarcely now be controverted; and however some parts of the conduct of Elizabeth towards her may be justified on the plea of state-policy and self-defence, the taking away of her life must ever be accounted a most atrocious and inhuman act. The fruitless interposition of foreign potentates, and of her son king James, to prevent the fatal catastrophe, and the detestable hypocrisy of Elizabeth with respect to the execution of the sentence, have been mentioned in the life of that queen. The sentence was made public in December, and Mary was thenceforth stript of every mark of royalty, and treated with great indignity. It was not till Feb. 1587, that Elizabeth signed the warrant for her execution, and on the 8th.

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of that month it was carried into effect at Fotheringay. Her behaviour at this awful crisis has furnished matter for all the descriptive eloquence of history: it was, indeed, calm, magnanimous and pathetic in a supreme degree. Denied by the bigotry of the commissioners those ceremonial consolations of religion which her church provides, its influence on her heart appeared her effectual support. Prepared by fervent and unassisted devotion, she laid her head on the block, and firmly received the fatal stroke. She died at the age of forty-four years and two months, after a captivity of almost nineteen years.

The beauty, accomplishments and misfortunes of this celebrated princess have always interested the feeling heart, and to this day obtain her many partisans among the votaries of sensibility. National and party attachments have procured her many more advocates, who have exhausted all the arts of controversy in defending her memory. The impartial reader, however, who forms his judgment upon the great outline of fact, will not, it is presumed, be at a loss to fix his opinion concerning her character and actions. *Robertson's Hist. of Scotland.*—A.

MASACCIO, or TOMMASO DA S. GIOVANNI DI VALDARNO, a great improver of the art of painting, and accounted the principal artist of the second age from its revival, was born in 1402, at the place in Valdarno whence he takes his name. He was the disciple of Massolino da Panicale, but proved greatly superior to his master, or any of his cotemporaries. He gave to his figures a life and action hitherto unknown; expressed the fore-shortening of the limbs when viewed in front; gave dignity to the draperies by rejecting the multitude of small folds, and designing them with greater breadth and fullness; and harmonized their colouring with the tints of the flesh. He was also skilled in perspective, and introduced into his pictures some fine effects of that kind. Although his life was longer than commonly represented, since he died at the age of forty, not of twenty-six, the perfection at which he arrived was an extraordinary proof of original genius. An epitaph composed for him by Annibal Caro makes him say, that Buonarroti taught all other painters, but learnt from him alone. *Tiraboschi. Pilkington's Dict.* —A.

MASCARDI, Augustin, an Italian man of letters, was born in 1591 of a good family at Sarzana in the territory of Genoa. At an early age he entered among the Jesuits, which society he quitted upon an invitation from Pope Urban VIII., who made him his chamberlain of honour, and nominated him in 1628 to the professorship of eloquence in the college of Sapienza at Rome. Mascardi was careless and fond of pleasure, which caused him to be overwhelmed with debts, and perhaps shortened his days. He died of a consumptive disorder at Sarzana in 1640, at the age of 49. Cardinal Bentivoglio, who was his intimate friend, speaks of him as one of the most learned and eloquent persons of his time. He composed both in Latin and Italian. His works are "Sylvarum Lib. iv.;" "Prose volgari;" "Discorsi morali su la Favola di Cebeti;" "La Congiura del Conte Giovan-Luigi Fieschi;" "Dell' Arte Historica;" "Dissertationes de Affectibus;" "Prolusiones Ethicæ." Of these, the most valued is his work on the Art of writing History, first published in 1636, and republished with additions by Pirani in 1646. His account of the conspiracy of Fiesco, first published in 1629, gained him reputation, though it is not written in a good taste, and is rendered tedious by long harangues. It was translated into French; and the work of cardinal de Retz on the same subject is only a free translation of that of Mascardi. *Moreri. Tiraboschi.*—A.

MASCARON, Julius, a French prelate and very celebrated preacher in the seventeenth century, was the son of an eminent advocate in the parliament of Aix, and born at Marseilles in the year 1634. He entered when young among the priests of the congregation of the Oratory, and at the age of twenty-two was sent to teach rhetoric at Mans. Here he became acquainted with the famous Costar, who, on observing that he had inherited from his father an uncommon talent for eloquence, advised him to cultivate particularly that of the pulpit. Indeed few persons ever possessed greater natural requisites for a public speaker. He had a noble presence, an agreeable voice, and easy graceful action; and these advantages he improved by study, and directed with judgment and taste. His first appearance in the pulpit was at Saumur, where he soon acquired the highest reputation as a preacher, which induced several of the protestants to become his frequent hearers; among whom the learned Tannequi le Fevre entertained a great regard for him, and was one of the first to do justice to his extraordinary merits. Desirous of attaching so able

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a preacher to his church, the bishop of Mans made him one of its prebendaries; but his fame soon reached the capital, where he was appointed to preach a course of Advent sermons, at the church belonging to his congregation in the street of St. Honoré. Here his auditories were as crowded as at Mans, and the principal members of the French academy, who had long maintained a literary correspondence with his father, gave their stamp of approbation to his wonderful qualifications. In 1666, he was appointed to preach the Advent sermons at court, and the Lent sermons in the following year; and was so much admired by Lewis XIV., that from that time till 1671 he was selected to preach the Advent and Lent sermons in alternate years. In 1671, the king nominated him bishop of Tulle, in the lower Limosin, when he retired to his diocese, where he frequently charmed and edified his flock by the exercise of his pulpit talents, and preached occasionally in the cathedrals of Toulouse and Bourdeaux. In 1675, he was again called to court, to preach the Lent sermons, as he was also two years afterwards; and in 1678, he was translated to the see of Agen. This diocese abounded in protestants, to whose conversion he sedulously applied himself, and is said to have been successful in persuading vast numbers of them to enter within the pale of the catholic church. From this time he was frequently called to Paris, to pronounce the funeral orations of distinguished characters, or to officiate as Lent and Advent preacher to the court, till the year 1694, when he appeared there for the last time in this capacity, and was equally admired and applauded as in his younger years. In the following year, at the request of the French clergy, he pronounced the discourse on the opening of their assembly; after which he took his leave of Paris, and retired to spend the remainder of his days in the discharge of his episcopal functions. He died in 1703, beloved and regretted by all ranks, particularly by the poor, to whom he had been a most liberal benefactor, and who were the heirs of all his property. None of the sermons of Mascaron have been published, excepting a volume of his "Funeral Orations," printed in 1740, in 12mo. They are characterized as possessing the nervousness and sublimity of Bossuet, but without the polish and elegance of Flechier; and as less judicious than the productions of either of those celebrated orators. *Moreri. Nouv. Dict. Hist.*—M.

MASCLEF, Francis, a learned French priest and orientalist who flourished in the seventeenth and early part of the eighteenth century, was born at Amiens, about the year 1672. He received the clerical tonsure when very young; and after having had a good classical education, and passing through the ordinary courses of philosophy and divinity in his native city, applied closely to the study of the sacred scriptures. That he might be able thoroughly to enter into their literal sense, and to understand their peculiar idioms, he made himself master not only of the Greek and Hebrew languages, but also of the Syriac, the Chaldee, and the Arabic. In the Hebrew, particularly, he became profoundly skilled. His first benefice in the church was the cure of Raincheval, five leagues from Amiens, where he conscientiously discharged the duties of a good parish priest, and studiously devoted his leisure hours to literary improvement. Some years afterwards, M. de Brou, bishop of Amiens, who was fully apprised of his merits, and had personally examined into his qualifications, removed him from his cure, placed him at the head of the seminary belonging to his diocese for the education of young ecclesiastics, and took him for his domestic chaplain and confidential friend. He also promoted him to a canonry in his cathedral church. In these situations he answered the most sanguine expectations of his patron, and was the active agent in his beneficence towards the good people of his diocese. To assist the studies of the young clergy of whom he had the superintendence, he drew up "A Course of Philosophy," and "A Course of Divinity," which it was his intention to publish for their use; but several circumstances, and particularly the death of M. de Brou in 1706, obliged him to relinquish that design. M. Sabbatier, the successor of M. de Brou, entertained very different notions from those of that prelate, and our author, on the subject of the Jansenist controversy, which then occupied the public mind, and removed M. Masclef from the superintendence of the seminary, and his other official employments. It was happy for the latter that the patronage of M. de Brou had secured him a moderate competence in the income of his canonry; which enabled him to retire into privacy, where he gave himself up entirely to the pursuit of his studies and religious exercises. He now renewed his acquaintance with those learned languages of

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which he had formerly been master, and also acquired sufficient knowledge of the Italian and Spanish, to read the writers in both without the assistance of translations. By his incessant application, however, and his confined mortified manner of living, he irreparably injured his health, and died in 1728, about the age of sixty-six. He was the author of "Ecclesiastical Conferences in the Diocese of Amiens, on the Duties and Obligations of the Ecclesiastical State, and on the principal Truths of Religion," in several volumes 12mo.; "The Catechism of Amiens," in 4to.; and several pieces relative to the Jansenist controversy, which are particularised in Moreri. But his fame with posterity chiefly rests on his "Grammatica Hebraica, a Punctis aliisque Inventis Massorethicis libera," printed at Paris in 1716, in 12mo. This very able and standard work, the merits of which are now well known and acknowledged in the learned world, is introduced by a preface on the proper method of learning the Hebrew language, which does credit to the author's erudition and his Latinity. The freedom, however, with which he explodes vowel-points, and many other rabbinical trifles, gave offence to Dom. Guarin, a learned Benedictine, who, in 1724, published a Hebrew grammar on the opposite system to that of M. Masclef, in the first volume of which he attacked our author's performance, and threatened to repeat his blows. To this first attack M. Masclef replied in a letter of twenty-four pages, in French, printed in the same year. Upon the appearance of D. Guarin's second volume, in 1728, containing a more particular endeavour to refute the principles of the grammar without points, our author began to prepare an answer to his strictures, but was prevented from completing it by his death. In 1730, the abbé de la Bletterie, one of the fathers of the Oratory, and the friend of M. Masclef, published the second edition of his Grammar, in two volumes 12mo.: the first consisting of the original work greatly enlarged; and the second containing three other Grammars, the Chaldee, the Syriac, and the Samaritan, together with a full reply to the objections of M. Guarin, by the editor, entitled "Novæ Grammaticæ Argumenta ac Vindiciæ." *Moreri. Nouv. Dict. Hist.*—M.

MASIUS, ANDREW, a native of Brabant, and an eminent oriental scholar in the sixteenth century, was born in a small village near Brussels, but in what year we are not informed. He pursued his academical studies at the university of Louvain, where he gained the first honours in the philosophical class in 1533, when he is spoken of as still a boy. Afterwards he applied to the study of civil and canon law, of which he was made a doctor, and was nominated counsellor to the duke of Cleves. He was an extraordinary linguist, being intimately acquainted not only with the Italian, French, Spanish, and other European languages, but also with the Latin, Greek, Hebrew, and Syriac. In the oriental tongues he was instructed at Rome, in 1553, by Moses Marden, patriarch of Antioch. He was made privy-counsellor to John a Vueza, bishop of Constance and Lunden; and maintained a correspondence, in Latin and Hebrew, with Sebastian Munster, who says, that his letters in both these languages were written with a degree of correctness and purity, which he could not have excelled had they been his mother-tongues. He was also the intimate acquaintance of the learned Lævinus Torrentin, archbishop of Mechlin, and of the famous Busbec, who acknowledged himself greatly indebted to our author's advice in the employments which he filled at Vienna and Constantinople. By order of Philip II. king of Spain, he was sent to Antwerp, and associated with Arias Montanus, Fabricius, &c. in publishing the Bible Royal, or Antwerp Polyglot. Masius had been possessor of the celebrated Syriac MS. of the seventh century, afterwards the property of Daniel Ernest Jablonski, which is the only MS. known that presents us with the edition given by Origen of the Book of Joshua, and the following books of the Old Testament, which was translated word for word from a Greek copy corrected by Eusebius. He died in the territory of Cleves in the year 1573. His works consist of "Grammatica Syriaca," 1571, folio; "Syrorum Peculium," or an explanation of peculiar words which occur frequently in Syriac writers; "Lexicon Græcum, et Græcæ Linguæ Institutiones;" "Commentarius de Paradiso," translated from the Syriac of Moses Bar-Cephas, a writer who lived before the seventh century, 1569, 8vo.; "B. Basilii Λειτουργια," 1569, 8vo.; "Mosis Mardeni, Jacobitæ, &c., apud Greg. XIII. P. M. Legati, Professiones Fidei Duæ," translated from the Syriac, 1569, 8vo.; "Epistolæ Duæ, &c. ad Pont. Max.," from the Syriac, and of the same date; and after his death were published, "Explicatio in Historiam

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Josuæ," 1574, folio, and "Disputatio de Cœna Domini," in opposition to the Calvinists, 1575, 4to. *Valerii Andreæ Bibl. Belg. Freheri Theat. Vir. Erud. Clar. Moreri. Nouv. Dict. Hist.*—M.

MASO, or TOMMASO FINIGUERRA, a native of Florence, is by the Italian writers accounted the first inventor of the art of making prints from engravings on metal. He is commonly thought to have flourished about the middle of the fifteenth century, but a document has been produced by Marini in his notes to Baldinucci's Lives of Painters, which proves that he was dead in 1424. He was a goldsmith by trade; and the account given of his invention is, that it being his practice to make an earthen mold of all that he engraved on silver for inlaying, or what was called working in *niello*, he found, on pouring melted sulphur into the mold, that when rubbed with oil and lamp-black, it gave upon paper the outline of what had been engraved. What use was made by him of this discovery, by what steps it was perfected, and whether it was carried into Germany from Italy, or was likewise original in that country, are matters of great doubt and controversy. It is not certain that there are any prints of Maso's extant; and the oldest Italian prints, which are those of Pollajuolo and Andrea Mantegna, are posterior to some of the old German masters. On the whole, there seems no reason to doubt that Maso did in fact hit upon such a discovery, though the immediate consequences of it are not well ascertained. *Tiraboschi.*—A.

MASON, JOHN, a respectable English nonconformist divine and useful practical writer in the eighteenth century, was the son of a dissenting minister, and born at Dunmow in Essex, in the year 1705-6. Where he was instructed in grammar-learning we are not informed; but he pursued his academical studies under the tuition of the reverend and learned John Jennings, who opened a seminary for the education of young persons to the ministry at Kibworth in Leicestershire, which he removed to Hinckley in 1722. Mr. Mason's first situation after he had completed his academical course, was that of chaplain and private tutor in the family of governor Feaks, at his seat near Hatfield. In 1729-30, he accepted of an invitation to become pastor to a congregation at Dorking in Surrey; with whom he continued seventeen years, diligently discharging the duties of his function, and highly esteemed both as a preacher and friend. In 1740 he first became known to the public as an author, by printing a sermon, entitled, "Subjection to the Higher Powers;" which was followed, three years afterwards, by an anonymous treatise, entitled, "A plain and modest Plea; or, A sober and rational Appeal to Infidels, occasioned by some of their late Productions," &c. 8vo. This little piece met with a very favourable reception, and procured the author, through the medium of Dr. Walker, formerly tutor to an academy at Mile-End, but without any application on the part of Mr. Mason, the degree of M.A. from the university of Edinburgh. In 1745, he published his excellent treatise on "Self Knowledge," 8vo., the fifteenth edition of which is now before us. It has been deservedly esteemed as one of the most useful treatises on practical piety that is to be met with in the English, or perhaps any other language; and has been adopted as a proper work for distribution among those who are unable to procure books at their own expense, by several societies both among the dissenters and the members of the established church. It has also been translated into different foreign languages, and circulated widely on the continent. In the year 1746, on the invitation of a large and respectable congregation of dissenters, Mr. Mason removed to Cheshunt in Hertfordshire, where he spent the remainder of his days as a very useful preacher, and continued to benefit the public by his respectable writings. In 1751, he sent into the world his largest work, entitled, the "Lord's Day Evening Entertainment," in four volumes, 8vo., containing fifty-two sermons; which he offered to the public as a "complete set of practical discourses for the use of families, recommending and urging the great and substantial points of Christianity in a plain and striking manner, and free from all distinguishing peculiarities in style and sentiments." In 1753, he published "A Letter to a Friend, upon his Entrance on the Ministerial Office," 8vo; containing judicious directions to a minister, with regard to his personal conduct, his private studies, and his public ministrations. The next publication of our author, and the most popular, excepting his treatise on "Self Knowledge," made its appearance in 1755, and is entitled, "The Student and Pastor; or, Directions how to attain to Eminence

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and Usefulness in those respective Characters," 12mo. This was followed by a single "Sermon" in the following year; and in 1758, by a volume, entitled, "Fifteen Discourses, Devotional and Practical," &c. with an Appendix, consisting of "An historical Dissertation on the Analogy between the Behaviour of God's People towards Him in the several Periods of the Jewish and Christian Church, and his correspondent Dispensation towards them in those respective Periods;" 8vo. This dissertation displays an extensive and accurate knowledge of ancient and modern history, and a considerable degree of critical acumen in pointing out the various analogies which subsist between the different histories; and the whole is rendered highly interesting, by the insertion of a variety of historical and biographical facts, particularly those which relate to the first reformers.

In the year 1761, Mr. Mason published a collection of excellent discourses, under the title of "Christian Morals," in two volumes 8vo; which are well adapted to what the author tells us was his object in sending them into the world, namely, "to moderate the zeal of Christians for their several party distinctions, and to recall their attention to the acknowledged importance of those indisputable principles, without the practical influence of which no man can be a Christian, and all the good sense and all the orthodoxy in the world will avail him nothing." From a sermon annexed to the second volume of these Discourses, On the Death of King George II. and some other of his single sermons preached on political occasions, our author appears to have been a true patriot, and firm friend to the British constitution as settled at the Revolution. In the year 1750, he published "An Essay on Elocution, or Pronunciation, intended chiefly for the Assistance of those who instruct others in the Art of Reading, and of those who are often called to speak in Public," 8vo., which was so well received that it underwent three impressions within the course of a few years, and may be considered as the foundation of many of our popular treatises on the same subject. Not long afterwards he published "An Essay on the Power of Numbers and the Principles of Harmony in Poetical Compositions," 8vo; and "An Essay on the Power and Harmony of Prosaic Numbers," 8vo, being a sequel to the preceding. Both these pieces, likewise, met with a favourable reception from the public; which induced the author, in 1761, to reprint them and the "Essay on Elocution," in one 8vo volume, now become exceedingly scarce. But it appears that Mr. Mason's labours were not confined to his professional duties, and different publications, since he also found time to educate several young gentlemen for the work of the ministry; to one of whom his "Letter to a Friend, &c.," published in 1753, was addressed. In the midst of his usefulness, and when, from the apparent vigour of his constitution, his friends had ground to hope for the continuance of his life through many future years, a cold which he caught brought on a fever, which after a short confinement proved fatal to him in February 1763, when he was in the fifty-eighth year of his age. Mr. Mason's religious sentiments were what are commonly called moderately orthodox: he was an enemy to controversy, and a friend to peace. What appeared to him to be Christian truth he honestly taught, without any illiberal or unkind censures of those who might differ from him in some particular points of speculation. While he adhered to the cause of protestant nonconformity, as conceiving it to have the nearest connection with the cause of truth and liberty, and genuine piety, yet his mind was truly catholic, and he kept himself at the greatest distance from the narrow party spirit of those who would confine Christianity to their own particular communion; on the contrary, he was free to converse with others as with Christian brethren, and was ready to discern and acknowledge real merit, and to esteem true learning and piety wherever he met with them. His sermons were correct, perspicuous, nervous, always illustrative of the text and doctrine which he had undertaken to explain; and they were ever adapted to promote the purposes of piety and charity. In the pulpit he was grave and solemn. His voice was clear, his delivery deliberate, distinct, and void of all affectation, and his manner was easy and natural. His personal character was an exemplification of the duties and virtues which it was the business of his life to enforce; and in his intercourse with the world, he was free, easy, communicative and pleasant in conversation, and much of the gentleman appeared in all his behaviour. Besides the articles mentioned in the preceding narrative, he published some single sermons preached on particular occasions; and the

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polemical lectures which he read to his pupils were printed in the Protestant Dissenter's Magazine for the years 1794, 1795, and 1796. *Life prefixed to the fifteenth Edition of Self Knowledge.*—M.

MASON. WILLIAM, the Rev. an English poet of distinction, born in 1725, was the son of a clergyman who held the living of Hull. He was admitted of St. John's college, Cambridge, where he took his first degree in 1745. Thence he removed to Pembroke college, of which he was elected a fellow in 1747. He became a master of arts in 1749, entered into holy orders in 1754, and obtained the patronage of the earl of Holdernesse, by whom he was presented to the valuable rectory of Aston in Yorkshire, and who procured for him the appointment of chaplain to his majesty. The first public specimen he gave of his poetical talents was in 1749, when he printed an "Ode on the Installation of the Duke of Newcastle," as chancellor of the university of Cambridge, which, though little favoured by its subject, gained him reputation. "A Monody to the Memory of Pope," and a poem entitled, "Isis, an Elegy," added to his fame, which received a great accession from the publication in 1752, of his dramatic poem of "Elfrida." In this, and also in his "Caractacus," first published in 1759, it was his object to attempt the restoration of the ancient Greek chorus in tragedy. As his own genius was rather lyric than dramatic, he succeeded in producing some sublime and richly ornamented odes, which placed him in the public opinion next to his friend Gray in that species of composition; but he failed in exciting the interest which is the true end and purpose of tragedy. Indeed, the chorus is so evidently an appendage of the infant and imperfect state of the drama, and so manifestly injurious to the development of plot and the display of passion, that a pedantic attachment to the ancients could alone suggest its revival. Mason did not originally compose these pieces for the modern stage, which, with a kind of lofty disdain that adhered to his literary character, he considers as sunk below his level by the corrupt taste of the public; and though attempts were afterwards made to fit them for representation, and they were brought upon the theatre, they could obtain no permanent place there. In 1756, Mason published a small collection of new "Odes." An imitation of the great object of his poetical reverence, Gray, in the gorgeous array of his diction, and the dazzling splendour of his imagery, characterizes these pieces, which were generally considered as displaying more of the artificial mechanism of poetry, than of its genuine spirit. Some "Elegies," which he published in 1763, with much elegance, and some superfluity of ornament, are in general marked with the simplicity of language proper to this species of composition, and breathe noble sentiments of freedom and virtue. Mason, indeed, is throughout one of the purest of poets in point of morality, as well as one of the warmest of those literary friends of civil liberty who distinguished that period. A collection of all his poems, with the exception of the Installation Ode, and Isis, was published in an 8vo volume in 1764, and afterwards went through several editions.

In 1772 appeared the first book of his "English Garden," a didactic and descriptive poem in blank verse, of which the fourth and concluding book was printed in 1781. The purpose of this work was to recommend by the charms of poetry the modern system of natural or landscape gardening, which the writer adheres to with all the rigour of exclusive taste. The versification of the poem is formed upon the best models, and the description is in many parts rich and vivid; but a general air of stiffness, and the dry minuteness of the preceptive part, prevented it from attaining any considerable degree of popularity. As a suitable tribute to the memory of his dear friend Gray: he published in 1775 "The Poems of Mr. Gray. To which are prefixed Memoirs of his Life and Writings," 4to. To the poems a few additions were made of hitherto unpublished pieces. With the Memoirs were agreeably interspersed original Letters, connected by narrative, in a manner which has since been adopted in several biographical works, and which was peculiarly suitable in this instance, on account of the paucity of anecdotes and events in the life of the subject. Mason's own observations on the character and genius of his friend did honour to his taste and feelings, and the volume was favourably received by the public.

It has already been observed that Mason was warmly attached to the principles of liberty. In his political conduct at the place of his residence he acted with the friends of reform, and the opposers of such measures as were thought inconsistent with the rights of freemen. During the American war, he

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took the occasion of admiral Keppel's acquittal to address an "Ode to the Naval Officers of Great Britain, 1779;" in which he strongly expressed his disapprobation of the hostilities carrying on against the transatlantic part of the community. When the late Mr. Pitt rose to power in 1782, he was greeted by Mason in an "Ode" which contained many patriotic and manly sentiments, though injured in their effect by the tinsel of his lyric imagery. He was a zealous member of the Yorkshire association for procuring a reform in parliament, of which measure Mr. Pitt had declared himself a decided advocate; and Mason, with the majority of the whigs of that time, regarded him as the heaven-born minister who was to heal the wounds of the nation, and renovate its constitution. The mind of our poet had been early impressed with a fondness for the sister-art of painting, and at a juvenile age he had attempted a translation of Fresnoy's Latin poem on that art. This he revised and improved "to the utmost of his mature abilities," and published in 1783, in a 4to volume, enriched with the annotations of Sir Joshua Reynolds, and other additions. Few metrical versions have been better executed than this, which unites great elegance of language and versification with a correct representation of a difficult original.

Mason has hitherto scarcely appeared in his character of a clergyman. Besides the living with which he was presented soon after taking orders, he obtained the preferments of precentor and canon-residentiary of the cathedral of York. At that church he preached in 1788 an "Occasional Discourse" on the subject of the slave-trade, which was an animated declamation against the inhumanity of that traffic. In the same year he appeared as the editor of the Poems of his friend W. Whitehead the poet-laureate, to which he prefixed a biographical memoir. The centenary commemoration of the Revolution in that year called forth a new exertion of his lyric powers in a "Secular Ode," which breathed the usual spirit of his muse of freedom. A taste for music has in many instances been totally disjoined from the poetical faculty; but this was not the case with Mason, who was both a warm lover of that art, and a proficient in it. He properly made his musical knowledge subservient to his clerical office, in a publication of "Essays, historical and critical, on English Church Music," which appeared in 1795, 12mo. This work is allowed to contain many judicious and useful observations, even by those who think he has carried much too far the idea of simplifying church-music, and call in question the justness of some of his principles. An additional volume of his "Poems" was given to the public in 1797, consisting of miscellaneous pieces, partly the revised productions of his youth, partly the effusions of his old age. Among the latter is a "Palinody to Liberty," which expresses the change wrought in his political principles by the unhappy events of the French Revolution. That at his time of life, possessed of an elegant retreat and all the comforts of dignified opulence, he should have caught the fear of innovation, which became the epidemic of the time, is not to be wondered at, how much soever the conversion operated upon him, as upon many others of the former friends of liberty, may be lamented. Although this volume contains several compositions which may be read with pleasure, among which are two dramatic pieces, it scarcely made any addition to the poetical reputation of the writer.

Mr. Mason died in April 1797, at the age of 72, in consequence of a mortification occasioned by a hurt in his leg. He had married an amiable lady, who died of a consumption in 1767, and was buried at Bristol cathedral, under a monument on which are inscribed some very tender and beautiful lines by her husband. His character in private life was exemplary for worth and active benevolence, though not without a degree of stateliness and assumed superiority in his manner, probably fostered by his provincial residence. A tablet has been placed to his memory in Poet's Corner in Westminster Abbey. Besides his avowed writings, there have been popularly attributed to him a satirical poem of much temporary distinction, entitled "An Heroic Epistle to Sir William Chambers," together with some other pieces of political satire which appeared about the same time. The strength of language, and the sarcastic humour, of these performances, give them a cast so different from his usual style of composition, that the internal evidence is supposed to decide against his title to them; yet it is certain that he could occasionally write with energy and simplicity; and the objects of satire in these pieces are such as he was likely to have fixed upon. *Gent. Magaz. Monthly Review.*—A.

MASSANIELLO, or TOMMASO ANIELLO, a remarkable leader of revolt, was the son of a fisherman of Amalfi, where he was

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born about 1623. He came to Naples to exercise his father's calling, and was distinguished among his companions by his courage, activity and integrity. He was of a middling stature and an agreeable countenance, and was equally beloved and esteemed by those of his class. The duke of Arcos, had been made viceroy of Naples by the court of Spain, in 1646. He was of a rapacious disposition; and in order to convert into ready money a gift which had been voted by the states, he mortgaged it to some merchants, and assigned them a duty upon fruit for the payment. This tax occasioned great discontent among the common people, who subsisted chiefly upon that article in the summer months, and the hatred of the Spanish government augmented the general disaffection. At this time, the year 1647, Massaniello was twenty-four years of age, and had a wife and children. His wife had been detected in smuggling a small quantity of meal, and had been imprisoned for the offence, and condemned to pay a large fine, for the discharge of which they were obliged to sell their furniture. Exasperated both on his own and the public account, Massaniello laid a plan with some of his comrades for raising a tumult at the approaching festival of the Carmelites, when it was customary to entertain the people with a mock fight between two parties of youths, one representing Turks, and the other Christians. He procured himself to be appointed captain of one of these bands, and one of his confidents, of the other; and he took uncommon pains in disciplining them to the use of bludgeons. Before the appointed time, however, a disturbance arose in the market between the tax-gatherers and some sellers of figs from the country, when Massaniello, who was present with his company, incited them to drive away the officers, and pillage the office at which the tax was received. He was soon joined by great numbers of the populace, who demolished all the tax-offices throughout the city, and then proceeded with him at their head to the viceroy's palace, where they demanded the abolition of the tax. The viceroy, instead of ordering his guards to disperse them, suffered them to rush into the palace in a tumultuous manner, while he escaped by a back door, and took shelter in a convent. There he signed a billet abolishing all taxes upon provisions; and he also caused a large pension to be offered to Massaniello, which he nobly refused.

These timid concessions were not likely to restore order in a city left at the mercy of a triumphant mob. At the instigation of some malcontents, Massaniello was induced to issue a command for burning the houses of all persons concerned in levying the tax, which was cheerfully executed. He then required the viceroy to abolish all the taxes of every kind, and to deliver up the charter of exemption granted to Naples by Charles V. With the policy of falsehood and cowardice, the viceroy sent a spurious deed by the hands of a popular nobleman, the duke of Matalone, whom he had imprisoned. Upon the discovery of the fraud, the duke was maltreated, and several of the nobility were murdered, and others had their houses burnt. Massaniello, drest in his usual tattered apparel, was now at the head of a vast body of men, and exercised uncontrolled sway. He spent little time in refreshment or repose, gave his orders with precision and judgment, and appeared free from all personal views of interest or ambition. While he was negotiating a general accommodation, a conspiracy was formed against his life by the duke of Matalone, who designed that his brother Don Joseph should head the revolt after the leader was removed. The attempt, however, which was made by his hired banditti, failed of success, and proved fatal to a number of them, with Don Joseph himself. Massaniello, rendered suspicious by this circumstance, began to govern with more severity, and put to death several persons upon mere surmises. The viceroy, apprehending lest the French should make advantage of this confusion, entered into a treaty with Massaniello, granting every thing that had been demanded, and agreeing that he should retain his power, and the people their arms, till it had been ratified by the king of Spain. At his desire, Massaniello paid him a visit, accompanied by the archbishop, who was obliged to threaten him with excommunication before he would consent to lay aside his rags, and assume a magnificent dress. He received a formal commission from the viceroy, by virtue of which he erected several gibbets, and put a number of criminals to death without the forms of law, though, it is said, with due regard to natural justice. But he had ascended to a height which his head was not able to bear. Intoxicated with power, and disordered by the constant agitation of his mind, he became quite frantic, and for two or three days performed several extravagant actions, to which an end was put by his assassination, July 18th, only ten days after his

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extraordinary elevation. His head was carried on a pole by the populace, and his body was thrown into the common sewer; yet, so mutable and void of reason are the mob! on the price of bread being raised a few days after, they began to regret him, and taking up his corpse, carried it through the streets in solemn procession, and gave it a magnificent burial. The tumult he had excited did not subside till after the Neapolitans had entirely thrown off the yoke of Spain. (See *Guise Henry duke of II.*) *Mod. Univers. Hist.*—A.

MASSIEU, WILLIAM, an estimable man of letters, was born at Caen in 1665. Coming to Paris to finish his studies, he entered among the Jesuits, but afterwards quitted their society in order to follow his literary tastes more at liberty. He was engaged by M. Sacy of the French academy in the education of his son, and he contracted an intimacy with several men of learning, by whose means he became a member of the French academy, and the academy of inscriptions and belles lettres. In 1710, he was nominated Greek professor in the college royal, which post he retained till his death in 1722. The abbé Massieu was of a modest, simple, and unaffected character, solely attached to his studies and literary friendships. He had the misfortune to lose the sight of both eyes from cataracts in his latter years; and having recovered that of one by an operation, he did not choose to run the hazard of a further attempt. He was profoundly skilled in the ancient languages, of which he gave proof by his publications. These were, several dissertations in the "Memoirs of the Academy of Inscriptions;" a "Preface to a new Edition of the Works of Tourreil;" a "Translation of Six Odes of Pindar, with Notes;" "Histoire de la Poesie Françoise," much esteemed for its curious researches, and the elegant simplicity of its style; it comes down only to the time of Marot; a Latin "Poem on Coffee," inserted by the abbé d'Olivet in his collection of the works of some modern Latin poets. *Moreri. Nouv. Dict. Hist.*—A.

MASSILLON, JOHN BAPTIST, a French prelate in the former part of the eighteenth century, and one of the greatest pulpit orators of his time, was the son of a notary at Hieres in Provence, where he was born in the year 1663. At the age of eighteen he entered into the Congregation of the Oratory, where he distinguished himself by his talents and agreeable manners; and in the different towns to which he was sent, he gained all hearts by the agreeableness of his wit, the liveliness of his character, and his delicate and obliging politeness. These qualifications, however, and the esteem which they procured him among persons of all ranks, excited the jealousy of his brethren; and his superiors, having been led to entertain suspicions of his being engaged in intrigues with some females, sent him to one of their houses in the diocese of Meaux. Afterwards he was appointed to teach divinity at Vienne; and it was in this place that he made his first efforts in eloquence, on the occasion of the death of Henry de Villars, archbishop of that city, whose funeral oration he pronounced. So general and warm was the approbation with which this discourse was received, that the preacher's fame reached the ears of Father de la Tour, then general of the Congregation of the Oratory, who gave orders for his being sent to Paris. Some time after his arrival, being asked by the general what he thought of the preachers of most note in the capital, he replied, "They discover great genius and abilities; but if I preach, I shall not preach as they do." He kept his word, and adopted a style of pulpit eloquence that was properly his own. In some respects, indeed, he might be said to make Bourdaloue his model; but his natural genius prevented him from closely imitating that great orator. The latter excelled in strict and logical reasoning; but Massillon aimed more at reaching the heart by pathetic addresses, and in this species of eloquence became unrivalled. A sermon excellent in all respects, says D'Alembert, would have been one in which the peculiar recommendations of both these extraordinary men had been judiciously combined. Massillon's style and language were simple, elegant, and perspicuous; his imagination lively, but well regulated; his images striking and natural; his thoughts just and delicate; and his representations animated and forcible. His manner of delivery, likewise, was admirably adapted to give success to the kind of eloquence to which his genius directed him. At the moment when he entered the pulpit, he appeared to be deeply impressed with the great truths which he was about to pronounce. When he rose to address his audience, his air was modest, but collected; his eyes were humbly directed downwards; his gesture was easy and unstudied, and accompanied with little action; and his tone of voice was inimitably touching and unaffected. With these recommendations he fascinated

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the attention of his audience, and made himself heard with that profound silence, which was a higher compliment to the orator than the most tumultuary applause. "Pectora mulcet," would have been an appropriate motto to his portrait. Among the crowds who resorted to the churches where he preached, was one day the famous actor Baron, who, on meeting him afterwards at a house open to men of letters, said to him, "You, father, have a manner of your own; continue as you have begun, and leave rules to others." The same actor, on coming another time from hearing him, observed to one of his companions of the same profession, "Such a man is the true orator, and we are merely actors."

In the mean time, the fame of Massillon excited the curiosity of the king to hear him, and he was appointed to preach a course of Advent sermons at Versailles. Here, on an audience accustomed to the eloquence of a Bossuet and a Bourdaloue, his powers produced the same effect as when he appeared in the Parisian pulpits. During his attendance at court on this occasion, Lewis XIV. took the opportunity of paying him this fine compliment: "My father," said he, "I have often had my pulpit filled by celebrated orators, with whom I have been greatly pleased; but whenever I hear you, I am much displeased with myself." In the year 1717, the duke of Orleans, who was then regent of the kingdom, nominated him to the vacant see of Clermont in Auvergne; but, before his consecration and departure to his charge, appointed him to preach a course of Lent sermons before the young king Lewis XV. These sermons, which are ten in number, and known by the name of "Le petit Carême," were composed by the author in less than three months, and are said by D'Alembert to exhibit a model of true pulpit eloquence. In 1719, he was admitted a member of the French academy. Two years afterwards he was presented to the abbey of Savigny, of the Cistercian order, in the diocese of Avranches. In 1723, he pronounced at St. Dennis the funeral oration of Elizabeth Charlotte of Bavaria, duchess dowager of Orleans. The remainder of his life he spent almost entirely in his diocese, diligently occupied in the discharge of his episcopal functions, and gaining all hearts by his mildness, his politeness, and his beneficence. His public and private charities were immense, and exhausted almost the whole of the income of his see. From his love of peace, he was accustomed to invite at the same time to his country-house, members of his own congregation and of the society of Jesuits, where he endeavoured to make them forget their theological quarrels, and to unite in friendship and good-will towards each other, if they could not agree in opinion; but he had not the satisfaction of seeing much success attend his truly benevolent and Christian design. He died in 1742, about the age of sixty-nine, deeply lamented by his flock, who universally regarded him with filial reverence and affection. Soon after his death, four or five small volumes of "Sermons" were published under his name, and were often reprinted; but they were an imposition upon the public, containing, amidst a collection of discourses plundered from different authors, not more than twenty of Massillon's, and those in a very imperfect state. The only genuine edition of his works is that originally published by his nephew, a member of the Congregation of the Oratory, in 1745 and 1746, in fourteen volumes 12mo, of a larger, and twelve of a smaller, size. They contain a complete course of "Sermons for Advent and Lent;" the "Petit Carême" already mentioned; several "Funeral Orations," "Panegyrics, &c.;" "Ecclesiastical *Conferences*;" and "Paraphrases" of several psalms. In 1748, the abbé de la Porte published, in one volume 12mo, a judicious selection of the most striking and beautiful passages from our author's sermons, entitled, "Thoughts on various Moral and Religious Topics, &c." which has since been added as a last volume to the different editions of his works. *D'Alembert's Eloge de Massillon. Moreri. Nouv. Dict. Hist.*—M.

MASSINGER, Philip, an early English dramatic writer of great merit, was born in 1584 at Salisbury. His father, Arthur Massinger, was in the service of Henry second earl of Pembroke, in whose family Philip probably had his education. In the 18th year of his age he was entered a commoner of St. Alban's Hall, Oxford, where he appears to have been supported at the expense of William then earl of Pembroke. It is asserted by Antony Wood, that in the university he "gave his mind more to poetry and romance, than to logic and philosophy," which latter studies he was sent by his patron to cultivate, probably with a view of bringing him forward in some profession. He left Oxford without a degree; and his father being dead, and his patron's favour probably withdrawn, he

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found no other means of support than to employ his talents as a writer for the stage. His latest biographer thinks he has found sufficient proof in his works that he had become a convert to the Roman catholic religion, to which circumstance may be imputed the defeat of his prospects in life, whatever they may have been; but perhaps nothing more is implied in the passages supposed to afford this proof, than that he preferred for poetical use those fanciful and romantic notions which were early concomitants of corrupted Christianity.

It is extraordinary that a man of his undoubted genius should have remained 16 years, from 1606 to 1622, scarcely known to the public in the profession he had adopted; for it was not till the latter date that his first printed play, the "Virgin-Martyr," made its appearance. The probability is, that he was chiefly employed during that interval in giving assistance to other writers, for at that time partnerships in dramatic composition were not unusual; and in particular there is reason to suppose that he was a coadjutor to Fletcher in some of the pieces that bore his name. A document has been produced by Mr. Malone from the records of Dulwich college, which proves Massinger's dramatic connection with Fletcher and others, and at the same time gives melancholy evidence of his distressed circumstances; since he is one of three who united in a supplicatory application to a manager for a loan of five pounds to rescue them from jail. There is also proof of the existence of several manuscript plays of Massinger's, with which he probably supplied the temporary demands of the theatre, and provided for his own wants, before fame was so much an object with him, as a subsistence. Of his life very few circumstances are recorded, and it seems to have been spent in an unvaried attention to his business as a dramatist, and in the cultivation of a few patrons, of whom the most distinguished appears to have been Philip earl of Montgomery. He seems never to have risen above indigence, and in his dedications he more than once affirms that he should have found it difficult to subsist, had he not received the aid of his benefactors. Such was the necessitous and dependent condition of an eminent dramatic poet in the reigns of James and Charles I.! Massinger died from a sudden indisposition in March 1640, at his house on the Bank side, Southwark, and was buried in the church-yard of St. Saviour's, by the side of his brother-poet Fletcher. By those of his cotemporaries who mention him, he is spoken of as a man of singular modesty, gentleness, and urbanity, nor does he appear ever to have made an enemy. Indigence seems to have depressed his spirits; for his dedications are written in a humble strain, with free confessions of his poverty, but without querulousness.

The list of plays composed wholly or in part by Massinger amounts to 38, of which, 17 only are printed in the fullest edition of his works. Their popularity seems never to have been equal to that of the compositions of Shakespear, Jonson, Beaumont and Fletcher, nor have any of them present possession of the stage, with the exception, perhaps, of his comedy of "A new Way to pay old Debts," which occasionally makes its appearance. His principal excellence is in tragedy, and it would not be easy to name one of the early English dramatists who has surpassed him in harmony of verse and beauty of language, or in strength of character. His pieces have the irregularity of plot common at that period, with a mixture of low and gross scenes, sometimes probably supplied by an inferior hand. What is perhaps a greater defect, there are few of his plots which have not something extravagant, unnatural, or disgusting, which accounts for their disappearance from the theatre, though many of their scenes and characters are highly interesting. The portraits, too, are drawn more from general ideas in his own conception, than from the observation of real nature; and his knowledge of the human heart is much inferior to that of Shakespear, with whom in some points he may justly be paralleled. One of his most striking tragedies, the "Fatal Dowry," has afforded the outline of the "Fair Penitent" of Rowe; who, in respect of moral effect, as well as of strength and dignity, has fallen beneath his model. Massinger is generally pure in his morality, though he has the grossness and indelicacy of language from which scarcely any writer of that age is free. His comedy has much of this fault, and often degenerates into low buffoonery, though it is not devoid of true humour. The latest and best edition of the works of Massinger is that of Mr. Gifford in four volumes 8vo. 1805; from whose life of the author prefixed, the substance of the preceding account is taken.—A.

MASSINISSA, a celebrated African prince, was the son of Gala, king of the Massyli, one of the people composing the Numidian nation. In the year B. C. 213, Massinissa, then about the age of 17, was sent by his

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father, who had made a treaty with the Carthaginians, against Syphax king of the Massæsyli, another Numidian people, whom he twice defeated. He afterwards served at the head of the Numidian auxiliaries of the Carthaginians in Spain, and was very instrumental in the defeat and death of the two Scipios. When young Scipio, however, had restored the Roman superiority in that country, Massinissa privately entered into a negotiation with him, and became an ally of the Romans. During this time his father died, and was succeeded first by his brother Desalces, and then by that brother's eldest son. The latter was expelled and slain by one Mezetulus, a person of the royal blood, who reigned under the title of guardian to Lacumaces, the surviving son of Desalces. On the news of these events, Massinissa returned to Africa, and, having obtained succours from Bocchar king of Mauritania, expelled his competitors, and placed himself upon the Massylian throne. Before he was well seated on it, Syphax, dreading his ambition and martial talents, attacked him with a numerous army, and, giving him a total defeat, obliged him to take refuge on mount Balbus. Thence he made frequent incursions on the adjacent Carthaginian territory, and proved so troublesome that Syphax sent against him one of his most active commanders, with orders to bring him either alive or dead. Massinissa was in consequence driven from his retreat, and obliged to make his escape, wounded, across a river, with four horsemen only, two of whom were drowned in the passage. He lived for some time in a cave, supported by the robberies of his two attendants, till his wound was healed, when he boldly proceeded towards his own frontiers, publicly declaring that he intended to make an attempt for the recovery of his kingdom. He was soon joined by such a number of partisans, that he not only recovered the throne of the Massyli, but was able to make incursions on the dominions of Syphax. To this prince he bore an inveterate enmity on account of Sophonisba, the beautiful daughter of the Carthaginian general Asdrubal, who, after being contracted to Massinissa, had been obliged to marry Syphax, as the means of engaging him in an alliance with Carthage. He was now, however, the victim of his resentment; for Syphax, collecting a powerful army, made an attack upon Massinissa, while his son Vermina fell upon his rear, and cut off almost the whole of his troops, the prince himself escaping with difficulty with a few horse. He hovered about the sea-coast till the arrival of the Roman fleet under Lælius. According to Livy's account, he immediately joined the Romans; but Appian relates, that the mother of Massinissa being a captive in the hands of Syphax, he pretended to be of the Carthaginian party, till through his artifices Hanno the son of Asdrubal had been made prisoner by the Romans, upon which event he openly declared for the latter; not doubting that he could obtain his mother's liberation in exchange. Soon after, Scipio gained a victory over Asdrubal, and Lælius and Massinissa defeated Syphax, and took him and his son prisoners. Massinissa then appearing before that king's capital, Cirtha, entered it without resistance, and immediately repaired to the palace, with the intention of punishing Sophonisba for her desertion of him. Attired to the best advantage, and in all the blaze of beauty, she fell at his feet, and conjured him with many tears, if he could not forgive her, rather to take vengeance on her himself, than deliver her to the Romans. Compassion and love overcame his resentment; he raised her up, and only thought how he might secure her to himself. As he was now serving under the Roman general, he knew that he had no right to determine her fate; but hoping that respect would be paid to his wife, he determined to marry her without delay. The rejoicings for these hasty nuptials were not concluded when Lælius arrived. Though his Roman haughtiness was highly offended with the Numidian prince's presumption, he chose to refer the matter to the superior in command, Scipio. That general, who had heard from Syphax the part that Sophonisba took in detaching him from the Roman interest, feared that her influence over Massinissa might have a similar effect, and sternly resolved to break the union. He not only remonstrated as a friend with the prince, but solemnly claimed Sophonisba as a captive of the Roman people. When the unhappy bridegroom found that there was no remedy, he went to her, and informed her that there was no other way of escaping the servitude and indignity that impended over her, than by death, which he recommended to her, as befitting the daughter of Asdrubal and the wife of Massinissa. He then rushed from her presence in an agony of grief, and a slave brought her a cup of poison. She drank it with the greatest composure, desiring that her husband might be acquainted that she died willingly in compliance with his or-

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ders, and that her heart had always been his, although she had been compelled to give her person to another. Scipio endeavoured to soothe the wounded soul of the Numidian by honours and rewards; declared him a king before his assembled troops, and decorated him with all the ensigns of royalty as a friend and ally of the Roman republic. These distinctions, with the ambitious views that now opened to him, curbed the resentment he might naturally have felt for the cruel dilemma into which he had been thrown, and he continued faithfully to serve the Romans during the remainder of the war. His cavalry materially contributed to the success of the final battle of Zama, in which he received a wound. At the peace, the Carthaginians were obliged to restore all the territory they had usurped from him or his ancestors, and to make an alliance of friendship with him; and he likewise was allowed to keep all the places he had conquered from Syphax.

The humiliated state to which Carthage was reduced, encouraged Massinissa to advance pretensions to some districts within their dominion, which he occupied by force of arms. The Roman senate was appealed to on the occasion, and sent commissioners to determine the cause, whose award was favourable to their old ally. Such a decision was not likely to teach him moderation. He made soon after an irruption into the territory of Tysca, and took possession of a great number of towns and castles; and when the Carthaginians sent deputies to Rome to complain of the outrage, he caused his son Gulussa to answer for him before the senate. That body sent ten commissioners, among whom was Cato, the censor, the implacable foe of Carthage, to examine the matter on the spot; and their report only augmented the ill-will the Romans already bore to the rival city. Open war followed between Massinissa and the Carthaginians, in which the latter were compelled to sue for peace; but before its conditions were settled, the injustice of the Romans brought on the third Punic war. Massinissa did not live to its conclusion. Being now above ninety years of age, he found his end approaching, and sent to Scipio Æmilianus, then a tribune in the Roman army, in order to invest him with full powers to divide his dominions and effects among his children. Out of fifty-four sons, he had only three legitimate, and between these his kingdom was shared. At his death he was the most powerful prince in Africa, his territories extending from Mauritania to the western border of Cyreniaca. By temperance and exercise he preserved an extraordinary degree of health and vigour to a very advanced age. He always went bare-headed, and could mount without assistance, and sit on horseback without a saddle for twenty-four hours together, to the last year of his life. He reclaimed his Numidian subjects from their wandering state, and induced them to cultivate the ground. He left a numerous and well-disciplined army, and a full treasury; and was undoubtedly one of the ablest sovereigns of his time, though little scrupulous in the means for his aggrandizement. *Universal Hist.*—A.

MASSON, Anthony, a French Minim and esteemed pious writer in the seventeenth century, was born at Roye in Picardy, in the year 1620. At twenty years of age he entered into the order of St. Francis of Paulo, and died at Vincennes in 1700, in his eightieth year, esteemed for his piety and virtues, and respected for his literary acquirements. He was particularly attached to the study of the sacred Scriptures, and contributed several pieces towards their illustration: such as "Curious, historical, and moral Questions relative to the Book of Genesis determined, with the Assistance of the holy Fathers and the most able Interpreters," 1685, 12mo; "The History of Noah and the Universal Deluge," 1687, 12mo; "The History of the Patriach Abraham," 1688, 12mo; &c. *Moreri. Nouv. Dict. Hist.*—M.

MASSON, Innocent le, a celebrated general of the Carthusian order in the seventeenth century, was born at Noyon in Picardy, in the year 1628. He embraced the monastic life in his native city when he was nineteen years of age, and acquired a high reputation not only for his piety and strict observance of his vows, but also for his learning and abilities. While yet young he was judged the fittest person in the community to fill the post of vicar; from which he was promoted to that of prior, and afterwards made visitor of the province of Picardy. In 1675, he was elected prior of the grand Chartreuse, and general of the whole order; and soon afterwards an accidental fire having almost entirely destroyed the house of the institution, he rebuilt it in that substantial and commodious form which is described in the writings of many modern travellers. He died in 1703, when about seventy-six years of age. He was the author of "A Transla-

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tion of the Song of Songs," with very learned notes; a treatise "On Moral Theology," highly commended by many doctors of the Sorbonne; "An Explanation of particular Passages in the Statutes of the Carthusian Order," 1683, 4to, in reply to the strictures of the abbé Rancé, in his "Duties of the Monastic Life;" and numerous pieces in mystical divinity and morality, chiefly intended for the use of the religious of both sexes, concerning which our readers may meet with further particulars in Moreri. But his most important work, and what will be found useful to the ecclesiastical historian, is his "Disciplina et Annales Ordinis Carthusiensis," 1703, folio, with learned notes and curious documents; which is now exceedingly scarce. Father Masson was a declared enemy to the Jansenists, against whom he published some bitter controversial pieces, and was not spared by their writers in return. *Moreri. Nouv. Dict. Hist. Dict. Bibl. Hist. et Crit.*—M.

MASSON, JOHN, a learned writer, was a reformed minister, born in France, but a refugee to England on account of his religion. He died in Holland. He published in 1708 at Leyden, the lives of Horace and Ovid, in Latin, composed with much critical exactness. He afterwards wrote the Life of Pliny the younger, prefixed to a splendid edition of his Epistles printed at Amsterdam in 1734. In 1712, he began a work entitled, "Histoire critique de la Republique des Lettres," which he carried to sixteen volumes 12mo. The "History of Peter Bayle and his Works," in French, Amst. 1716, 12mo, first ascribed to la Monnoye, is now generally attributed to Masson. *Nouv. Dict. Hist. Tiraboschi.*—A.

MASSON DES GRANGES, DANIEL LE, a French priest, concerning whose personal history we learn no further particulars, than that he was born in 1700, and died in 1760. He is the author of a work which is highly spoken of, entitled "The Modern Philosopher; or, The Unbeliever condemned at the Tribunal of Reason," printed in 1759, 12mo, and reprinted with considerable additions in 1765. Though the subject of the author's work has frequently employed the pens of able writers, yet he is said to be entitled to no little praise, for having placed the arguments in support of religion in a new light, and dressing them in a familiar form, adapted to the capacity of plain and common understandings. *Nouv. Dict. Hist.*—M.

MASSON, see PAPIRE-MASSON.

MASSOUDI, the surname of ABOUL HASSAN ALI, a celebrated Arabian geographer and historian, was descended from Massoud Ebn Massoud, one of the most confidential friends of Mahomet, and flourished in the tenth century. He was the author of a work, entitled, *Moroug eddheheb u Mahaden al gevahar*; or, "Golden Meadows and Mines of precious Stones," which he wrote in the year 336 of the Hegira, corresponding with the year 947 of the Christian æra, and under the reign of the Chaliph Mothi Lillah. It is an historical and geographical treatise comprised in two volumes; the first of which commences with the creation of the world and comes down to the birth of Mahomet, and the second continues the history from that date to the author's time. The same Massoudi is the author of another history, entitled *Akhbar Alzaman*, and of a terrier, or register of the lands in Egypt. There is also a cosmography written in the Persian language, under the title of *Gihan Danesch*, which is attributed to him; as is likewise a work entitled, *Akhbar al Khauareg*, or, "A History of Insurgents at various Periods against lawful Authority, and particularly that of the Chaliphs." Massoudi died at Grand Cairo in Egypt, in the year 346 of the Hegira, or the year of Christ 957. There was another Massoudi named *Ahmed*, who wrote a history of Syria and Damascus, entitled *Raoudh Al Scham*, or, "The Garden of Syria;" and a work entitled, *Merah alarouah fil tasrif*, which is a treatise on the conjugation of the Arabic verbs, that has been commented upon by Ahmed Al Doughouz. *D'Herbelot's Bibl. Orient.*—M.

MASSUET, RENE', a learned French Benedictine of the Congregation of St. Maur in the seventeenth and beginning of the eighteenth century, was born at St. Owen de Maucelles, in the diocese of Evreux, in the year 1665. He devoted himself to the monastic life at the abbey of Notre Dame de Lyre, in the year 1682, and became distinguished for his proficiency in ancient literature, particularly the writings of the fathers and ecclesiastical antiquities. In the year 1710, he published a new edition of the works of "St. Irenæus," in folio, more complete and correct than any preceding editions, and accompanied with new notes and learned prefaces. While preparing it for the press, he had the advantage of consulting several M.S.S. which had not been before examined; he also added to it fragments of such pieces of Irenæus as are no longer extant; and

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prefixed to the whole three dissertations, which reflect credit on his erudition, industry, and judgment. The first contains an account of the heretics against whom Irenæus wrote, and of their opinions; the second, of his life, actions, and writings; and the third, of his opinions, under ten different articles or heads. After this, it was his intention to undertake new editions of some other ancient authors; but he was prevented by the unexpected deaths of fathers Mabillon and Thierri Ruinart. In consequence of these events, his superiors engaged him on a continuation of "The Lives of the Saints," and the "Annals of the Benedictine Order," of which the fifth volume was printed, with the Life of Mabillon prefixed in Latin. He had begun a second edition of that Father's "Works of Saint Bernard;" and he was about to commence another volume of the "Annals," when he was carried off by a paralytic attack in 1716, at the age of fifty. In 1700, he published a small piece in defence of the Benedictine edition of "The Works of Saint Augustine," entitled "A Letter from an Ecclesiastic to R. P. &c." meaning Father John-Baptist Langlois, a Jesuit, by way of reply to some strictures which he had published on that edition, under the assumed character of a German abbot; and in 1708, he published a larger treatise, addressed to the bishop of Bayeux, in answer to his censure of several propositions selected from the writings of the Benedictine professors at Caen. He is said, also, to have afforded considerable assistance to the writers of the "Hexaples," in several volumes, 4to, who supported the Jansenist side of the controversy occasioned by the bull *Unigenitus*. Five of his Latin letters to D. Bernard Pez, a German Benedictine, are inserted in the thirteenth volume of the "Amœnitates litterariæ," of Selhorn. *Dupin. Moreri. Nouv. Dict. Hist.*—M.

MATHER, INCREASE, an eminent Anglo-American nonconformist divine, in the seventeenth and early part of the eighteenth century, was born at Dorchester in New-England, of which place his father was minister, in the year 1635. After having been initiated in the elements of grammar-learning, he pursued his academical studies at Harvard-college, in Cambridge, where he was admitted to the degree of B.A. in 1656. During the following year he took a voyage to England; whence, after visiting his friends in Lancashire, he crossed the sea to Ireland, upon an invitation from his eldest brother, who was minister to a congregation at Dublin. There he entered himself of Trinity-college, in which he proceeded M.A. in 1658, performing the usual exercises with great applause. So highly was he respected for his proficiency and behaviour, that he had the offer of a fellowship in that institution, as well as of other beneficial situations; but finding the air of that country unfavourable to his health, he returned to England, and officiated for some time as minister to Mr. Howe's parish, at Great Torrington in Devonshire. Upon Mr. Howe's return to his flock after Richard Cromwell had been obliged to quit the protectorship, Mr. Mather, in 1659, accepted of an invitation to become chaplain to colonel Bingham, governor of Guernsey, and preached every Sunday both in the garrison of Castle Cornet, and the town of Peter le Port. From Guernsey he removed to Gloucester; but soon afterwards resumed his chaplaincy, in that island which he held at the time of the Restoration. Upon the arrival of a new governor, finding that he must either conform or quit his place, his conscience compelled him to adopt the latter measure, and he returned to England. Here he was offered valuable preferment in the church; which his principles obliged him to decline, rather than violate the tranquillity of his mind; and he sailed for New-England, where he was chosen minister to the new church in the north part of Boston. Soon afterwards he married the daughter of Mr. John Cotton, once fellow of Emanuel-college, Cambridge, in England, and vicar of Boston in Lincolnshire, but who, on account of his nonconformity, had been compelled to withdraw from his native country, and to take refuge in the colonies, where he settled as minister at Boston. In 1664, Mr. Mather was ordained to the pastoral office, the duties of which he discharged during the remainder of his life, excepting when he was necessarily absent on an occasion which will presently be mentioned, with increasing success, and highly esteemed and revered by his flock. In 1680, he presided as moderator in the synod held at Boston, in which the New England confession of faith was agreed upon, and the task of drawing up the preface was devolved upon him. In the year 1683, when king Charles II. required from the inhabitants of New-England a surrender of their charter, under the threatening of a prosecution by *quo warranto*, he attended a

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meeting of the Boston freemen, and by his persuasions determined them to reject a motion for that purpose, without a dissenting voice, and to leave the issue to Providence, rather than become the degraded instruments of voluntarily sacrificing their liberties. This act of the Bostonians had no little influence in prevailing on the country in general to imitate their example Judgment, however, was entered in the court of King's Bench at London against the colony; and in 1686, king James sent a governor with a commission that enabled him, with three or four others, to make what laws, and to levy what taxes they pleased.

Upon the publication of king James's second declaration for liberty of conscience, some of the ministers of New-England and their churches drew up addresses of thanks to him for the benefits which they enjoyed in consequence of it; and Mr. Mather was prevailed upon to take a voyage to England, for the purpose of presenting them. This commission he executed in 1688, and was favourably received by James, before whom he laid the state of the country. While he continued in England the Revolution took place; upon which he waited on the Prince of Orange, and was instrumental in preventing letters from being sent to New-England, in common with the other colonies, confirming their old governor till further orders, which would have been followed by pernicious consequences. After the coronation of king William, he frequently waited upon him; and was assisted by lord Wharton and others, in an attempt to obtain the re-settlement of the Massachusets colony upon their chartered foundation by an act of parliament, which was frustrated by its dissolution. After other negotiations, he at length obtained from his majesty a new charter, containing the whole of the old one, with the addition of new and more ample privileges. Having rendered this essential service to his country, he set sail for it in March 1692, in company with sir William Phipps, whom his majesty sent over governor; and soon after his arrival, at a meeting of the general assembly of the province, the speaker of the house of representatives returned him public thanks for his faithful and indefatigable endeavours to benefit his country. Mr. Mather now returned to the care of his church, and of Harvard-college, of which he had been chosen president in 1684, and soon afterwards he was created doctor of divinity. In the year 1701, the general assembly having very properly determined that the president should in future reside at Cambridge, he resigned that post, but continued the exercise of his ministerial functions till near his death, which took place in 1723, when his intellectual faculties retained their vigour, and he had arrived at the great age of eighty-four. He was the author of, "The first Principles of New-England, respecting the Subject of Baptism and Communion of Churches," 1675, 4to; "A Brief History of the War with the Indians, in New-England, from June 24, 1676, to August 12, &c." 1676, 4to; "The Divine Right of Infant Baptism, asserted and proved from Scripture and Antiquity," 1680, 4to; "Practical Truths, tending to promote Godliness in the Power of it," 1682; "Diatribe de Signo Filii Hominis, et de Secundo Messiæ Adventu," 1692, 8vo; "De Successu Evangelii apud Indos, in Nova Anglia, Epist. ad Clar. Vir. D. Joh. Leusdenum," 1688, 8vo; "An Essay for the Recording of Illustrious Providences, wherein an Account is given of many Remarkable and Memorable Events which have happened in this last Age, especially in New-England," 1684, 8vo; "A Discourse concerning Comets," 1683, 8vo; "A Discourse concerning Earthquakes;" and a variety of "Sermons," "Dissertations," "Practical Pieces," &c. of which a long list may be seen in *Calamy's Account of ejected Ministers, vol. II. and Continuation, vol. I. Wood's Athen. Oxon. vol. II.*—M.

MATHER, COTTON, son of the preceding, and like him a celebrated divine at Boston in New-England, was born at that town, in the year 1662-3. He received his early education at the free school of his native place, under learned and able masters, and made such an uncommon progress in acquiring the Latin and Greek languages, with some knowledge of the Hebrew, that at twelve years of age he was judged to be sufficiently qualified for entering on academical studies. Accordingly, he was admitted to Harvard-college, where he distinguished himself by his diligence and proficiency in the different branches of literature and science, and perfected his acquaintance with the Hebrew tongue. It was his practice to draw up systems of the sciences, as he studied them, in order to impress them the more deeply on his mind; and to write remarks on all the books which he read: both excellent means of improvement. At the age of sixteen he was

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admitted to the degree of B. A. and proceeded M. A. before he was nineteen. He had now undertaken the office of tutor, and had some pupils who were older than himself whose academical studies he directed; improving himself, while he instructed them in the different departments of learning. It was also a prime object of his solicitude to render them virtuous and religious, as well as learned; with which view he carefully inspected their conduct and morals, conversed frequently with them on the most important subjects, and put what he thought to be the best and most instructive books into their hands. This office he retained upwards of seven years; and he had afterwards the satisfaction of seeing several of his pupils become eminent characters in the church and world. Mr. Mather's early inclination was to the ministerial office; but being troubled from his childhood with a stammering impediment in his speech, which threatened to disqualify him for pulpit services, he for some time laid aside all thoughts of the ministry, and applied diligently to the study of physic. By following the advice of some judicious friends, however, and habituating himself to a deliberate manner of pronunciation, he remedied this defect; upon which he again turned his thoughts towards the ministerial profession, and prosecuted the study of divinity with such successful application, that before he reached the age of eighteen, he was judged to be competently furnished for commencing preacher. He first entered the pulpit in the year 1680, and gave such satisfactory evidence of his abilities, that in the following year, the north church at Boston gave him an unanimous invitation, to become an assistant to his father, with a handsome offer for his support. After having had two years' experience of his ministerial qualifications, they unanimously chose him co-pastor with his father; but his modesty led him to decline being ordained before the year 1684. From that time he continued indefatigably diligent in the discharge of the pastoral functions, in studying every practicable means of being serviceable to society, and in drawing up a prodigious number of writings for the information and improvement of the public. That he might be the more extensively useful, he applied himself to the study of the modern languages, particularly the French and Spanish; and in his forty-fifth year, he made himself in a great measure master of the Iroquois Indian tongue, so that he was able to write and publish treatises in each of those languages. In such estimation were his abilities and character held at Boston, that the magistrates frequently consulted him upon affairs of state; and so highly was he respected by the people in general, that in the moments of public effervescence, he more than once succeeded in quelling dangerous riots; merely by the force of his persuasion. It is to be lamented, that he was not sufficiently enlightened to oppose himself to some of their most superstitious prejudices, and to exert his influence in discountenancing those popular delusions, which in his time gave rise to cruel and sanguinary scenes, that will ever remain a foul blot on the history of New-England. In this remark we advert to the prosecutions for witchcraft which were carried on in that country. "In Great Britain, as well as in America," says the editor of the Life of general Washington, "the opinion had long prevailed, that, by the aid of malignant spirits, certain persons possessed supernatural powers, which were usually exercised in the mischievous employment of tormenting others; and the criminal code of both countries was disgraced with laws for the punishment of witchcraft. With considerable intervals between them, some few instances had occurred in New-England of putting this sanguinary law in force; but, in the year 1692, this weakness was converted into frenzy; and, after exercising successfully its destructive rage on those miserable objects whose wayward dispositions had excited the ill opinion, or whose age and wretchedness ought to have secured them the pity of their neighbour; its baneful activity was extended to persons in every situation of life, and many of the most reputable members of society became its victims." That Mr. Mather cannot be exempted from the charge of having contributed to promote this phrensy, is sufficiently proved by his having published the trials of the accused persons, and by his writings in support of the absurd and pernicious doctrine of witchcraft. Notwithstanding, however, this instance of his weakness, which charity will attribute to the superstition of the times, his memory is deservedly cherished by his countrymen on various accounts. Influenced by a disinterested regard for the public good, he planned and promoted several useful institutions, of which he was an active member: particularly, a society for suppressing disorders, and promoting a reformation of manners; and a society of peace-makers,

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whose professed business it was to compose differences and prevent law-suits. He was one of the commissioners for Indian affairs, and did what lay in his power to promote the instruction and happiness of those poor people. He also printed proposals for an evangelical treasury, for the purpose of building churches where they were wanted, of distributing books of piety among the poor, of relieving poor ministers, &c.; and he engaged the countenance of his own church, and of some others, to so laudable an undertaking. To him, likewise, is to be attributed the introduction of the practice of inoculation for the small-pox into America: for he first drew up an account of this method from the Transactions of the Royal Society, and recommended it to the physicians of Boston. His fame was not confined to his own country: for in 1710, the university of Glasgow, in Scotland, conferred on him the degree of doctor of divinity; and in 1714, the Royal Society of London elected him one of their fellows. He was further honoured by an epistolary correspondence with several persons of eminent character for piety and learning; and, among others, the lord chancellor King, lord Barrington, Mr. Whiston, doctor Desaguliers, the celebrated doctor Francke, professor of divinity in the university of Halle, in Saxony, &c. He died in 1727-8, on the next day after he had completed his sixty-fifth year. In his private character Dr. Mather was ardently pious, strictly moral even to ascetic severity, benevolent, charitable, polite, friendly, and a most entertaining as well as instructive companion. Of his extraordinary industry, his numerous publications, amounting to three hundred and eighty-two distinct pieces, afford abundant evidence. Many of them, indeed, were but small, as single sermons, essays, &c.; yet several were of a larger size. In this number were "Magnalia Christi Americana; or, an Ecclesiastical History of New-England, from its first Planting in 1620 to 1698," 1701, folio; "The Wonders of the Invisible World; being an Account of the Trials of several Witches, lately executed in New-England, and of several Remarkable Curiosities therein occurring, &c." 1692, 4to; "The Triumphs of the Reformed Religion in America, in the Life of Mr. John Eliot," 1690, 8vo; "Johannes in Eremo; or, The Lives of several famous Divines," 1695, 8vo; "Decennium Luctuosum; or, A History of Remarkable Occurrences in the long War with the Indians from 1688 to 1698, &c." 1698, 8vo; "Duodecennium Luctuosum; or, The History of a War with the Indians from 1702 to 1714," 8vo; "Psalterium Americanum; or, The Book of Psalms in blank Verse, with Illustrations," 1718, 8vo; "Directions for a Candidate of the Ministry," 1725, 8vo; "The Christian Philosopher," 1720, 8vo; "Ratio Disciplinæ Fratrum Nov-Anglorum," 1726, 8vo; "Parentator; or, Memoirs of the Life of Dr. Increase Mather," 1723, 8vo; "India Christiana; or, An Account of the Propagation of Christianity in the East as well as West Indies," 1721, 8vo; &c. Our author also left behind him several M.S.S.; proposals for printing one of which, in three volumes folio, entitled "Biblia Americana, or, The Sacred Scriptures of the Old and New Testament illustrated," together with a Prospectus of its contents, are subjoined to *The Life of Dr. Cotton Mather, by his son Samuel Mather. Biog. Brit.*—M.

MATILDA or MAUD, empress of Germany and queen of England, daughter of Henry I. king of England and Matilda of Scotland, was born about 1102. She was betrothed at eight years of age to Henry V. emperor of Germany, and was sent over to that country for education. That emperor dying without issue in 1125, Matilda returned to the court of her father, whose only hope she now was, as his son had been drowned in his passage from France. He caused all the nobles and prelates to swear fealty to her as his successor in case he should die without male issue; and in 1127 he married her to Geoffrey, eldest son of Fulk count of Anjou. She went to reside in Normandy; and upon a visit to her father in 1131 he caused the barons of his kingdom to renew their oath of fealty to her. She was delivered of her first son, afterwards Henry II., in 1132; and by the death of her father in 1135, she became heiress of all his dominions in England and France. She was then in Anjou with her husband, of which circumstance Stephen earl of Blois took advantage to hasten to England and usurp the crown. The barons of Normandy followed the example of the English in submitting to Stephen, so that Matilda found herself frustrated of all the inheritance which her father had attempted to secure for her. Discontents, however, arose in England with the government of Stephen; and in 1139 Matilda landed in the country, and was admitted into Arundel-castle by her step-mother Adelaide,

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the queen-dowager. She thence removed first to Bristol, and then to Gloucester, and a number of potent barons declared in her favour. A civil war ensued, which overspread the whole kingdom, and occasioned extreme calamity. In 1141 Stephen was taken prisoner by Matilda's party; and through the influence of the legate, bishop of Winchester, whom, though brother to Stephen, the empress had gained over, she was solemnly crowned queen of England in the cathedral of Winchester. She was not able, however, long to preserve her good fortune. Naturally of a warm and imperious disposition, she refused to listen to the request of several nobles for the liberation of Stephen, and haughtily rejected the petition of the Londoners for the restoration of the laws of Edward the Confessor. A conspiracy was formed to seize her person, which she escaped by retiring to Oxford. She was afterwards besieged in Winchester-castle, by the adherents of Stephen who had assembled in force, whence she withdrew during a suspension of arms occasioned by a festival of the church. She was again invested in Oxford-castle, which was on the point of surrendering, when she found means to escape by the stratagem of dressing herself and three attendants all in white while the river was frozen and the ground covered with snow. Her son prince Henry was now come over, and her cause was supported by the vigour of her natural brother the earl of Gloucester; but that nobleman dying in 1147, Matilda withdrew to Normandy in the following year, whence she never returned. She died there in 1167. *Hume. Henry. Moreri.* —A.

MATILDA countess of Tuscany, famous for her attachment to the papal see, was the daughter of Boniface marquis of Tuscany. Her birth is said to have been in 1046, but if she was of the age assigned to her at her death, it must have taken place in 1039. She first married Godfrey le Bossu, son of the duke of Lorraine; but she lived almost entirely apart from her husband, not choosing to follow him from Italy to a ruder climate. Some even affirm that the marriage was never consummated. She became a widow in 1076; and in the same year, by the death of her mother Beatrice, she succeeded to vast possessions in Italy. These consisted of Tuscany, Mantua, Parma, Reggio, Placentia, Ferrara, Modena, a part of Umbria, the duchy of Spoleto, Verona, almost all the country afterwards called the Patrimony of St. Peter, and part of the marche of Ancona. Her dislike to the emperor, Henry IV., and her devotion to the holy see, then governed by the haughty and ambitious Gregory VII., induced her to put herself entirely under the direction of the pontiff, and to espouse his cause with all the zeal of a partisan. It was at her castle of Canosa that the pope gratified himself with the humiliation of the emperor, previously to his obtaining absolution. Such was Gregory's influence over the mind of his devotee, that in this year, 1077, she made a reversionary grant of all she possessed to the church, to the prejudice of the emperor, to whom they would have devolved on her death. She assisted the pope with all the forces she could raise, and several times appeared in person at their head. After the death of Gregory in 1085, Matilda still continued to give her support to the Roman see under his successors Victor III. and Urban II. In 1089 she took for a second husband Guelph son of the duke of Bavaria, a distinguished leader in the party adverse to the emperor. Her arms were unfortunate in Lombardy, but at length she recovered all the country she had lost beyond the Po. She died in 1115, at the age of 69 according to some writers, of 76 according to others, having solemnly confirmed her donation to the holy see. The popes were not able, however, to take possession of those vast estates; and the contest for them was the source of long-continued wars between them and the emperors. Only part of the donation finally took effect; but Matilda is justly regarded by the votaries of the see as the greatest temporal benefactor it ever possessed. This circumstance has rendered her a subject for extravagant panegyric with one party, and for scandalous imputations with the opposite. While the former have inculcated the notion that her virgin purity was preserved through two marriages, the latter have thrown calumnious suspicions on her intimacy with pope Gregory. That she should choose a pope advanced in years for a galant is not, however, probable; and her true character seems to have been that of a zealous devotee, with its usual concomitants of temper and principle. *Mod. Univers. Hist. Moreri*:—A

MATSYS, QUINTIN, a painter, usually called *The Blacksmith of Antwerp*, was born in that city in 1460, and in his youth followed the trade whence he has derived his appellation. Different accounts are given of the occasion of his quitting the forge for the pencil. One asserts, that during a lingering ill-

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ness into which the fatigue of his labour had thrown him, a friend showed him a print, which pleased him so much that he attempted to copy it; and his success animated him with the resolution of proceeding in the practice of the arts of design. After this, it is said that he fell in love with the daughter of a painter, whose hand was to be obtained only by a master of the same profession; and this additional motive urged him to the rapid progress which he made, and which has conferred distinction on his name. By the more sentimental biographers, the whole change is represented as one of the miracles of love; which is the notion inculcated by the line in his epitaph, "Connubialis amor ex Mulcibre fecit Apellem." Whatever were the causes that awakened his genius, it is certain that he displayed great talents for the art of painting, in which he adopted a manner of his own, not copied from any other master. It was marked by truth of imitation and strong and natural expression, with a degree of dryness and hardness which might be expected from one who had not acquired freedom of pencil by early practice, and the study of good models. He usually painted portraits and half-figures in common life, but sometimes rose to great works, of which, a descent from the cross in the cathedral of Antwerp is the most remarkable. It has some heads equal in force to those of Raphael. His picture of the two misers, now at Windsor, is much admired. He died in 1529. *De Piles. Pilkington's Dict.* —A.

MATTATHIAS, a Jewish priest, founder of the family of Maccabees, was descended from the family of Joarib, one of the twenty-four appointed by David to officiate in the temple, and was of the branch named Asmoneans. The persecution of his countrymen and profanation of their religion by Antiochus Epiphanes, and the apostates under him, were so grievous to him, that he retired from Jerusalem to his native place, Modin, in order to avoid the sight. One of the king's officers, named Apelles, coming thither to enforce his master's commands, assembled the people, with Mattathias and his five sons, and endeavoured to persuade them to compliance; but the zealous and patriotic priest loudly declared, that should the whole nation abandon the religion of their fathers and pollute themselves with idolatry, he and his family would continue faithful to their God. Not satisfied with this assertion of his pious constancy, he was moved by the warmth of his zeal to put in practice an injunction of the Mosaic law, by killing on the spot a Jew who presented himself to sacrifice at the altar of an idol. His sons, at the same time, fell upon and slew the king's officer, and his attendants, overthrew the idol, and ran through the city, calling upon all who were attached to their law to follow them. By this means they raised a numerous troop which accompanied them to the deserts of Judea; and a number of fugitives arriving from all quarters, they soon found themselves at the head of a considerable body of men. Mattathias, recollecting the fate of those of their countrymen who had suffered themselves to be massacred rather than fight on the sabbath day, held a consultation on the subject with several priests and rulers, who came to a resolution that it was not only lawful but obligatory to resist an attack from their enemies on the sabbath. The fugitives were now strong enough to descend to the plain and carry on active hostilities; and as many prisoners as they took of the apostate brethren, Mattathias caused to be put to death without mercy. He marched from city to city, overthrew the altars of idolatry, and restored the worship of the true God. Having thus with great success made a commencement of that revolt which was productive of so many great events under his sons Simon, Judas, and Jonathan (see their articles), he perceived his end approaching; and after a solemn exhortation to his sons to live in unity and pursue with zeal and courage the course they had entered upon, he expired in an advanced age, B. C. 166, leaving behind him the honourable memory of a valiant and faithful assertor of the religion and liberty of his country. *Univers. Hist.*—A.

MATTHEW, saint, an apostle of Christ and an evangelist, according to the commonly received opinion, which seems most natural, and to agree best with the circumstances of the Gospel History, was also called Levi. Saint Mark says that he was the son of Alphæus; but whether this Alphæus was the same person with the father of James the less, as many take for granted, is a questionable point. He was, undoubtedly, a native of Galilee, as the rest of Christ's apostles were; but of what city in that country is not known. By profession he was a publican, or collector of customs under the Romans. As he was one day engaged in his office by the sea side, in the city of Capernaum, or near it, Jesus passed by, and invited him to become his disciple; of which invitation he-

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accepted, and relinquished his employment to devote himself to the service of his new master. Soon afterwards he made an entertainment, not improbably by way of taking leave of his former acquaintance, at which Jesus and several of his disciples were present. Among the persons invited were many publicans, and others, who were obnoxious to the Pharisees on account of their employment, or of their being less strict than that sect in external purifications and other ritual observances. The amiable familiarity with which our Lord sat down to table in such company, gave offence to the proud and precise Pharisees, who took upon them to censure his conduct; but Jesus vindicated himself against their reflections by a reply, which at the same time showed the humane motive for his condescension, and conveyed a cutting reproof to that scrupulous and hypocritical sect; observing, that "They who are whole need not a physician, but they who are sick;" and that he came "Not to call the righteous, but sinners to repentance." The evangelists also relate, that some of the disciples of John the baptist, who were accustomed to a more austere life, seeing Christ at an entertainment, expressed their surprise at it; and that Christ answered them, in the parables of the bridegroom, of an old garment mended with new cloth, and of old bottles filled with new wine. From this time, Matthew continued with Jesus, a constant witness of his words and actions, and was admitted into the number of his apostles. After the ascension of Christ he was at Jerusalem, and partook of the gift of the Holy Spirit with the other apostles. Together with them, he bore testimony to the resurrection of Jesus; and, as may be supposed, preached for some time at Jerusalem, as well as in the several parts of Judea, confirming his doctrine with miracles, which God enabled him to perform in the name of Jesus. Socrates, who wrote in the fifth century, says, that when the apostles went abroad to preach to the Gentiles, Matthew took Ethiopia for his lot; and it has been an opinion very commonly received, that he died a martyr in Ethiopia, at a city called Nadabbar, or Naddaver. However, some writers speak of his dying in Parthia or Persia. The diversity of these traditional accounts of his history seems to show, as Lardner properly observes, that they are all without just foundation; and leaves it a matter of doubt, whether he died a natural death, or suffered martyrdom. But, says Michaelis, since we know for certain that he was an apostle of Christ, this single circumstance is sufficient to prove both the credibility and inspiration of his gospel.

With respect to the time, likewise, when this gospel was written, a great diversity of opinion has obtained both among the antients and moderns. In Lardner, the reader may meet with a long list of extracts from different writers, some of whom assign its date to the eighth, others to the fifteenth, and others to a later period after the death of Christ. Among these, the quotation from Irenæus, who says that Matthew published his gospel when Peter and Paul were preaching at Rome, about the year 64 or 65, carries with it the most weight, as his evidence is the most ancient on the subject, and is contradicted by none of the fathers of the five first centuries. "A writer of the second century," observes Mr. Marsh, "as Irenæus was, had surely better means of information in respect to a fact in the first century, than any writer could have who lived in a later age. And it is incredible that Irenæus would have assigned to the composition of St. Matthew's gospel a later date than that which he had really heard, since he could have no motive for so doing; and if he had been instigated by any motive, to substitute his own conjecture to the report which had been made to him, it is probable, if we may judge from the practice of later ecclesiastical writers, that he would have endeavoured rather to augment, than to diminish the antiquity of St. Matthew's gospel." The particular discussion of this able writer on the subject, we recommend to the reader in addition to the arguments of Lardner, as contributing to establish the probability, if not certainty, of the hypothesis founded on the testimony of Irenæus. Another question, which has been much controverted, is concerning the language in which St. Matthew's gospel was originally written; whether in the Greek, which is now extant, as many modern writers contend, or in the Hebrew, as all the ancient authors, who have expressly delivered their sentiments on this subject, have affirmed. In Lardner, whose opinion is unfavourable to a Hebrew original, the reader may meet with a list of those learned moderns who are advocates for a Greek original, and a summary of the arguments adduced in support of their side of the question. On the other hand, the testimonies of the ancients relative to a Hebrew original of this gospel, have been very ably, and

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in our opinion very satisfactorily defended by many of the most judicious modern critics, whose names are given, and whose writings on the subject are referred to by Michaelis and his translator Mr. Marsh. A judicious abstract of the evidence on this side of the question has been drawn up by Dr. Campbell; but the most full and complete view of it is given by Michaelis, who has entered deeply into the inquiry. By the word Hebrew, when applied to the original of St. Matthew's gospel, we are not to understand at present the language in which the books of the old testament are for the most part written, but what Jerome very aptly calls Syro-chaldaic, having an affinity to both languages, but much more to the Chaldean than the Syrian. We shall only add, that according to the strongest testimony of antiquity, Matthew's gospel was published before those of the other Evangelists. *The four Gospels. Acts of the Apostles. Socratis Hist. Eccl. lib. I. cap.* 19. *Irenæus advers. Hæres. lib. III. cap. I. Cave's Lives of the Apostles, & Hist. Lit. vol. I. Sub. Sæc. Apost. Lardner's Suppl. to Cred. vol. I. ch. V. Michaelis's Introd. to New Test. Marsh's Trans. vol. IV. ch. IV. and Notes. Campbell's Preface to his Translation of St. Matthew's Gospel.*—M.

MATTHEW OF WESTMINSTER, an ancient English chronicler, was a Benedictine monk of the abbey of Westminster, and flourished in the 14th century. He compiled a chronicle in Latin commencing from the creation, down to the year 1307, which he entitled "Flores Historiarum," whence he has had the name of FLORILEGUS. His work chiefly related to English history, and is very freely transcribed from Matthew Paris and others. This writer is by some highly commended for veracity and accuracy; but bishop Nicolson treats him as a mere compiler of little judgment. The "Flores Historiarum per Matthæum Westmonasteriensem collecti" was published at London in 1567 and at Frankfort in 1601, both in folio. It is divided into three books, from the creation to the birth of Christ, from that period to the Norman conquest, and thence to the beginning of Edward the Second's reign. Seventy years more were added by other hands. *Vossii. Hist. Lat. Nicolson's Histor. Libr.*—A.

MATTHIAS emperor of Germany, son of the emperor Maximilian II., was born in 1557. In 1577 he was invited by the revolted states of the Low-countries to take upon himself the government of those provinces. This he accepted, appointing the prince of Orange to act as his lieutenant. His own power was indeed so much circumscribed that he only served to give reputation to the revolters as their nominal head; and in 1581, through jealousy of the house of Austria, he was honourably dismissed. In 1594 he was appointed general of the army which his brother, Rodolph II., sent against the Turks. He obtained several successes, and so well ingratiated himself with the Hungarians, that they first chose him for their governor, and then, in 1607, elected him for their king, on condition that he should confirm all their privileges, and allow the protestants the free exercise of their religion. Rodolph consented to this election, which, indeed, he was in no condition to dispute. Matthias afterwards marched into Austria, and obliged his brother to yield him the possession of that archduchy, in which he was inaugurated by its states. The protestants in Bohemia, being incensed against the emperor on account of his violation of their stipulated privileges, sent to Matthias for his assistance, who marched with his army into their country; upon which the timid Rodolph not only entered into an accommodation with the Bohemians, but permitted them to proclaim Matthias king of Bohemia, and he was accordingly crowned at Prague in 1611.

On the death of Rodolph in 1612, Matthias was elected to succeed him. A diet was convoked in the next year at Ratisbon, at which the protestants presented a memorial to the emperor, complaining of his privy-council for interfering in various matters relative to religion, over which they had no jurisdiction, and making several demands for the purpose of securing to them an equal administration of justice. An evasive answer was given, which so little satisfied the protestants, that they presented a second memorial, and declined giving any supplies of men and money to the empire till their grievances should be redressed. The catholics on the other side recriminated upon the protestants; and during their contests the Turks made an irruption into Transylvania. After a variety of fortune, during which Bethlem Gabor became waivode of that country through the Turkish interest, a peace was made in 1615, by which the Grand Seignor restored to the house of Austria all the places in Hungary that had been conquered by his arms, and reinstated the owners of all lands that had been alienated.

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Matthias now found himself strong enough to venture upon curbing his protestant subjects. His first step was to secure the crown of Bohemia to his cousin Ferdinand archduke of Gratz; and through his recommendation the states of that country elected Ferdinand for their king, on condition that during the emperor's life he should not interfere in public affairs without his permission. After this was effected, the privileges of the protestants began to be infringed; and when the noblemen of that party made complaints to the council which the emperor had left at Prague, they were superciliously answered. The protestants then procured a convocation of the states, and, after its opening, sent deputies to renew their remonstrances before the council. The insolence with which they were treated so inflamed their passions that they threw several of the members of the council out of window, who, however, falling into a ditch escaped with their lives. The count de la Tour, who was the principal actor in this violence, foreseeing its probable consequences, persuaded the protestants to take up arms in their defence. Matthias, though much incensed at the insult, endeavoured to reclaim them by gentle means; but they returned bold remonstrances to his declarations, and particularly accused his prime minister Klesel, cardinal and archbishop of Vienna, of promoting the persecutions they had sustained. Silesia was full of similar discontents; and the protestants of that province made an alliance with the Bohemians, now in a state of actual rebellion. This was the commencement of that thirty years' war which desolated Germany, and was productive of so many great and disastrous events. Matthias, whose vigour was impaired by age, was obliged by the archdukes to banish Klesel from his councils, and had not influence to prevent his being treated with great indignity by Ferdinand. The war between the protestants and catholics, the former commanded by la Tour and Mansfeld, and the latter by the count de Buquoy, began with various success; but in the result, Bohemia remained in the power of the protestants. Those of that religion in Austria were engaged in correspondence with the Bohemians, when Matthias, deeply chagrined with the embarrassments into which he had fallen, and distressed by the loss of his consort and one of his brothers, sunk into a languishing disorder, which carried him off in 1619, at the age of 63, after a reign of seven years as emperor. He left no legitimate issue. On his death-bed he recommended to his successor Ferdinand to let his subjects feel as little as possible the weight of his power. He also attested in the strongest terms his sincere wish to have re-established peace in Bohemia. *Mod. Univ. Hist. Sacy Hist. de Hongrie.*—A.

MATTHIAS CORVINUS, king of Hungary, son of the great Huniades, was a prisoner at his father's death, together with his elder brother Ladislaus, on account of the share the latter had in the assassination of the count de Cilley, for which he was afterwards executed. Matthias was detained in custody at Vienna, whence he was removed by a counterfeit order to Bohemia, through the contrivance of George Podzebraski governor of that country. He was still, however, held in confinement at Prague, when, upon the death of Ladislaus the Posthumous in 1458, he was elected king of Hungary, being then about the age of 18. From his early years he had manifested a martial spirit, inflamed by the perusal of the romances of chivalry, and he excelled in manly and warlike exercises. He could not obtain his liberation from the hands of Podzebraski till he had paid a ransom and married his daughter. The emperor Frederic having got possession of the ancient crown of Hungary, superstitiously regarded as conveying a right to the kingdom, Matthias found himself obliged to go to war for its recovery, which at length was procured by a treaty. He then marched into Bosnia and recovered Jayeza the capital from the Turks, which sultan Mahomet afterwards vainly attempted to reconquer. For some subsequent years he was engaged in suppressing revolts in Transylvania and Moldavia which had been excited by the Ottoman Porte. At Bania in the latter province, while he was reposing after his fatigues, he was attacked in the night by the waivode, who set the place on fire; and having received three wounds, he escaped with difficulty. In 1468 he made a truce with the Turks; and being now at peace in his own dominions, he was induced by his ambition and the persuasions of the pope, to accept of the crown of Bohemia offered him by the pontiff, on condition of extirpating the heresy of the Hussites in that country. He carried on a sanguinary war against this harmless people and George Podzebraski his father-in-law, the elected king of Bohemia, which was terminated by a treaty securing him the crown after the death of George. When that event, however, took place two years afterwards, in 1470, the Bohemians elected Uladislaus son

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of the king of Poland. Incensed at this proceeding, Matthias marched an army into the country in order to compel them to acknowledge him for their sovereign; but he was soon recalled by a rebellion in Hungary. Some prelates and nobles of that country, discontented with the arbitrary government of Matthias, offered the crown to Casimir, second son of the king of Poland, who entered Hungary with a Polish army, which was joined by a number of revolters. Matthias soon stopped his progress and besieged him in Nitria, whence he made his escape without an engagement, and returned to Poland. In resentment for this hostility, Matthias marched into Silesia, and took possession of Breslaw. He was there invested by a great army of Poles, Lithuanians, Tartars, and Hussites; but he not only defended himself, but put his foes to the rout, and made a number of prisoners. These he dismissed after mutilation, by which barbarity he sullied the glory he had acquired. In fine, by a treaty in 1475, the king of Poland kept Lusatia and the part of Silesia bordering on Bohemia, and Matthias retained the rest of Silesia and Moravia.

Whilst he was engaged in those wars, the Turks were making great progress on the frontiers of Christendom. Matthias turned his arms against them, and blockaded Semendria; but his martial ardour was slackened by the celebration of his second marriage, with Beatrice, daughter of Ferdinand king of Sicily. The Turkish storm being then chiefly directed upon the Venetian territories, or passing rapidly over the frontier provinces, he engaged against an enemy from whom spoils were more easy to be obtained. This was the emperor Frederick III., with whom he had a quarrel in 1478, when after ravaging Austria, and laying siege to Vienna, he consented to withdraw his troops on being paid the expenses of the war, and receiving the investiture of Bohemia from the emperor, who was to renounce his title of king of Hungary. The payment being refused, and the title still retained, Matthias invaded Lower Austria, of which, together with Vienna, he made himself master in 1487. He died in that city in 1490, about the fiftieth year of his age and thirty-third of his reign, leaving no issue but a natural son. Matthias was one of the most splendid monarchs of his age: of great enterprise and military talents, liberal and magnificent, an encourager of learning and the fine arts, himself acquainted with a variety of languages, lively and pleasant in conversation: his chief defects were ambition and violence of temper, which made him sometimes forgetful of justice and humanity, though they did not exclude generosity of sentiment and magnanimity. *Mod. Univers. Hist.* *Sacy Hist. de Hongrie.*—A.

MATTHIEU, Peter, historiographer of France, was born in 1563 at Porentru of a family in humble life. He studied among the Jesuits, and became principal of the college of Verceil, and afterwards was an advocate at Lyons. He first cultivated his talents in poetry and oratory, but upon coming to Paris he attached himself to history. He was a very zealous leaguer, and had an intention of writing the history of Alexander prince of Parma, whom he went to visit in the Low-countries, but he was not permitted to stay. He was introduced to Henry IV. by the president Jeannin, and at the death of du Haillon was made historiographer of France. He was assiduous in collecting memoirs of every kind relative to the times in which he lived, as well as the earlier periods of French history; and being continued in his office by Lewis XIII, he accompanied that king in his wars against the hugonots. He fell sick before Montauban, and, being conveyed to Toulouse, died there in 1621. The works of Matthieu were "L'Histoire des Choses memorables arrivées sous le Regne de Henri le Grand," 1624, 8vo, ill written, but containing many curious anecdotes; "Histoire de la Mort déplorable de Henri le Grand," 1611, folio; "Histoire de St. Louis," 1618, 8vo; "Histoire de Louis XI.," folio; "Histoire de France sous François I., Henri II., François II., Charles IX., Henri III., Henri IV., et Louis XIII.," two volumes folio, 1631; this was published by his son, who continued the history of Louis XIII. to 1621. Matthieu ranks only among subaltern historians; yet his works are useful for elucidating the periods on which he treats. He also published some moral verses entitled "Quatrains sur la Vie et la Mort," and "LaGuisade," a tragedy. *Moreri. Nouv. Dict. Hist.*—A

MATTIOLI, Pier-Andrea, (Lat. Matthiolus) an eminent physician and medical botanist, was born at Sienna in 1501. He passed his early years at Venice, where his father practised physic, and was thence sent to the university of Padua, for the study of jurisprudence, which, however, he neglected for that of medicine. After his father's death, his mother, unable to maintain him

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at his studies, called him to Sienna to undertake the practice of his profession. He appears, however, to have gone to Rome towards the close of the pontificate of Leo X., and to have remained there till 1527. Thence he removed to the court of cardinal Bernardo Clesio, prince bishop of Trent, with whom he was in high esteem. He resided fourteen years in the valley of Anania in the district of Trent, where he acquired the respect and affection of the inhabitants to such a degree, that on his departure, men, women and children accompanied him on his way, calling him their father and benefactor. He next settled as public physician at Gorizia. A proof of the esteem in which he was held at that place was given, when, the day after a fire which consumed all his furniture, the people flocked to him with presents of goods and money which made him richer than before, and the magistrates advanced him a year's salary. He had continued there twelve years, when, in 1554, he accepted an invitation from Ferdinand king of the Romans, to take the office of physician to his second son, the archduke Ferdinand. He was greatly honoured in the imperial court, and in 1562 was created aulic-counsellor to the emperor Ferdinand. Maximilian II. prevailed upon his brother to part with him, and made him his first physician. At length, desirous of passing his old age in repose, he took leave of the court, and retired to Trent, where he soon after died of the plague in 1577.

The fame and honour acquired by this physician were chiefly owing to his labours on Dioscorides. He began in 1548 to illustrate this ancient author, in an edition with copious commentaries in the Italian language, printed at Venice, which was soon twice reprinted. It appeared in the Latin language first at Venice in 1554 with small plates. Many improved editions were afterwards given, of which the best is that of Venice, 1565, folio, with large plates and numerous additions and corrections. It has been translated into several modern languages. With respect to his merits in this work, Haller remarks, that while he was deep in the study of the Arabians and their followers, he too much neglected the original sources, and the examination of plants. He was therefore frequently imposed upon by his friends and correspondents; nor did he scruple sometimes to give fictitious figures drawn from the descriptions of the ancients. He did not, however, altogether neglect practical botany, but discovered several plants in Bohemia and about Gorizia, the properties of which he made the subject of experiments on malefactors. He had the assistance of several persons of distinction in his inquiries, and his labours were a great improvement upon those of his predecessors in the same walk. He deserves censure, however, for his attempts to disparage the merits of some former writers, and for the acrimony with which he carried on controversies with his contemporaries.

The other medical works of Matthiolus were "Epistolarum Medicinalium lib. v." *Prag.* 1561, folio; this almost entirely relates to the virtues of plants, and their mode of exhibition: "De Simplicium Medicamentorum Facultatibus," *Venet.* 1569, 12mo; a compendium of vegetable materia medica: "De Cura Morbi Gallici," in the collection of Luisinus; in this he describes the mode of exhibiting Guaiacum: several works in controversy with Guilandinus and Amatus Lusitanus. An edition of all his medical writings was given by Caspar Bauhin with additional figures, &c. at Basil in 1598, folio; reprinted in 1674. He also translated into Italian Ptolemy's Geography, *Venet.* 1548; and he made an effort in Italian poetry, but with no great success. He was twice married, and left several children. One of his sons was physician to John George, elector of Saxony. *Tiraboschi. Halleri Bibl. Botan.*—A.

MATY, MATTHEW, M.D. a physician and man of letters, was born in 1718, at Montfort near Utrecht. His father, who was a refugee protestant clergyman, (from Beaufort in Provence) intended to educate him for the same profession; but in consequence of some disgusts received from the synod on account of his sentiments respecting the trinity, he changed his son's destination to physic. Matthew took the degree of M.D. at Leyden, and in 1740 came to settle in England. In 1747, he printed at Leyden "Essai sur le Caractère du Grand Medecin, ou Eloge Critique de Boerhaave." He began, in 1750, to publish at the Hague in French an account of the principal works printed in England, under the title of "Journal Britannique." This was well received, and introduced the author to notice, of which one of the effects was his being chosen an under-librarian of the British Museum at its first institution in 1753. In 1758 he was elected a fellow of the Royal Society; and in 1765, on the resignation of Dr. Birch, he was appointed secretary to that

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learned body. In 1772, at the death of Dr. Knight, he became principal librarian to the British Museum. He filled these offices with great reputation, and was in general esteem for the benevolence of his private character, and the extent of his literary information. In his proper profession he was distinguished as a zealous promoter of the practice of inoculation. He translated, in 1768, Dr. Gatti's "New Observations on Inoculation," which had been originally written by the author at his request. Dr. Maty died in 1776, when he had nearly prepared for the press the "Memoirs of the Earl of Chesterfield," which were published by his son-in-law Mr. Justamond in 1777, prefixed to that nobleman's Miscellaneous Works. *Anecd. of Bowyer. New Biog. Dict.*—A.

MATY, Paul-Henry, son of the preceding, was born in 1745. He was educated at Westminster school, whence, in 1763, he was elected to Trinity college, Cambridge. He obtained a travelling fellowship of that college, and had passed three years on the continent, when he was appointed chaplain to lord Stormont, ambassador at the court of France. The friendships he had formed, and the reputation he had established, would doubtless have secured his preferment in the English church, had not scruples concerning its doctrines taken such a possession of his mind, that he found it impossible conscientiously to continue performing the duties of a minister in it. After his father's death, he therefore entirely withdrew from its service, and in 1777 he published his reasons for this step. He thenceforth devoted himself to a literary life, and in 1778 obtained the appointment of assistant librarian to the British Museum. He was afterwards advanced to the place of one of the under librarians; and in 1778 he succeeded Dr. Horsley as one of the secretaries of the Royal Society. In 1782, he commenced the publication of a review of select works, English and foreign, which he carried on, almost without assistance, till 1786. It met with no great success, although it contained many valuable articles, and displayed erudition and critical judgment. As he was naturally of a warm temper, he could not forbear interfering in some disputes which arose in 1784 in the Royal Society, relative to the post of secretary of foreign correspondence, in which he lost his temper so far as to be induced to resign his office in the society. He afterwards fell into a bad state of health, and died in 1787 at the age of forty-two. Mr. Maty published a translation of Riesbeck's Travels through Germany; and translated into French the descriptions in the "Gemmæ Marlburienses." After his death a volume of Sermons was published for the benefit of his family, in which the editors through inadvertency printed three which were found in his hand-writing, but were copied from those of archbishop Secker. His own were marked with originality and a liberal spirit. *Monthly Rev. New Biog. Dict.*—A.

MAUDUIT, Michael, a learned French priest of the Congregation of the Oratory, whose writings are much esteemed by his countrymen, was born at Vire in Normandy, about the year 1634. He embraced the ecclesiastical life when very young, and acquired a perfect knowledge of the Latin, Greek, and Hebrew languages. For a long time he taught the classics and belles lettres in different seminaries belonging to his order, with extraordinary success and reputation. Being ordained priest, he distinguished himself by his talents as a preacher, and was frequently employed by his superiors on missions. Withdrawing afterwards into retirement, he devoted himself entirely to the study of the Scriptures, and the composition of various works which he gave to the public. He died in the year 1709, about the age of seventy-five, and is commended for the unaffected simplicity and openness of his manners, and for being learned without ostentation. In his younger years he paid his court to the Muses, and gained several poetical prizes at Rouen and Caen. He was the author of the "Psalms of David, translated into French Verse," 12mo, which possess little merit; "Miscellaneous Poems, in four books," 1681, 12mo, some of which are entitled to considerable praise; "A Dissertation on the Gout," 1687, 12mo, in which the author imagines that he has discovered the true cause of that disorder, and shown a certain method of curing it; "A Treatise on Religion, against the Atheists, Deists, and modern Pyrrhonists," of which the best edition is that of 1698; "Meditations for an Ecclesiastical Retreat of ten Days," 12mo; and the following works, which are said to be well drawn up, and to be honourable to the judgment and learning of the author: "An Analysis of the Gospels, harmonized in Historical Order, with Dissertations on difficult Passages," 1694, in three volumes 12mo, and augmented in a second edition to

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four volumes; "An Analysis of the Acts of the Apostles," 1697, in two volumes 12mo, and "An Analysis of the Epistles of St. Paul, and of the seven Catholic Epistles, with Dissertations on Difficult Passages," 1693, in two volumes 12mo. *Moreri. Nouv. Dict. Hist.*—M.

MAUPERTUIS, PETER-LEWIS MORBAU DE, a celebrated French mathematician and philosopher who flourished in the eighteenth century, was descended from a noble family, and born at St. Malo in the year 1698. He was privately educated till he was sixteen years of age, when he was sent to the college of La Marche, at Paris, where he was placed under the tuition of the celebrated professor of philosophy M. le Blond, and instructed in mathematics by M. Guisnée, of the Academy of Sciences. Towards this science he soon discovered a strong inclination, and particularly for geometry. At the same time he had a taste for instrumental music, which he practised with great success. He did not fix upon any profession till he was twenty years old, when he determined on the military life, and entered among the mousquetaires. After remaining two years in that corps, he obtained a company in a regiment of cavalry, which he held about three years, during which all his leisure hours were sedulously devoted to scientific studies. At length his attachment to these pursuits induced him to quit the profession of arms, and to deliver himself up wholly to them; and it was soon remarked by some of the principal academicians, that nothing but mathematics could satisfy his ardent and unbounded thirst for knowledge. In the year 1723, he was received into the Royal Academy of Sciences; on which occasion he read his first performance, which was "A Memoir upon the Construction and Form of Musical Instruments." During the first years of his admission, he also paid his attention to natural philosophy, and discovered great knowledge and dexterity in observations and experiments upon animals. About the year 1728, his passionate desire of improvement induced him to visit the country which had given birth to Newton, of whom he became a zealous admirer and follower; and during his residence in London, he was honoured with an admission into the Royal Society. After his return to France, he made an excursion to Basil, where he formed a friendship with the celebrated Bernouillis, who were then the ornament of Switzerland. Having once more come back to Paris, he applied to his favourite studies with redoubled ardour; and how well he fulfilled the duties of an academician, is sufficiently testified by the "Memoirs" of the Academy from 1724 to 1744, which are enriched by a vast number of his communications. In some of them, the most sublime and intricate questions in the mathematical sciences are discussed with a very uncommon degree of elegance, clearness, and precision. In 1736, when Lewis XV. had determined to send a number of French mathematicians into Lapland, for the purpose of measuring a degree of the meridian within the polar circle, in order to determine the figure of the earth; Maupertuis was placed at the head of that undertaking, and was rendered so famous by its successful issue, that he was admitted a member of almost every academy in Europe.

In the year 1740, Maupertuis received an invitation from the king of Prussia to go to Berlin, to be president and director of the Royal Academy of Sciences and Belles Lettres in that place; which was too beneficial and flattering to be declined. He accordingly went to Berlin; and as that monarch was then at war with the emperor, our academician, whose love for his first profession of arms was not wholly effaced, determined to follow the king to the field. He was present at the battle of Molwitz; but before the day was gained by the Prussians, his ungovernable horse ran away with him into the enemy's ranks, where he was taken prisoner, plundered, and at first but roughly used by the Austrian hussars. Being carried to Vienna, he there met with the most honourable reception from the emperor. That prince, upon inquiring into the circumstances of his capture and subsequent treatment, hearing him regret much the loss of a watch by Graham, the celebrated English artist, which was of great use to him in making his astronomical observations, and happening to have another by the same maker, but enriched with diamonds, presented it to him, saying, "The hussars were only in jest with you; they have sent me your watch, and I return it to you." In the course of a conversation with which he was honoured by the empress queen, her majesty observed to him, that she had been informed, that the princess Louisa Ulrica of Prussia, with whom he was acquainted, and who was afterwards married to the prince-royal of Sweden, was the most beautiful princess in the world. "Till this

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day, madam," replied Maupertuis, "I was entirely of that opinion." Soon afterwards he had permission to depart for Berlin, loaded with favours by the emperor and empress queen. As the king of Prussia had formed a design of great alterations and improvements in the Academy, which were not yet sufficiently matured to be carried into execution, Maupertuis went to Paris, whither he was called by business, and in 1742 was chosen director of the Academy of Sciences. During the following year he was received into the French Academy, and was the first instance of a person's being member of both the academies of Paris at the same time. After this, he again assumed the character of a soldier at the siege of Friburg; and upon the surrender of the citadel, was honoured by being appointed to carry the news of that event to the French king. His friends now hoped that he would settle in his native country; but his ardent imagination and lively curiosity would not suffer him to be at rest; and in 1744 he returned to Berlin. Here the queen-mother found means to fix him, by making use of her good offices in negotiating and bringing about a marriage between him and a lady of great beauty and merit, nearly related to M. de Borck, at that time minister of state. To this lady he was extremely attached, and considered his alliance with her as the most fortunate event of his life. In 1746, the king of Prussia declared Maupertuis president of the Royal Academy of Sciences at Berlin; and soon afterwards honoured him with the Order of Merit. He also admitted our philosopher to his most intimate confidence. These accumulated honours and advantages, so far from diminishing our author's ardour for the sciences, seemed to operate as incentives to increasing labour and application; and not a day passed without his producing some new project or essay for the improvement of knowledge. Nor did he confine himself to mathematical studies only; but metaphysics, chemistry, botany, and polite literature, all shared his attention and contributed to his fame.

In the midst of his honours and advantages, however, Maupertuis was far from being a happy man, owing to his own restlessnes of spirit, and gloomy melancholy disposition. Such a temperament, as might be expected, involved him in several disputes and quarrels. One of these was with Kœnig, professor of philosophy at Franeker, of the origin and result of which we have given an account in the Life of that philosopher. Another more violent quarrel took place between him and Voltaire, for which the preceding offered the immediate occasion. Maupertuis and Voltaire were apparently on the most amicable terms; and the latter professed to respect the former as his master in the mathematics. Their talents, however, on which their respective fame was built, being widely different, they became mutually jealous of each other. This jealousy they could not conceal at the court of a prince, who found it impossible so to divide his favours between them as to satisfy them both. The first act of public hostility was committed by Voltaire, who, notwithstanding the king's wish that he would preserve a strict neutrality, engaged against Maupertuis in his quarrel with Kœnig. On this occasion the poet exerted all his wit and satire to expose the mathematician to ridicule; and so highly excited his resentment, that when Voltaire had quitted the court of Prussia in disgrace, Maupertuis is said to have sent him a letter, threatening to take on him a personal revenge; to which Voltaire replied only by reiterating the strokes of the most ludicrous satire. Our philosopher's constitution had long been considerably impaired by the great fatigues of various kinds in which his active mind had involved him, and particularly by the hardships which he had undergone in his northern expedition. Yet still his intellect seemed to possess the greatest vigour; for some of the best of his writings were produced, as well as the most sublime of his ideas developed, during the time when from his confinement by illness he was incapable of taking the chair of the Academy. During the last years of his life he paid several visits to his native country for the benefit of his health; and though he always received relief from them, yet upon his return to Berlin, his complaints likewise returned, and with increasing violence. In 1757, he spent some months in the south of France, and had thoughts of going to Italy, in hopes that a milder climate would restore him to health; but finding himself growing worse, in 1758, after making some stay at Neufchatel, he went to Basil, where he was received by his friend Bernouilli and his family with the utmost tenderness and affection. Here he flattered himself that he was growing better; but his amendment was of short duration; for as the winter approached his disorder returned, accompanied by new and more alarming symptoms. After lan-

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guishing many months, he died in 1759, when about sixty-one years of age. He was unquestionably a man of very considerable abilities as a mathematician and philosopher; but his acquaintance with literature in general was far from extensive. In conversation, his head and his eyes were always in motion; and as his physiognomy was very indifferent, and he affected a peculiarity and negligence in his dress and manners, to strangers he appeared a singular personage. The marquis de Villete says, that "Maupertuis was a fiery, but gloomy genius; overbearing in company; one of the most amiable men alive when all attention was paid to him, and every preference shown him; but, as soon as his vanity was hurt, the austerity and melancholy of his countenance suddenly betrayed the haughtiness of his disposition. It was nearly with this kind of expression that he had his picture drawn; the head erect; a stern countenance, with one hand flattening the poles of the earth, and by this attitude assuming the honour of a discovery which belonged to *Newton*. He appears to have been a man of probity, and of regular and virtuous manners; but his ideas of human life were very gloomy." Lord Chesterfield had a high opinion of him. In one of his Letters to his son, who was about to make a journey to Berlin, he says, "I would have you endeavour to get acquainted with monsieur de Maupertuis, who is so eminently distinguished by all kind of learning and merit, that one should be both sorry and ashamed of having been even a day in the same place with him, and not to have seen him." And in another Letter, he says, "Monsieur de Maupertuis is, what one rarely meets with, deep in philosophy and mathematics, and yet *honnête et aimable homme*."

Maupertuis was the author of "An Essay on Cosmology;" "A Discourse on the different Figures of the Stars;" "An Essay on Moral Philosophy;" "Philosophical Reflections upon the Origin of Languages, and the Signification of Words;" "Animal Physics, concerning Generation, &c.;" "A System of Nature, or, the Formation of Bodies, &c.;" "Letters on various Subjects;" "A Treatise on the Progress of the Sciences;" "Elements of Geography;" "Account of the Expedition to the Polar Circle, for determining the Figure of the Earth, or, the Measure of the Earth at the Polar Circle;" "Account of a Journey into the Heart of Lapland, in search of an ancient Monument;" "Observations on the Comet of 1742;" various "Academical Discourses," pronounced in the French and Prussian Academies; "A Dissertation upon Languages;" "The Agreement of the different Laws of Nature, which have hitherto appeared incompatible;" a Treatise "upon the Laws of Motion;" a Treatise "upon the Laws of Rest;" "Nautical Astronomy;" a Treatise "on the Parallax of the Moon;" "Operations for determining the Figure of the Earth, and the Variations of Gravity;" "The Measure of a Degree of the Meridian at the Polar Circle, &c." He was also the author of a great multitude of interesting papers, which are inserted in the "Memoirs" of the Academy of Sciences at Paris, from 1724 to 1749, and in those of the Academy at Berlin, from the year 1746 to 1756. *Nouv. Dict. Hist. Hutton's Math. Dict. Towers's Memoirs of Frederic III., King of Prussia, vol. i. p. 379, Note, second Edition.*—M.

MAURICE (MAURITIUS) emperor of the East, was born about 539 at Arabissus in Cappadocia, of a family originally Roman. He entered at an early age into the army, and acquired so much reputation for valour and conduct, that the emperor Tiberius Constantine placed him at the head of the army sent against the Persian king Hormisdas. He gained two victories over the Persians, and returning to Constantinople, was rewarded with the hand of the emperor's daughter, and the dignity of Cæsar. At the death of Tiberius, in 582, Maurice succeeded without opposition to the throne. The war with Persia was renewed with dubious success; but in the end, Hormisdas was deposed by his own general Bahram or Varanes; his son Chosroes, by the assistance of Maurice, was placed on the Persian throne, and peace was restored between the two emperors. A nearer and more dangerous enemy next occupied the attention of Maurice. The Avars, a barbarous tribe on the Danube, led by their warlike chagan Baian, crossed the river and made incursions into Thrace. After enduring their insolence some years, Maurice assembled his army which had returned victorious from Persia, and led them out to oppose the barbarians. The emperor himself, however, proceeded no further than seven miles from the capital, and then returned to assist the cause by his devotions, after he had delegated the command to his brother Peter and other lieutenants. In the succeeding actions, Priscus only of the Roman com-

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manders supported the glory of the imperial arms. He penetrated to the banks of the Danube in a career of victories, in which near 60,000 of the Avars with five sons of the chagan were slain, and a great number were made prisoners. The chagan, however, on his side, had taken 12,000 prisoners, whom, on the refusal of Maurice to ransom them, he put to death. This circumstance, together with other causes of discontent, rendered Maurice very unpopular among the troops; and upon the arrival of an order for them to cross the Danube into the enemy's country, they broke out into a general mutiny, and investing Phocas, a centurion, with the purple, marched back towards Constantinople. The populace of that capital, partaking in the disaffection, rose in revolt, and assaulted Maurice with stones while walking bare-footed in a religious procession. Finding himself deserted by his guards and friends, he embarked in a small vessel with his wife and nine children, and made his escape to the Asiatic shore, whence he sent his eldest son Theodosius to implore the protection of the Persian king. In the meantime Phocas made his entry into Constantinople, where he was consecrated by the patriarch. Being soon after, in a tumult at the circus, reminded that Maurice was still alive, he resolved to remove him from all future rivalship. He sent his executioners to Chalcedon, who dragged the unfortunate man from his sanctuary, and first barbarously murdered five of his sons before his face. The wretched parent fortified himself under this cruel scene with the spirit of pious resignation, exclaiming at every stroke, "Just art thou, O Lord! and righteous in all thy judgments." Nay so far did he carry either insensibility for his own losses, or a sense of justice, that when the nurse of his youngest child attempted to save it by substituting her own infant, he revealed the fraud to the executioners. Lastly he himself underwent the stroke, A.D. 602, in the twentieth year of his reign, and sixty-third of his age. Maurice is highly praised by the ecclesiastical historians for his piety and orthodoxy, and he appears to have been a man of virtue and good intentions. But the imperial dignity impaired the vigour he had possessed in his earlier life, and he proved unequal to his high station. He was well acquainted with the theory of the art military, concerning which he composed twelve books still extant. They were published by John Scheffer at Upsal, in 1664, at the end of the Tactics of Arrian. *Univers. Hist. Gibbon.*—A.

MAURICE, elector of Saxony, born in 1521, was the son of Henry the Pious, of the Albertine branch of the Saxon family. He came to the possession of the territory belonging to that branch in his twentieth year, at which time he was distinguished by gracefulness of person and dexterity in all martial exercises, and gave promise of those talents that rendered him so conspicuous in the transactions of the time. He was educated in a zealous attachment to the protestant doctrines; yet when the princes of that persuasion entered into the league of Smalcalde in defence of their civil and religious liberties, he refused to join it, and attached himself to the party of the emperor Charles V. His cousin John-Frederic, then elector of Saxony, was one of the chiefs of that league; and the unjust design of supplanting him, and making himself the head of his house, seems to have been the spring of his conduct from his first appearance as a public character. He quarrelled with the elector soon after his accession to power, about the property of a small town; but through the interference of the landgrave of Hesse, whose daughter he had married, they were prevented from coming to hostilities. At the diet of Worms in 1545 he differed from his protestant brethren, by showing an inclination to gratify the emperor in opening a communication with the council of Trent, and granting an aid towards the Turkish war. When in the following year the protestant confederacy openly took arms and declared war against Charles, Maurice made a secret treaty with him, by which he engaged to assist him as a faithful subject of the empire, under the direct stipulation that he should be rewarded with the dignities and territories of which his kinsman the elector might be despoiled. His powers of dissimulation enabled him to lull the suspicions of the other party, till, by virtue of an imperial rescript, he invaded and took possession of the whole electorate of Saxony, with the exception of some strong towns. This conduct appeared in such a heinous light to the protestants in general, that he was branded with the names of traitor and apostate, and became the theme of the warmest invectives from the pulpit and the press. The elector soon after recovered his dominions, and even overran Misnia, which was Maurice's hereditary possession. As soon, however, as Charles was at leisure to turn his arms

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against him, he was obliged to quit his conquests; and at the fatal battle of Muhlberg in 1547 he lost his liberty and sovereignty. Maurice obtained his promised recompense, and was formally invested in the electoral dignity at the diet of Augsburg in 1547.

Now that he had attained the great object of his ambition, motives for a different line of conduct began to present themselves to his mind. Through his mediation, and that of the elector of Brandenburg, his father-in-law the landgrave of Hesse had been induced to make his submissions to the emperor, and put himself into his power. Contrary to what they understood to be a solemn stipulation, that prince was detained as a prisoner, and Maurice underwent the severest reproaches from him on account of his instrumentality in this event. Their remonstrances to Charles produced no effect, and success had nourished in him a haughtiness of demeanour which could not but prove galling to an independent spirit. Moreover, Maurice had partaken so much of the emperor's counsels, that he was fully apprised of his intention to reduce the whole Germanic body to a state of subjection; nor was it doubtful that the final ruin of protestantism was a part of his determination. Sincerely attached to his religion, and feeling his consequence as its head in Germany, he resolved henceforth to appear in a character suited to his station and principles. Sensible, however, that the utmost caution was requisite in prosecuting his new designs, he continued to practise the art of dissimulation, of which he was a complete master. He enforced throughout Saxony the Interim, or temporary plan of religion, which was to continue till its final settlement, but which was highly obnoxious to the zealous protestants. In this he was supported by Melanchthon and other moderate or timid divines. He still professed full adherence to his alliance with the emperor, and even consented to take the command of an army for the reduction of Magdeburg, which had refused to admit of the Interim. This city was brought to a surrender in 1551, but Maurice secured to it such favourable terms, that the citizens elected him their burgrave. He then disbanded his forces, but took care that they should be in readiness whenever he might again require their services.

As his plans approached nearer to execution, he strengthened himself by a treaty with the French king Henry II., the professed object of which was to restore the landgrave of Hesse to liberty, and to preserve the German constitution. When this was effected, he once more, in his own name and that of the elector of Brandenburg, made a demand of the landgrave's liberation, which Charles eluded. It seems extraordinary that even when he was just on the eve of taking arms, the emperor and his council should still have been the dupes of his artifice; but the imperial minister, cardinal Granvelle, besides the contempt in which he held the political skill of the Germans, had contributed to his own deception by the bribing of two of Maurice's ministers; for their master, having discovered their treachery, took care to give them false ideas of his designs, which they communicated to their employer. At length, in March 1552, Maurice suddenly joined in Thuringia a considerable army which he had collected, and issued a manifesto containing his reasons for taking arms. The king of France added one in his own name, and both their forces began to act. Maurice advanced into Upper Germany, everywhere restoring the magistrates whom the emperor had deposed, and reinstating the protestants in the churches from which they had been ejected. He took possession of Augsburg, scaled the strong castle of Ehrenberg, and with hasty marches proceeded towards Inspruck, where Charles then was. A temporary mutiny in his troops alone gave that powerful monarch time to escape out of the town, in a litter, by torch-light, before Maurice entered it. Charles fled across the Alps, having first liberated the former elector of Saxony; the council of Trent broke up in confusion, and the affairs of Germany assumed a totally new face. It was not long before negotiations for peace were opened at Passau, where Maurice appeared as the head of the protestants, and Ferdinand king of the Romans represented his brother the emperor. Maurice's demands were supported by the princes of the empire, as well popish as protestant, and the emperor found it necessary to enter into terms of accommodation. At length the *peace of religion* was concluded at Passau in August 1552, by which the landgrave was to be set at liberty, a diet was to be held within six months for settling all religious dissensions, and in the meantime each party was to enjoy equal privileges and the undisturbed exercise of its religion. Thus Maurice, who in the beginning of his career had rendered himself suspected of apostasy from the protestant cause, had the glory of establishing the re-

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formation in Germany upon the solid basis on which it has ever since subsisted. Immediately after the signing of this treaty, he accompanied Ferdinand into Hungary at the head of 20,000 men, in order to take the command against the Turks; but mutinies of the troops, and dissensions between the generals, prevented him from doing any thing worthy of his reputation. In the succeeding year, the ambition and turbulence of Albert of Brandenburg (see his article) having excited great commotions in the empire, a confederacy was formed against him, of which Maurice was appointed the commander in chief. On June 9th, 1553, the two armies met at Sievenhausen in the duchy of Lunenburg, when a fierce engagement ensued, which ended in Albert's total defeat. But the victors, besides the loss of several officers of distinction, had to lament that of Maurice himself, who, on leading a body of cavalry to a second charge, was shot in the belly with a pistol bullet, of which wound he died two days after, in the thirty-second year of his age, and the sixth from his possession of the electoral dignity. *Robertson's Charles V.* —A.

MAURICE OF NASSAU, prince of Orange, son of William prince of Orange, by his second wife Ann, daughter of the preceding Maurice of Saxony, was about eighteen years of age, a student in the university of Leyden, at the time of his father's assassination in 1584. Upon that fatal event he was immediately appointed by the states of Holland and Zealand their stadtholder and captain-general. It was not, however, till after the departure of the earl of Leicester, governor-general of the Dutch provinces, that the young leader took his post as an antagonist of the prince of Parma, the most celebrated general of the age. He made himself master of Breda in 1590; and in the following year, when he was also created stadtholder of Guelderland, he took several important places, ending with Nimeguen, by which he acquired a high degree of fame and popularity. His capture of the strong fortress of Gertruydenberg, notwithstanding all count Mansveldt's attempts to relieve it, in 1593, raised him to a parity with the ablest captains of his time; and he appeared to unite with the vigour and enterprise of youth, all the caution and vigilance that are usually the result of age and long experience. The base politics of the enemy, now governed by the archduke Ernest, produced two conspiracies against his life in the succeeding year, which were foiled, and only served to show the dread entertained of his abilities. He continued for many years in an uninterrupted course of military transactions, in the greater part of which he was successful, and he gradually recovered almost all the places within the seven provinces which had been taken by the Spaniards. In 1600 he gained the memorable battle of Nieuport against the archduke Albert. At the beginning of this well-contested combat, he ordered all the Dutch vessels in the road to put to sea, that his soldiers might be convinced that their only safety was in victory. Several towns fell into his hands in consequence of this success; but he is said ever after to have blamed himself for putting his country to such a hazard as was incurred by this action.

After the prince of Parma's death, Maurice seems to have had no antagonist worthy of him, till Spinola took the command. This great general was engaged in the siege of Ostend, while Maurice took the strong fortress of Sluys. The latter next made a bold attempt upon Antwerp, which failed through the shipwreck of the vessels employed in the enterprise. Every stratagem of war was exhausted in the campaigns between these two masters of the art military, who balanced each other's success. The Spaniards now began to be tired of the war, and negotiations were entered upon for a peace. Maurice, whose power and reputation greatly depended upon the continuance of hostilities, threw every obstacle in the way of an accommodation; while, on the other hand, the constitutional republicans, at the head of whom was the grand-pensioner of Holland, Barneveldt, were on that account the more solicitous to promote it. Violent parties were the consequence of these differences; but at length, upon the offer of Spain to treat with the United Provinces as independent states, the assiduity and talents of Barneveldt and the interference of foreign ministers prevailed, and a truce for twelve years between the contending powers was concluded in April 1609. From this period Maurice appears chiefly in the less respectable light of head of a party, employing every art to subvert his opponents, who were some of the purest patriots in the country, and aiming at a degree of power and influence scarcely compatible with a free constitution. The religious disputes in Holland, which immediately succeeded their external tranquillity, were greatly

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instrumental in strengthening the authority of the house of Orange. The more rational system of Christian doctrine proposed by the celebrated Arminius was embraced by Barneveldt, Grotius, and many other men, who united sentiments of religious liberty with republican politics. The clergy, however, and the mass of people influenced by them, were in general firm adherents to the tenets of rigid Calvinism, and adopted all the intolerant maxims which are usually found in alliance with a narrow system of faith. The violences with which the religious contests were attended in many of the Dutch towns and provinces, gave Maurice a pretext to interpose with a strong hand, by virtue of his office of stadtholder; and as his political antagonists were the Arminians, who were also the smaller number, he threw all his influence into the scale of their enemies, the Gomarists. The bigotry of these religionists would not suffer them to acquiesce in a proposal for an equal toleration of both sects, and they were loud in their demands of a national synod finally to settle all disputes, not doubting that their party would be the majority. To this proposal Maurice lent all his assistance. He had already resisted the levy of men in several towns to form garrisons under the command of their own magistrates for the preservation of the public peace, insisting that to him, as captain-general, belonged the controul of the whole public force; and he had introduced troops under his own influence in many of them, by means of which he had effected changes in their magistracy, and violated their privileges. The city of Utrecht, in particular, by its tumultuous proceedings, had been subjected to these high exertions of authority. Still, the firmness and talents of Barneveldt were powerful obstacles to his ambitious schemes, and he resolved upon his ruin. In order to throw him off his guard, Maurice heaped favours upon his family, and conferred considerable posts upon his sons. At length, in 1618, the famous synod of Dordrecht or Dort was assembled. The result of its deliberations was the absolute condemnation of the Arminian doctrines, and of those who held them. Maurice followed up the blow, by ordering the apprehension of Barneveldt, Grotius, Hoogenberts, and other heads of that party, who were imprisoned in the castle of Louvenstein. Barneveldt was brought to trial as author of the disturbances at Utrecht, and an enemy to the public liberty—so was that word profaned! He was condemned to death an iniquitous sentence, and no intercessions could avert the fate of one whom Maurice was so much interested to remove (See *Barneveldt*). His death not only fixed an indelible stain on the memory of this prince, but greatly injured his popularity, as soon as the nation became cool enough to estimate the man they had lost.

The truce between Spain and Holland expired in 1621, and a renewal of the war followed. Spinola appeared in the field with so much more strength than Maurice, that the latter was obliged to act on the defensive. A reinforcement under Mansveldt, however, enabled him in 1622 to raise the siege of Bergen-op-Zoom, which Spinola had pushed with great vigour. Maurice made another attempt on Antwerp, which was frustrated by several unforeseen accidents, to his severe mortification. It was followed by a conspiracy against his life, formed by the youngest son of Barneveldt, joined by some zealous Arminians, in revenge of his father's execution. It was discovered, and cost the lives of the contrivers. Even the elder son of Barneveldt, who had highly disapproved, but not divulged, the conspiracy, was not spared. A renewed persecution of that depressed party was one of its consequences. Maurice's remaining military transactions were not remarkable; indeed, they seem rather to denote the languor of broken spirits and declining health. He was unable to relieve Breda, closely invested by Spinola, and died at the Hague in 1625, in the fifty-eighth year of his age, after forty years of toil and care in his country's service. He was never married. Prince Maurice was generally accounted the most consummate warrior of his time, and his camp was resorted to from various countries as the best military school in Europe. There was no part of the science of war with which he was not thoroughly acquainted, but he particularly excelled in the art of fortification and the selection of strong posts. His mind was likewise stored with general knowledge, and he had cultivated a taste for the fine arts. His temper and talents were admirably calculated to support a tottering cause and render it triumphant; and he may justly be reckoned one of the founders of the Batavian liberty. At the same time, his ambition rendered him dangerous to that liberty, and his political principles were adverse to pure constitutional freedom. *Mod. Univers. Hist.*—A.

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MAURICEAU, Francis, a surgeon of great reputation in the art of midwifery, was a native of Paris. During many years he applied to the study and practice of surgery in general; and it was not till after much obstetrical experience in the Hotel Dieu that he assumed the particular profession of that branch. By his writings, and his skill and prudence in practice, he became more eminent in it than any person of his time, and for a series of years was in the height of employment. At length he entirely quitted business and retired into the country, where he died in 1709. His works are, "Traité des Maladies des Femmes grosses, et celles qui sont accouchées," 4to, 1668, often reprinted, and translated into various languages. "Observations sur la Grossesse & l'Accouchement des Femmes," 4to, 1695; this may be considered as the second volume of the former, containing a great number of cases and observations in illustration of the doctrines there laid down: an additional collection of these was given in his "Dernieres Observations sur les Maladies des Femmes grosses et accouchées," 4to, 1706. His "Aphorismes touchant l'Accouchement, la Grossesse, et les Maladies des Femmes," 1694, are a summary of the doctrine of his large work. All his works were printed collectively at Paris, in two volumes 4to, 1712, and afterwards. Mauriceau was but an indifferent anatomist, and did not excel in the invention of instruments; yet he was a great improver of his art in several important points, particularly relative to preternatural births and hæmorrhages. His observations are a treasure of useful facts, though ill arranged, and mixed with false reasoning. *Halleri Bibl. Chirurg. Eloy Dict. Hist. Med.*—A.

MAUROCORDATO, Alexander, a political and literary character, was a Greek, born either at Chio or Constantinople, of a family said to derive its origin from the Scarlati of Genoa. He studied first at the Urban college at Rome, whence he went to Padua to attend the lectures in medicine. As a proof of his readiness in extemporary speaking, and his self-confidence, it is related, that one of the medical professors being taken ill as he was going to deliver an introductory discourse, Maurocordato mounted the chair in his stead, and pronounced an harangue so eloquent and well connected, that he was desired to print it. His temper was, however, too turbulent to acquiesce in the subordination required in an university, and his quarrels obliged him to quit Padua before he received the honour of graduation. He removed to Bologna, where in 1664 he took his doctor's degree, maintaining for his inaugural disputation a thesis entitled "Pneumaticum Instrumentum circulandi Sanguinis, sive de Motu et Usu Pulmonum." In this he attempted to prove that the blood acquires its heat from the pressure it undergoes by the action of the lungs. Returning to Constantinople, he practised medicine with so much success, that he was made physician to the grand seignor. His great facility in the acquisition of languages caused him, however, to be appointed successor to Panagiotti as court-interpreter; and he afterwards became first-interpreter to the Ottoman empire. In 1683 he was involved in the changes consequent upon the death of the grand vizir Cara Mustapha, and suffered a long and severe imprisonment, from which he was not released without the sacrifice of all his property. On the accession of Solyman III., in 1687, he was restored to his posts; and in the following year was one of the ambassadors sent to Vienna to treat on peace. It was chiefly through his artful management that the negotiations were set on foot which terminated in 1699 in the peace of Carlowitz, at which he acted as plenipotentiary for the Porte. His services were liberally rewarded, and he continued in favour till his death in 1711. Maurocordato always remained a member of the Greek church. A translation of the great Dutch Atlas of twelve volumes folio into Turkish, was undertaken by him at the command of the grand seignor in 1675, and completed with the assistance of a French Jesuit.

The eldest son of Maurocordato was nominated hospodar of Walachia and Moldavia in 1709; but after his father's death was deposed on suspicion of a secret correspondence with the czar Peter. *Moreri. Mod. Univers. Hist. Eloy Dict. Hist. Med.*—A.

MAUROLICO, Francis, a celebrated and profound Sicilian mathematician, who flourished in the sixteenth century, was a descendant from a noble Greek family, driven to seek an asylum in Sicily from the persecution of the Turks, and born at Messina, in the year 1494. At an early age he distinguished himself by his proficiency in polite literature, the Latin and Greek languages, and particularly in mathematical learning. Having devoted himself to the ecclesiastical profession, he became abbot of Santa Maria del Porto, in Si-

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cily; but his favourite studies, to which he applied more of his time than to the Bible and divinity, were those of the belles lettres, and the mathematical sciences. He particularly excelled in geometry, astronomy, optics, and architecture. It is said also by some writers, that he pretended to foretell future events by his skill in judicial astrology. As, however, nothing appears in any of his publications which is favourable to such a tradition, it is not improbable but that it originated in the vulgar notion of the times, that astronomers were astrologers; and that the tales of his pretended prognostics are without any foundation. For a long time he filled the mathematical chair in his native city, with great reputation; and was particularly admired for the perspicuity with which he explained and illustrated the most difficult questions. His fame as a mathematician extended over all Europe, and he enjoyed the esteem and friendship of the most illustrious persons of his time. Several strangers of distinction visited Messina, in order to obtain his acquaintance; and the Sicilians ing eneral boasted of him as their second Archimedes. He restored the fifth book of Apollonius, which had been lost; and though he did not succeed equally with Viviani in the following century, his performance shows him to have been the most profound geometrician of his time. He found out a new method of demonstrating the conic sections, in which he has been followed by many modern geometers. In his treatise "De Lineis horariis," he made new discoveries in the science of dialling, and was the first who observed the intersections of these lines with each other. He wrote on optics, and discovered that it is the crystalline humour which collects and unites on the retina of the eye, the rays which it receives from external objects, and brings every pencil to its proper focus; and by means of it was able to explain the different phænomena of length and shortness of sight. It is rather surprising that he should not also have found out that by this means, the rays of light, issuing, in pencils, from every point of an object, make a real image of it upon the retina. Montucla conjectures that he was prevented from coming to this conclusion, by the difficulty of accounting for objects appearing upright, when their images, made by rays of light upon the retina, must be inverted. He also first found out the true solution of the problem concerning the image of the sun appearing round, though the rays that form it are transmitted into a dark room through an angular aperture; and he made other important advances towards the discovery of the nature of vision; for an account of which our authorities refer to Montucla. Maurolico, notwithstanding that he was for many years an invalid, in consequence of his intense application, reached the advanced age of eighty, and died in the year 1575. His principal works are, an edition of "The Spherics of Theodosius," 1558, folio; "Emendatio et Restitutio Conicorum Apollonii Pergæi," 1654, folio; "Archimedis Monumenta omnia," 1685, folio; "Euclidis Phænomena," 1591, 4to; "Martyrologium," 1566, 4to, in which he led the way that was afterwards taken by Baronius; "Sicanicarum Rerum Compendium," 8vo; "Rime," 1552, 8vo; "Opuscula Mathematica," 1675, 4to; "Arithmeticorum Libri duo," 8vo; "Photismus de Lumine et Umbra," 4to; "Problemata mechanica ad Magnetem et ad Pyxidem nauticam pertinentia," 4to; "Cosmographia," 4to, &c. *Landi's Hist. de la Lit. de l'Italie, vol. IV. liv. XI. art. II. Priestley's Hist. Vision, &c. vol. I. period II. sect. I. Moreri. Nouv. Dict. Hist.*—M.

MAURUS. See TERENTIANUS.

MAUSSAC, PHILIP-JAMES, a learned critic, was born about 1590 at Toulouse, where his father was a counsellor of parliament. He was brought up to the law, and became president of the court of Aides at Montpellier, where he died in 1650. He was accounted one of the best Greek scholars of his time. He wrote "Notes and Corrections on Harpocration," *Par.* 1614, 4to; "Remarks on the Treatise on Mountains and Rivers ascribed to Plutarch," and various "Opuscules." All these display profound erudition and judicious criticism. *Moreri. Nouv. Dict. Hist.*—A.

MAUVILLON, JAMES, professor of the military sciences in the Caroline college at Brunswick, was descended from a French family, and born at Leipsic in 1743. Both his parents being protestants, he was educated in the principles of that religion; and his father having been invited in 1756 to be professor of the French language in the Caroline college, he had an opportunity of prosecuting his studies under the celebrated men who at that time were an ornament to this seminary, such as Jerusalem, Gartner, and Ebert. His favourite pursuits here were languages, drawing, and the mathematics.

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Though of small stature and weak in constitution, he had a strong attachment to a military life; but as this was opposed by his father, who wished him to study law, he went privately to the Hanoverian general Wallmoden, and offered to enlist. The general, in consequence of his diminutive figure, refused to accept of him; but as he persisted in his design, the general, after some conversation with his father, admitted him into the corps of engineers. When the war was ended, he returned to Hanover; and finding that he had no hope of promotion in the Hanoverian service, and that his father still urged him to study law, he resolved to follow his advice, and with that view repaired to Leipsic; but this plan he soon abandoned, and in 1766 obtained a place as assistant in the school of Ilfeld. Here he improved himself in the Latin language, and soon after, on the recommendation of general Wallmoden, was appointed engineer of bridges and highways at Cassel, and teacher of the military sciences. He now became a contributor to some periodical works, and wrote his "Letters on the Merits of the German Poets," which, on account of the severity of his animadversions, excited against him a great many enemies. In the year 1775 he translated Raynal's History of both the Indies, Turgot's work, and Ariosto; and was engaged in several of the journals. In 1777, the landgrave having formed a corps of cadets, Mauvillon was appointed a captain in it; and though his attachment to a military life rendered such a situation highly agreeable to him, it afterwards became the source of much uneasiness; as he had to struggle against cabals, which soured his temper, and brought on a hypochondriacal complaint, that reduced him to a state of great debility. He received consolation, however, in the friendship of professor Dohm, afterwards Prussian minister. About this time the physiocratic system had excited considerable notice in Germany; and as he and his friend often conversed on this subject, he wrote his "Physiocratic Letters," addressed to Dohm, which were published at Brunswick in 1780. In the same year he was elected a member of the society of antiquaries at Cassel, and wrote several papers inserted in its Transactions, most of which met with a favourable reception. In the year 1781, he wrote his Introduction to the Military Sciences, with an Essay on the Thirty Years War, and another on the Influence which the Invention of Gunpowder has had in Modern Wars, all of which were published in French. Finding his situation in the corps of cadets to be very disagreeable, he repaired to Potsdam and solicited an appointment from Frederic II., who offered him a captain's commission in the corps of engineers, with a salary of six hundred dollars and other advantages; but as his wife was averse to settling in Prussia, he declined this offer, and returned to his former situation at Cassel. He had always been fond of reading theological works, and as he now enjoyed some leisure, he composed his "System of Religion," printed at Berlin in 1787; took a share in the "Military Journal," and formed the plan of his "Dramatic Proverbs," which were published at Leipsic in 1785. The same year he was invited to Brunswick to be major in the corps of engineers and professor in the Caroline college. He now continued his literary studies; began a translation of General Templehof's History of the Seven Years' War; and in 1786 formed an acquaintance with the celebrated Mirabeau, (see his article) who was then on his way back to Paris from Berlin, and who found in Mauvillon a man of similar pursuits and similar ideas. This acquaintance soon ripened into an intimate friendship; a history of which may be seen in Mirabeau's Letters to Mauvillon, published under the title of "Lettres du Comte de Mirabeau à un de ses Amis en Allemagne, écrites durant les Années 1786—90," Brussels 1792. The count made a proposal to his new friend to draw up in conjunction a kind of politico-philosophical work on the Prussian states, considered in their external and internal relations; and though Mauvillon was well aware of the difficulties likely to occur in the execution of it, he began to collect materials, and employed all his leisure time in arranging them. In the beginning of 1787 Mirabeau was obliged to visit Paris; but as he found it necessary that their joint labours should be carried on in the same place, he returned in the month of June, and remained till August, at which time he went to Hamburgh, and then proceeded by sea to Paris, where he completed the work and published it under his own name. Mirabeau proposed to his friend to engage in a similar work in regard to England, which he and Mauvillon, attended by the eldest son of the latter as draftsman, visited for that purpose; but Mirabeau's political engagements, and sudden death, prevented this plan from being carried into execution. His next literary production was a work entitled "Man and Wo-

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man," written in opposition to a book by Brandes, in which the female sex had not been treated with that candour and justice which Mauvillon thought due to them. This work displays great acuteness and knowledge of human nature; but the author never enters deep enough into the subject; and though he has refuted many of Brandes' assertions, his style is declamatory and verbose. In 1792 he began a "Life of Prince Ferdinand of Brunswick," which in respect to style is the best of all his productions; and he died in the year following, in consequence of a cold which he caught on a journey to Hamburgh. Mauvillon was fond of company; and in the early part of life the whole object of his labour was that he might gratify this taste without running in debt. He was exceedingly simple both in his manners and dress. To wine he had no particular attachment; but he was so fond of coffee that he used to declare that, if he lived under a sovereign who should be so despotic as to forbid him the use of it, he would quit the country. He was a great friend to toleration, and always expressed his opinions with great freedom, and without the least respect to persons. On this account, his company was not very agreeable to men of superior rank. On the breaking out of the French Revolution he adopted the republican principles; but he highly disapproved of the horrid massacres which then took place in France, and particularly the murder of Lewis XVI. One striking feature in his character was a rigid attention to the performance of his promise. As a writer he possessed more wit than learning. In all his works he shows himself an acute thinker; but he often builds on false principles, which are decked out in so agreeable a dress, that they may impose on a careless reader. He seems to have a strong propensity to the language of paradox, and appears often to make assertions merely for the purpose of exciting discussion. *Schlichtegroll's Necrology*.—J.

MAXENTIUS, Marcus Aurelius-Valerius, Roman emperor, was the son of the emperor Maximian, and married the daughter of Galerius. When, at the abdication of Maximian and Diocletian in 305, and the elevation of Galerius and Constantius to the rank of Augustus, two new Cæsars were to be created, Maxentius, who appeared by birth and alliance best entitled to that honour, was excluded from it on account of his vicious character, and the arrogance with which he behaved towards his father-in-law. Highly indignant at this treatment, he retired to a villa near Rome, and watched for an opportunity of asserting his claims. The example of Constantine, who having like him been excluded, had raised himself to the purple through the favour of the soldiery, gave a new stimulus to his ambition; and in 306, taking advantage of the discontents of the pretorian troops, he procured himself to be proclaimed Augustus in Rome, and put to death the prefect and other magistrates who adhered to Galerius. His abdicated father, resuming his dignity, joined him; and the Cæsar Severus, who marched against them, was deserted by his army, made prisoner, and obliged to become his own executioner. Galerius next, in 307, entered Italy with a powerful army for the purpose of dethroning Maxentius; but he found the new emperor so strongly defended, and his own troops so wavering in their fidelity, that he thought it best to consult his safety by a retreat. The authority of Maxentius, however, was put to a new hazard by the ambition of his own father, who, having again tasted the sweets of power, was desirous of retaining it by the deposition of his son. The cause of each was pleaded before the soldiers, who decided in favour of the younger claimant, the creature of their own choice; and Maximian was obliged to retire with shame and humiliation.

Maxentius was now undisputed master of Italy, and the security of his condition gave full scope to the display of those vices which have placed him in the list of those Roman emperors who have most dishonoured the purple by their tyranny and debauchery. His prodigal expenses were supplied by extortions on the property of his subjects levied with insatiable rapacity; and it was in his reign that the method of exacting a free gift from the senators on the pretext of a marriage, a birth, a victory, &c., was first invented. His suspicions frequently endangered the lives of persons of rank; and the honour of their wives and daughters was daily exposed to violation from his brutal desires. The heroism of a Christian lady, who plunged a dagger into her breast in order to escape his impure embraces, is recorded by the ecclesiastical writers, and has exercised their casuistry in deciding upon the lawfulness of the action. In the partition of the empire, Africa had been held by Severus in conjunction with Italy. Maxentius had put in his claim for it, as part of the dominion that had fallen to him, but his

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right was not generally acknowledged. This he imputed to the artifices of Alexander, who commanded in those provinces as vicar of the pretorian prefect, and he attempted to take him off by assassination. The discovery of this design irritated the soldiery so much that they invested Alexander with the purple; and it was not till 311 that Maxentius was able to establish his authority in Africa by the defeat and death of the usurper. This revolt gave occasion to the ruin of the cities of Cirtha and Carthage, and the devastation of the country by fire and sword, and produced a plentiful harvest of fines and confiscations. Though abandoned to sloth and voluptuousness, Maxentius entertained ambitious designs, and openly avowed pretensions to the whole western empire. He was not likely therefore long to continue in peace with Constantine, who by his valour had made himself master of the Gallic provinces. The pretexts for the civil war which broke out between them in 311, with the series of events, are related in the Life of Constantine. It will suffice here to mention, that this active and warlike prince, not waiting to be attacked, invaded Italy with an army inferior to that of his rival, but better disciplined and accustomed to conquer; and that after two victories, he approached the capital, whence Maxentius had not yet moved. Roused at length from his pusillanimous inaction, and fortified by predictions from the Sybilline oracles, the latter marched out with a numerous host, and met the invader at the distance of nine miles from Rome. After a bloody action, in which the pretorian soldiers alone retarded the victory of Constantine, a total rout ensued, and Maxentius flying with the crowd across the Milvian bridge, was forced into the Tiber, where he sunk beneath the weight of his armour, and was drowned. This event took place in October 312, six years after he had mounted the imperial throne. He left a wife and one son, but of their fate nothing has been recorded. *Univers. Hist. Crevier. Gibbon.* —A.

MAXIMIAN, (Marcus-Aurelius-Valerius-Maximianus-Herculius,) Roman emperor, was born about the year 250, in the territory of Sirmium, of parents who gained their daily subsistence by the labour of their hands. Brought up in rustic manners and ignorance of letters, he early embraced that way of life which alone presented to him the prospect of advancement, and, like many of his countrymen, enlisted in the Roman army. From the ranks he gradually rose through the several stages of command, distinguished by strength and hardiness of body, and the military virtues of courage and obedience. He fought under the emperors Aurelian and Probus on the banks of the Danube, Rhine, Euphrates, and borders of the ocean, acquiring the talents of an experienced soldier, if not of a great general, and successful in a variety of arduous enterprises. His manners were not changed in his progress, but remained rude and ferocious, with the propensity to gross debauchery usual in such a condition. During the course of service, he contracted a great intimacy with his fellow-soldier Diocletian, who, when elevated to the imperial dignity, thought that he could not better secure his authority than by associating on the throne a man of tried valour and fidelity, accustomed to revere his superior genius. He first created Maximian Cæsar, and in 286 raised him to an equality with himself by the title of Augustus. The personal superiority of Diocletian was, however, recognised in the assumed epithet of *Jovius*, while Maximian took that of *Herculius*. There was at first no formal partition of the empire between the two chiefs, but while Diocletian undertook the war against Persia, the west was placed under the care and inspection of Maximian. He was called in 287 into Gaul by a revolt of the oppressed peasants named Bagaudæ, and their suppression by the arms of disciplined troops was no difficult task. To clear that country from a crowd of German tribes which had overrun various parts of it was a more arduous undertaking, which, however, he effected after several actions, in which he displayed great personal valour. He even passed the Rhine, and brought to submission two kings of the Franks. His attempt, however, to restrain the piracies of the Franks and Saxons by means of his officer Carausius, was eventually the cause of the temporary loss of Britain to the empire; for Carausius, being detected in appropriating to himself the spoils of the pirates, and threatened with death by Maximian, made his escape to that island, and obtained possession of it, which the emperor was obliged to relinquish to him. In 290 the two colleagues, returning successful from their several scenes of action, had an interview at Milan, and presented an edifying spectacle of perfect concord; for Maximian in his high station had not ceased to recognise the superior abilities of Diocletian, to which he paid

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the homage of respect and deference. The repeated assaults of the barbarians on the frontiers, however, suggested the necessity of associating two inferior partners of empire in the vigour of life: and accordingly, in the spring of 292, Galerius was adopted by Diocletian, and Constantine by Maximian, and each was raised to the rank of Cæsar, and obliged to marry a daughter of his respective father. The provinces of the empire were distributed among the four, and in the partition Maximian retained Italy and Africa. The latter seems to have been the principal theatre of his activity, and he vanquished some of the fierce tribes of Mauritania. His residence in time of peace was the city of Milan, which he decorated with splendid edifices, and rendered in some degree a rival of the ancient capital of the whole empire. His hatred of the Christians, founded on the superstitious prejudices of an uncultivated mind, and the fierceness of a rude soldier, had induced him to practise some severities against them even before the famous edict of persecution issued by Diocletian near the close of his reign; and in the latter act he cordially joined. In 303 the two Augusti jointly celebrated a triumph at Rome, which was remarkable as the last of those animating and magnificent spectacles. It was not long after, that a severe illness inspired Diocletian with the design of abdicating his power, which resolution he brought to effect in May 305. Maximian reluctantly was induced by his authority to adopt his example, and on the same day divested himself of the purple at Milan, and retired to a delightful villa in Lucania. He was compelled by Galerius, in the creation of a new Cæsar, to pass over his own son Maxentius, and nominate Severus. When that son, as related in his article, broke through this disposition and assumed the purple at Rome in 306, Maximian repaired thither, and, at his request and that of the senate, re-assumed the imperial dignity. He was chiefly instrumental in the destruction of Severus, after which event he passed the Alps for the purpose of an interview with Constantine, then master of Gaul. He entered into an alliance with that prince, upon whom he bestowed in marriage his daughter Fausta, conferring upon him at the same time the title of Augustus. When Galerius invaded Italy, it was chiefly through the military skill of Maximian that his attempts were baffled. The singular contest for empire between the father and son, decided by the soldiery in favour of the latter, has been noticed in the account of Maxentius. Maximian retired in confusion into Illyricum, and endeavoured to engage Galerius in his cause. He was treated with some respect, and his name appears as consul with Galerius in 308. Disappointed, however, in his purpose of exciting new commotions, he returned to the court of his son-in-law Constantine. In order to prevent suspicions of his designs, he again resigned the imperial ensigns, and pretended to be entirely cured of ambition. But he was at the same time secretly watching an opportunity for recovering his power; and when Constantine in 309 was engaged on the banks of the Rhine in repelling an invasion of the Franks, while a part of his army was stationed at Arles to guard the southern provinces of Gaul from Maxentius, Maximian, spreading or crediting a report of his death, hastily resumed the purple. He took possession of a large treasure in Arles, and, scattering it among the soldiers, endeavoured to attach them to his interest. The intelligence of this event caused Constantine to return speedily into Gaul. His perfidious father-in-law did not wait his coming at Arles, but took refuge in Marseilles, where he was soon besieged. While he was holding a conference with Constantine, the troops of the latter were admitted into the town, and he was seized and brought to the conqueror. After a reprimand, he was stript of the purple, and kept in the palace under strict watch. According to Lactantius, this clemency had no other effect upon him than to inspire him with the black design of murdering Constantine; and he had the atrocious folly to solicit his daughter Fausta to join him in the conspiracy. She informed her husband of the plot, and through their contrivance a slave was placed in the emperor's bed, whom Maximian stabbed, on the supposition that it was his master. Upon this detection he was judged unworthy to live, and being permitted to choose his death, he strangled himself. Gibbon, however, treats this story as a fiction, invented to render his memory more odious, and palliate the severity of his fate. It is certain that he terminated his life in a violent manner in the year 310, at the age of sixty. *Univers. Hist. Crevier. Gibbon.*—A.

MAXIMILIAN I. emperor of Germany, born in 1459, was son of the emperor Frederic IV. His faculties opened so slowly, that at the age of ten it was doubtful whether he was dumb or an idiot. From that time, however, he became remarkably addicted to

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letters, and arrived at the ready and eloquent use of the Latin, French and Italian languages. In his twentieth year his father effected the marriage he had long had at heart between, him and Mary the heiress of the great house of Burgundy. Louis XI. of France having seized part of her inheritance in the Low-countries, Maximilian made war against him, defeated his troops at the battle of Guinegaste, and recovered great part of the usurped territories. He also suppressed the revolts which broke out in various parts of the Low-countries. As he was proceeding in a career of success, he had the misfortune to lose his wife in consequence of a fall from her horse, after she had borne him a son and a daughter. This circumstance gave a great shock to his authority in those parts, and the guardianship of the children was immediately contested with him by the states. He endeavoured to retain the government of the provinces, in which he was unpopular through his preference of Germans in the bestowing of offices; and a civil war ensued, which was at length accommodated on the condition that he should continue tutor to his son Philip under certain restrictions. He had affianced his daughter Margaret to the dauphin, and she was sent into France for education. In 1486 Maximilian was elected king of the Romans, and crowned at Aix-la-chapelle. The disorders committed by his German troops in Flanders, and suspicions of his arbitrary designs, kindled a new flame in that country, always jealous of its rights and privileges; and upon his arrival at Bruges to meet the states-general in 1488, the inhabitants ran to arms and secured his person, at the same time imprisoning some of his counsellors and favourites, four of whom they beheaded. The people of Ghent followed their example, and affairs were in great confusion, till Maximilian, after a detention of ten months, was liberated by a treaty. A marriage with another rich heiress, Anne of Britany, was now the object of his ambition; and he prevailed so far with the states of that country, as to procure a solemnization of the nuptials by proxy; but having neither troops nor money to support his interest, Charles VIII. of France robbed him of his spouse, and sent back his daughter Margaret, to whom, when dauphin, he had been contracted. Maximilian, justly irritated at this conduct, made an irruption into French Flanders and took some towns; but the quarrel was terminated by the peace of Senlis in 1493.

In that year, Maximilian, by the death of his father, succeeded without opposition to the imperial dignity. He immediately marched at the head of an army against the Turks who had invaded Croatia, but they retreated before he could reach them. In 1494 he took for his second wife Blanche the sister of John Galeazzo duke of Milan, the meanness of whose origin was compensated by a large portion, of which he stood much in need. This alliance engaged him in the affairs of Italy; and when Charles VIII. of France in his rapid career had made himself master of the kingdom of Naples, Maximilian joined in the confederacy of the pope, the king of Spain, and several Italian powers, to oppose his arms. He also effected a marriage between his son Philip and the infanta Jane, daughter of Ferdinand and Isabella, by which the Low-countries eventually fell under the dominion of Spain. After the retreat of Charles from Italy, Maximilian in 1496 engaged in an expedition into that country, and laid siege to Leghorn; but through want of strength, and fluctuation in his counsels, he failed in his attempts, and returned with disgrace. A war with the duke of Guelderland, in which he was next involved, was suddenly suspended on account of a quarrel with the Grisons and their allies the Swiss, who made incursions upon his Austrian territories. His attempts to reduce this valiant people were very unsuccessful, and after seven defeats within six months, he was glad to terminate the war, in 1500, by a treaty and arbitration.

Lewis XII. of France having conquered Milan, the emperor was induced by advantageous terms to grant him the investiture of it. After the death of his son Philip in 1507, he obtained the regency of the Low-countries, of which he constituted his daughter Margaret gouvernante. The famous league of Cambray against the Venetians took place in 1509, to which Maximilian was one of the contracting parties. His troops took possession of Friuli and Istria, and he himself at the head of a great army laid siege to Padua, but was obliged to abandon the enterprise. When in the sequel pope Julius deserted the league and declared war against the French, Maximilian conceived the extraordinary project of getting him deposed, and succeeding him in the papacy. He intended to bribe the cardinals with a large sum of borrowed money, for he had none of his own; but the scheme was only communicated to a few friends, and had no conse-

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quences. He continued for some time to act with the French, but in 1512 he was detached from their alliance by the kings of England and Arragon, and joined in a league against them. For a large subsidy he engaged to assist Henry VIII. with a body of Swiss in his invasion of France; but failing in his engagement, he came in person with a few German troops, and flattered the vanity of the English king, as well as gratified his own avarice, by serving under him for the pay of a hundred crowns a day. On the accession of Francis I. he made peace with that monarch, who thereby gained the opportunity of recovering the Milanese. His rapid successes, however, alarmed Maximilian, who made an alliance with the pope, and laid siege to Milan, but with his usual ill success; and he soon after made an accommodation with Francis.

The commencement of the reformation under Luther seemed not greatly to interest him. The solicitations of the monks, however, induced him to apply to pope Leo X. to terminate the religious disputes by his decision, and he summoned Luther to appear with a safe-conduct before the diet of Augsburg. His own cares were chiefly employed to secure the succession to the imperial crown for his grandson Charles. To this there existed the obstacle, that as he himself had never been crowned by the pope, he was only regarded by the Roman see as king of the Romans, and therefore Charles could not be invested with that dignity. Whilst he was taking measures to overcome this difficulty, he was attacked by an intermitting fever, which violent exercise and an imprudent indulgence in melons rendered continual; and a dysentery supervening, he was carried off in January 1519 in the sixtieth year of his age. With some amiable and respectable qualities, Maximilian obtained little esteem among his contemporaries, on account of a radical inconstancy and indecision of character, and a profuseness that involved him in perpetual pecuniary embarrassments, and destroyed all dignity of character. He was beneficent and humane, and rendered an important service to Germany by abolishing the famous secret tribunal of Westphalia. He was the author of some poems, and composed memoirs of his life. *Mod. Univers. Hist.*—A.

MAXIMILIAN II., emperor of Germany, son of the emperor Ferdinand, was born at Vienna in 1527. He was educated in Spain under his uncle Charles V., whose daughter Mary he married; and he governed that country for three years in the name of his father-in-law. Returning to Germany, he greatly contributed to the pacification of Passau, the spirit of which well suited his tolerant maxims with respect to religion. After his father had ascended the imperial throne, he conferred on Maximilian in 1562 the crowns of Hungary and Bohemia, and procured his election to the dignity of king of the Romans. On the death of Ferdinand in 1564, he succeeded to the empire without opposition. He was then at the age of thirty-seven, distinguished for prudence and moderation, and well acquainted with the languages and dispositions of the various people under his sway. The general spirit of his administration was pacific, and his reign was for the most part a season of tranquillity. He was, indeed, obliged to send an army against John Sigismund prince of Transylvania, who had assumed the title of king of Hungary; but after the capture of several towns by the imperial general, an accommodation was effected through the mediation of sultan Solyman. The Sultan himself, however, became a more formidable enemy, and entering Hungary in 1566 with a vast army, laid siege to the strong town of Zigeth. It was defended with the greatest resolution by count Serini; and Maximilian himself, at the head of 100,000 men, advanced to Javarin to observe the besiegers. This was all he did, for the place was taken without any efforts on his part to relieve it; and he marched back to Germany, contented with throwing strong garrisons into the principal towns of Hungary. Soon after, a truce for twelve years was concluded between the two empires. The protestants of Austria, who had been very useful to the emperor in lending him money to carry on the Turkish war, and afterwards cancelled the debt, requested to be indulged in the free exercise of their religion; which both gratitude and his natural disposition induced him to grant. He also endeavoured, by remonstrances to his cousin Philip king of Spain, to put a stop to the cruelties exercised by Alva, in the Low-countries; but that bigoted prince refused to listen to him. The same principle led him to withhold his permission to Charles IX. to make levies in Germany for the purpose of exterminating the French huguenots; though he could not prevent the protestant princes of Germany from sending succours to their persecuted brethren in France.

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On the death of Sigismund king of Poland, he entertained views of obtaining the crown of that country, with the intention of conveying it to his second son; but the superior interest of Henry of Valois, brother to the French king, thwarted his project. When the crown again became vacant on the succession of Henry to that of France, in 1574, Maximilian declared himself one of the competitors, and was actually elected by a majority of the senate. But his want of activity, and the prompt measures of Stephen Bathori prince of Transylvania, gave the latter the possession of the kingdom. Maximilian, who had been successful in securing to his eldest son Rodolph the succession to the empire and the kingdoms of Bohemia and Hungary, declared his intention of supporting his claim to Poland by force of arms; but his purpose, if real, was prevented by a disease which terminated in his death, A.D. 1576, in the fiftieth year of his age. Few princes have borne a more amiable and estimable character, both on the throne and in private life. He was affable, benevolent, sincere, frugal, regular, a tender husband and kind father. A want of due vigour and promptitude seems to have been his only defect. *Mod. Univers. Hist.*—A.

MAXIMINUS, Caius Julius Verus, Roman emperor, was born about A.D. 183 in a village of Thrace. His father was a barbarian of the Gothic nation, his mother was an Alan, both in the lowest class of society. He himself was first employed as a herdsman, in which station his courage was early exercised in combating the bands of robbers who overran the country. As he advanced to maturity he was distinguished by a gigantic stature and correspondent strength. He is said to have attained the size of eight feet (English), to have been able to draw a loaded waggon, to break a horse's leg with his fist, to crumble a stone in his hand, and split a young tree at a stroke. This bodily superiority to all his fellows naturally produced in an uncultured mind a savage and ferocious character. He was both the pride and dread of his district, at the time when the emperor Severus, returning from the East, halted in Thrace to celebrate the birth-day of his son Geta. At the games exhibited on that occasion, Maximinus presenting himself before the emperor, requested in his rude dialect to be permitted to contend for the prize of wrestling. As it was thought degrading to the service to allow a soldier to be the antagonist of a barbarian, he was matched with the stoutest of the camp followers, of whom he successively laid sixteen on the ground. This proof of strength caused him to be admitted into the ranks; and not long afterwards, coming up to the emperor as he was on horseback, Severus put his steed to the gallop, when the young recruit kept close to his side during the whole course. "Thracian, (said the emperor) are you inclined to wrestle after your race?" "Most willingly," he replied; and immediately he threw seven of the strongest soldiers in the army one after the other. He obtained a golden collar for his reward, and was enrolled among the body guards. As a soldier he distinguished himself no less by his attention to military discipline than by his valour, and his ferocity bent to the spirit of obedience and subordination. Under Caracalla he rose to the rank of centurion. He refused to serve under the assassin of that prince, and retiring to his native place, he purchased property, and carried on a commerce with the barbarous tribes from which he derived his origin. On the accession of Heliogabalus, he offered his services; but, disgusted with the indecency with which he was received by that monster of impurity, he was about to retire, when some officers who knew his merit, persuaded him to stay and accept the post of military tribune. He, however, to his credit, kept at a distance from court during this infamous reign. It was one of the first acts of Alexander Severus to distinguish Maximinus: he gave him a most gracious reception, and committed to his care a legion of new recruits, as the fittest officer in the army to bring them into proper discipline. This task he fulfilled with the utmost assiduity, bestowing the minutest attention upon their exercises, arms, health and apparel. When some of his brother-tribunes represented to him that one in such a career of promotion need not give himself so much trouble, he replied, "I am of a different opinion—the higher I rise, the more I shall labour." He appears afterwards to have had the particular command of the Triballian horse in the troops designed to act against the Germans, with the general inspection of all the recruits brought to the army. Though a strict disciplinarian, his manners and his figure rendered him very popular among the soldiery, who gave him the appellations of Ajax and Hercules. His elevation now began to inspire him with ambitious views, which effaced the

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sentiments of loyalty and gratitude in his mind; and he employed emissaries to sow discontent in the army, and excite contempt of an effeminate emperor, controuled by his mother. The consequence was, that the army, now encamped on the banks of the Rhine, one day in March 235 tumultuously proclaimed Maximinus emperor, and flew to the murder of Alexander, as related in his Life.

The new sovereign acquainted the senate of Rome with his elevation, and obtained from that body the confirmation which it was unsafe to refuse. At the same time he conferred on his son, a youth of admirable endowments of body and mind, the title of Cæsar. His consciousness of a mean origin, and the total want of liberal and ornamental accomplishments, rendered him jealous of all persons of rank and education; and he soon removed from his presence all the friends and counsellors of the late emperor, many of whom he put to death. A conspiracy, real or pretended, against his life, projected by Magnus, a senator of consular dignity, served him for a pretext for the most sanguinary cruelty, and a vast number of persons of rank lost their lives on the occasion with various circumstances of barbarity. Maximinus soon became the object of universal dread and detestation, and was ranked among the most bloody tyrants who had disgraced the Roman purple. He returned hatred for hatred; and disdaining to visit Italy or the capital, spent his time in arms on the frontiers, endeavouring to retain the esteem and attachment of the soldiery, in whom alone he confided. He crossed the Rhine into Germany with a numerous and well disciplined army, laid waste a wide tract of country with fire and sword, and destroyed a great number of the natives who opposed him. In these actions he displayed the skill of a general with the bravery of a private soldier, and sufficiently proved that war was the true theatre of his glory. Thus he made two campaigns; after the last of which, in 236, he passed the winter at Sirmium, occupied in raising money by the severest exactions, which, by means of his officers, were extended to all the provinces of the empire.

The procurator of Africa, a servant worthy of his master, carried his extortions to such an intolerable excess, that a conspiracy was formed against him, to which his life fell a sacrifice. A despair of pardon caused the revolters entirely to throw off their allegiance to Maximinus, and compel the proconsul Gordian to assume the purple. His son was associated with him, and their authority was acknowledged not only throughout the province of Africa, but in Rome itself, where Maximinus was by a decree of the senate declared a public enemy. The provinces followed the example; and the emperor at Sirmium was surprised with the intelligence that nothing remained under his power but his army and the circumjacent district. The news threw him into a paroxysm of fury; he breathed nothing but vengeance, and assembling the troops, proposed immediately to march against Rome. Finding them colder in his cause than he expected, he sent proposals of accommodation to the senate, which were rejected. In the meantime a sudden revolution in Africa had freed him from his competitors. (See *Gordianus I.*) This change, however, did not alter the resolution of the Roman senate, which proclaimed Maximus and Balbinus emperors, and made preparations against the expected war. In the spring of 238 Maximinus began his march in perfect military order, and crossed the Alps without opposition. The country as he advanced was deserted by its inhabitants, and Aquileia was the first place that shut its gates against him. He laid siege to it, and experienced a resistance that inflamed his passions and put him in ill humour with his own troops. Disaffection began to prevail among them; and the pretorian guards, who had families at Rome, were especially disinclined to persist in a civil war for the sake of a barbarian tyrant. They seized their arms and mutinously advanced to the imperial tent, whence Maximinus, hearing the tumult, came out to meet them. They immediately dispatched him, with his son, and fixing their heads upon spears, displayed them to the rest of the army, which joined in declarations of fidelity to the senate and its emperors. This event took place in March 238, three years after the accession of Maximinus, and about the fifty-fifth year of his life.

This emperor is by the ecclesiastical writers reckoned among the persecutors of the Christians, many of whom lost their lives after the death of Alexander, as being his servants and favourites. It is said that Origen was particularly an object of his displeasure, from the effects of which, however, he escaped; and this temporary storm by no means deserves the title given it of "the sixth persecution." *Univ. Hist. Crevier. Gibbon.*—A.

MAXIMINUS, C. GALERIUS VALERIUS,

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was son of the sister of the and was known by the ...za, when, in 305, upon ...ocletian and Maximian, ...uncle's influence to the ...as then young, unedu- ...th the rusticity of his ...f his mean origin. In ...pire, the provinces of ...placed under his go- ...s, in 307, was raised ...f Augustus, Maxi- ...or title, insisted on ...on the reluctance ...caused himself to ...by his assembled ... Thus, for the ... and last time, the ... world, in 308, witnessed six Augusti ...perors. On the death of Galerius in ...laximinus shared his dominions with ...s, and added the Asiatic provinces to ...rmer possessions. In the subsequent contest between Maxentius and Constantine, Maximinus secretly allied himself with the former, though he took no open part in the war. At the time when Galerius issued his edict of toleration in favour of the Christians, Maximinus, though in his heart a bitter enemy of that sect, thought proper to concur in it. Superstition, however, together with cruelty, was radical in his character, and he had nothing more at heart than to re-establish the pagan worship with all its impostures of magic and divination, upon the ruins of the rival faith. He was therefore preparing to renew the persecution; and in the meantime he not only gave to the ancient religion a system of church-government copied from the Christians, and threw about it all the lustre of the state, but employed every art to discourage and vilify Christianity. He is even charged with having published and carefully disseminated a false narrative of the death of Jesus Christ, filled with the most injurious representations. The principal cities of his dominion, especially Nicomedia, Antioch and Tyre, were instigated to send addresses to him, expressing their abhorrence of the Christians, and requesting their expulsion. How far he proceeded in actual persecution does not clearly appear, through the contradictory accounts of different ecclesiastical writers; but it is probable that few lives were taken away, though many cruel and ignominious punishments were inflicted. A war with the people of Armenia obscurely related by Eusebius, is by him attributed to Maximinus's bigoted purpose of making them renounce Christianity and resume their ancient superstitions, and is therefore by some reckoned as the first recorded religious war; but the truth of this representation may well be doubted.

The dangers that menaced Christianity in Asia were however averted by the war which, in 313, took place between Maximinus and Licinius. The latter had lately made an alliance with Constantine; and the apprehension of its consequences seems to have been the motive of Maximinus, who began the attack. With a powerful army he moved from Syria into Bithynia during the winter, and arrived at the Thracian Bosphorus before the troops of Licinius were prepared to oppose his passage. He appeared before Byzantium, and took it after a short siege. He next made himself master of Heraclea; but Licinius by this time had assembled his army, and had arrived within a day's march of his adversary. The forces of Licinius were much inferior in number, but more warlike and better commanded; and in the action that ensued, Maximinus was entirely defeated. Such was the speed of his flight, that he reached Nicomedia, a distance of 160 miles, within twenty-four hours from the battle. Not daring again to face his conqueror, he retreated to Tarsus, where, about four months after his defeat, he terminated his life miserably, either through natural disease, or the effects of an inadequate dose of poison. His whole family was sacrificed to the vindictive rage of the victor. *Univers. Hist. Crevier. Gibbon.*—A.

MAXIMUS, M. Claudius Pupirnus, Roman emperor, was the son of a mechanic. He entered at an early age into the army, where he distinguished himself so as to pass through the different stages of promotion, till he became qualified to aspire to the public offices of the state. He was made pretor of Rome, and was assisted in defraying the expenses of this honourable magistracy by a lady named Pescennia Marcellina, who took him into her house, and treated him as her son. He also obtained the consulate, probably in the year 227, and was afterwards successively proconsul of Bithynia, Greece, and Narbonnensian Gaul. He was appointed to military commands in Illyria against the Sarmatians, and on the Rhine against the Germans; and acquitted himself with credit in all these stations. Being afterwards made prefect of Rome, he displayed intelligence,

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firmness, and severity, so that he acquired general respect, mixed indeed with awe. His morals were pure, his demeanour grave and austere, his temper somewhat lofty, but without obstinacy, for he would hear remonstrances or excuses with great patience and candour.

At the time when the murder of the two Gordians, A. D. 237, deprived Rome of the emperors it had chosen in place of the deposed tyrant Maximinus, in the midst of the public consternation it was resolved by the senators to supply their places by a new choice, and the merit of Maximus caused him to be invested with the purple together with Balbinus. The people, however, who dreaded the severity of Maximus, rose in a tumult, and obliged the senate to add another colleague of their own nomination, who was the younger Gordian, then a boy. On the approach of Maximinus to invade Italy, Maximus took upon himself the command of the forces raised to oppose him. He posted himself at Ravenna, where he watched the motions of the tyrant, who occupied himself in the siege of Aquileia. Thither the heads of Maximinus and his son, massacred by their own guards, were brought to him; upon which event he repaired to Aquileia, and engaged the whole rival army to acknowledge the new emperors. He prudently dismissed the legions of Maximinus to their quarters, and returned to Rome with the pretorians alone. He was received with joyful acclamations as the deliverer of his country; and the conduct of the imperial colleagues seemed to promise the restoration of an equitable and wise government to the Roman world. Justice was regularly administered, wholesome laws were enacted, and oppressive taxes were repealed or moderated. "What recompense may we expect (cried the sanguine Balbinus) for having freed the empire from tyranny?—Surely the love of the senate and people, and the gratitude of the universe." "Add (replied the experienced Maximus) the hatred of the soldiery, to which we shall fall a sacrifice." His prediction was too true. The pretorians, long accustomed to make and depose emperors at their pleasure, were discontented under a sovereignty which they had not established, and apprehended that the reign of law and order would be destructive of their licentious sway. They were likewise jealous of being supplanted by the German guards whom Maximus had brought with him, and in whose fidelity he trusted. At the time when the citizens were occupied in the Capitoline games, they rose in mutiny, and marched towards the palace. A secret jealousy had for some time subsisted between the two emperors, and when Maximus sent for his Germans to protect him, he found that Balbinus, suspicious of his intentions, had given counter-orders. Being thus left defenceless, they were seized by the mutineers, and dragged with blows and insults through the streets of Rome towards the pretorian camp. The fear of a rescue caused their sufferings to be cut short by death. They fell in July 238, after a reign of a little more than a year. *Crevier. Gibbon.*—A.

MAXIMUS, Petronius, a short-lived emperor of the West in the fifth century, was a Roman of noble birth, descended from the Anician family. Possessed of an ample patrimony, which enabled him to support a generous hospitality, and adorned with liberal arts and elegant manners, he obtained the favour of the prince and the senate, and rose to high offices in the state. He was thrice pretorian prefect of Italy, twice was invested with the consulship, and obtained the dignity of patrician. He had lately married a young and beautiful woman, who inspired the emperor Valentinian III. with a lawless passion. In order to gratify it, he decoyed her to the palace by a fictitious message, and ravished her. She acquainted her husband with the brutal outrage, who resolved upon vengeance. He is said to have prompted the emperor to the murder of the great general Aëtius, which left him without a protector. He then instigated two barbarians who had served under that general, to revenge their master's death; and Valentinian was accordingly assassinated by them in March 455. On the following day, Maximus was elected emperor by the unanimous voice of the Roman people. If ambition had rendered him desirous of this elevation, it was soon satiated; for on the very next day, having reflected on the change from ease and quiet, to toil and anxiety, he was heard to exclaim, alluding to a well-known story, "Happy Damocles, whose reign began and ended with a dinner!" Finding himself, however, obliged to defend his post, he nominated Avitus commander in chief of his armies, and (his wife being now dead) obliged Eudoxia the widow of Valentinian to marry him. She deeply resented this compulsion, and regarded with horror the author of a husband's death, whom she loved, notwithstanding his infidelities. Destitute of other avengers, she secretly applied

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to Genseric, king of the Vandals in Africa, who was already preparing for an invasion of Italy. As soon as his fleet appeared in sight, Maximus, deprived of all courage and presence of mind, thought only of making his escape. As he appeared in the streets for that purpose, the indignant populace rose upon him, and a soldier gave him a fatal blow. His body was ignominiously dragged through the streets and thrown into the Tyber: such was his end, at the age of about sixty, after a reign of less than three months. His son Palladius, whom he had created Cæsar, and married to Eudoxia's daughter, is supposed to have shared his fate. *Univers. Hist. Gibbon.*—A.

MAXIMUS, Magnus, an imperial usurper of the fourth century, was a native of Spain, probably of a low origin. He served in the Roman army in Britain with Theodosius, afterwards emperor, and established a character for valour and abilities, though it does not appear that he rose to any considerable post, civil or military. Ambition or discontent induced him to foment disaffection among the troops in Britain against Gratian, emperor of the West. Such was his success, that they invested him with the purple, A. D. 383; and the natives from all parts flocking to his standard, he soon saw himself at the head of a numerous army. Foreseeing no safety but in the establishment of his usurpation, he determined to carry his arms to the continent, and contend with the lawful emperor upon his own ground. He transported into Gaul a number of Britons, estimated by archbishop Usher at 30,000 soldiers and 100,000 plebeians, whose emigration weakened the population of the island, as they afterwards settled in Bretagne. As he advanced, he was joined by the Gallic armies, and even the household troops deserted Gratian, then resident at Paris. He fled before the usurper, and met with his fate at Lyons. (See *Gratian.*) Maximus, now acknowledged as emperor by all the provinces of the West, declared his infant son Victor his colleague, and proposed an alliance to Theodosius, emperor of the East. That prince did not disdain his proposals, and received him as a partner in the Roman empire, stipulating, however, that he should not pass the Alps, beyond which Valentinian, the brother of Gratian, reigned over Italy, Illyrium, and Africa. The ambition of Maximus, however, stimulated him in 387 to invade Italy, and he took possession of Milan without opposition. Valentinian with his mother fled to implore the aid of Theodosius; and that great prince, while the usurper was employed in reducing the towns of Italy, levied an army to oppose him. He marched against Maximus, then encamped near Siscia a city of Pannonia upon the Save, and having forced the passage of the river, gave a total defeat to Marcellinus, the usurper's brother. Maximus fled without stopping till he reached Aquileia, where he was soon invested by the troops of the conqueror. His own soldiers rose upon him, and delivered him up to Theodosius, who seemed touched with his humiliation and pretended remorse. The surrounding soldiers, however, without waiting for orders, dragged him away, and struck off his head. His son Victor met with a like fate in Gaul. This conclusion took place in the summer of 388. Maximus is stigmatized as the first Christian prince who shed the blood of his Christian subjects on account of their religious opinions. Priscillian and six of his followers were executed by the sentence of his pretorian prefect at Treves. *Univers. Hist. Gibbon.*—A.

MAXIMUS, of Turin, a celebrated bishop of that see in the fifth century, appears to have been the same prelate who presided in the council of Orange, in the year 441, and was present at the synod of Milan, in which the provincial bishops were obliged to support with their sentence what pope Leo wrote to the patriarch Flavianus against Eutyches. He was also present at the council of Rome in 465, and is said to have died during the following year. He was the author of several "Homilies," which are still extant, and, though short, are for the most part commendable both for their elegance and piety. The subjects of them are particularized in the first of our authorities. They were first published at Cologne, in 1535, and afterwards at Rome, Paris, and Lyons; and they are inserted in the sixth volume of the "Bibl. Patr." In the second part of his "Musæum Italicum," father Mabillon published twelve additional ones, from very ancient MSS., three of which had before appeared among the works of St. Ambrose; and to these fathers Martenne and Durand have added six others, in the ninth volume of their "Amplissima Collectio." *Cave's Hist. Lit. vol. I. sub Sæc. Nest. Dupin. Moreri. Mosh. Hist. Eccl. sæc. v. par. ii. cap. ii.*—M.

MAXIMUS, a saint in the Roman calen-

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dar, and one of the most learned Greek ecclesiastics in the seventh century, was descended from a noble family at Constantinople, where he was born in the year 580. Having acquired a high reputation for capacity and erudition, he was engaged by the emperor Heraclius to reside in his palace, for the purpose of writing the History of the Emperors, and he became chief secretary of state to that prince. When, however, Heraclius embraced the opinion of the Monothelites, he retired from court, and entered the monastery of Chrysopolis near Constantinople, the Monks of which not long afterwards elected him their abbot. He was the steady assertor of the catholic doctrine against the Monothelites, whom he opposed with a degree of zeal approaching to fury, influenced by the impatience and violence of his natural temper. Finding their heresy becoming triumphant over all the eastern part of Christendom, and also apprehensive of the inroads of the Persians, he determined to withdraw into the West, that he might rouse the orthodox to resist the spreading torrent. Before the year 640, the same design carried him into Africa, where he prevailed with the bishops of that country to unite with pope John in condemning it. In the year 645, he held a debate on the subject before the bishops and pretorian prefect, with Pyrrhus the banished patriarch of Constantinople, who pretended to be convinced by his arguments; but afterwards, finding that he could indulge no hope of being restored to his see unless he adhered to the creed of the court, avowed again his first tenets. In the same year Maximus went to Rome, where he distinguished himself by his efforts to excite the Romans against the Monothelites, and had no little share in influencing pope Martin I. to summon the Lateran council in the year 649, at which the most dreadful anathemas were pronounced against those heretics and their patrons. By his activity in this business, he provoked the resentment of the emperor Constans, who gave directions for his being seized by the military power, and sent prisoner to Constantinople. Here he was unjustly accused of various pretended crimes, which he proved to be the inventions of his enemies. He was then ordered to subscribe the *type* or *formulary*, which had been issued by the emperor in the year 648, prohibiting all debate on the questions relative to the number of *wills* in Christ, and upon his refusal was banished to a small town of Thrace, named Byzias. Afterwards he was harrased from prison to prison, and treated with great severity, in order to force him to submission; but he sustained the persecutions of his enemies with undaunted fortitude, till at length he fell a sacrifice to their cruelties in 662, when he was about eighty-two years of age. He was the author of a variety of works, which are written in an obscure and perplexed style, and abound in fanciful allegories, mystical sentiments, and scholastic subtleties. They consist of Expositions of Scripture, ascetic Discourses, Moral Maxims, Theological and Controversial Treatises, Letters, Dialogues, &c., some of which have been separately published, and others in different collections pointed out by Cave and Dupin. An edition of the greater part of them was published at Paris by father Combefis, in 1675, in two volumes folio, with notes, and the Life of the Author prefixed. *Cave's Hist. Lit. vol. II. sub Sæc. Monoth. Dupin. Moreri. Mosh. Hist. Eccl. sæc. vii. par. II. cap. ii. iii.*—M.

MAXIMUS, Tyrius, a celebrated philosopher and elegant writer in the second century, was a native of Tyre in Phœnicia, whence he took his name. Suidas says that he lived under the emperor Commodus; while Eusebius and Syncellus place him under Antoninus Pius. If we suppose that he flourished under Antoninus, and lived to the time of the first-mentioned emperor, the accounts of those chronologers may be reconciled. According to some writers, he came to Rome in the year 146, where the emperor Marcus Aurelius gave him many tokens of his esteem, and placed himself under his instructions; but it is more probable that the preceptor of whom that prince speaks, under the name of Maximus, was some other philosopher, of the Stoical sect. Our Maximus appears from his writings to have adopted the principles of the Platonic school, with some tendency towards scepticism. Forty-one of his "Dissertations," on various philosophical topics, are still extant, and display the most captivating powers of eloquence. The first Latin version of them was published at Basil, by Cosmo Pazzi, archbishop of Florence, in 1519, folio; and Henry Stevens first printed the original Greek, at Paris, in 1557, 8vo, to which he added Pazzi's Version, with numerous alterations and corrections. In 1607, the learned Daniel Heinsius published an edition of them at Leyden in Greek and Latin, 8vo; the version being his own, and illustrated with notes. Of this edition one

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countryman Dr. John Davies gave a new impression, from the Cambridge press, in 1703, 8vo, with corrections, additional notes, and two useful indexes. *Fabricii Bibl. Græc. vol. vi. lib. iv. cap. xxiii. Suidas. Enfield's Hist. Phil. vol. ii. b. iii. ch. ii. sect.* 3.—M.

MAXIMUS, THE CYNIC, a pagan philosopher and pretender to theurgic arts in the fourth century, was a native of Ephesus, who studied under Ædesius of Cappadocia, a philosopher of the eclectic school, and the immediate successor of Jamblicus. According to Eunapius, he was appointed by the emperor Constantius preceptor to Julian, surnamed the Apostate: but according to the Christian historians, he introduced himself to that emperor at Nicomedia, either while he was pursuing his studies there, or during his expedition into the East. Be that as it may, he became a favourite with Julian, who placed in him his entire confidence, and who was confirmed by him in his hatred to the Christian religion, and in his enthusiastic attachment to the Heathen superstitions, and the practice of pretended magical arts. When Julian designed to make war against Persia, he consulted different oracles, and had recourse to the divination of Maximus, who flattered him that he would rival Alexander in the glory of conquest. The event, however, soon showed the vanity of his predictions, and Julian fell a sacrifice to his absurd credulity. During the short reign of Jovian, Maximus is said to have been treated with great respect; but he met with different usage from the emperors Valentinian and Valens. Being seized by their order, he was prosecuted for the crime of magic; and having had a greater fine imposed upon him than he was able to discharge, he underwent a long course of confinement and suffering, which was as cruel and unjust, as the offence with which he was charged was imaginary. At length he was liberated, and permitted to reside at his native place; where, about the year 373, he was put to death by the proconsul Festus, the distinguished minister of the emperor Valens's cruelties. *Eunapius de Vit. Philos. Socrat. Hist. Eccl. lib. iii. cap. i. Sozom. Hist. Eccl. lib. v. cap. ii. Enfield's Hist. Phil. vol. ii. b. iii. ch. ii. sect.* 4.—M.

MAY, THOMAS, a poet and historian, eldest son of sir Thomas May, knight, of Mayfield in Sussex, was born at that place about 1595. He was entered a fellow-commoner of Sidney-Sussex college, Cambridge, where he took the degree of B. A. Coming to the metropolis, he was admitted a member of Gray's Inn, but it does not appear that he ever studied the law professionally. He cultivated the literary turn which he had acquired by close study at the university, and became acquainted with most of the poets and men of wit who were then in reputation. We learn from lord Clarendon that his father had spent the family estate, and that a scanty annuity was all his inheritance. "He brought down his mind to his fortune (says that writer) by a great modesty and humility in his nature, which was not affected, but very well became an imperfection in his speech, which was a great mortification to him, and kept him from entering into any discourse but in the company of his very friends." Some of his first compositions were of the dramatic class, and three tragedies and two comedies are extant in his name, which seem to have obtained applause in their time, though they are now forgotten. He wrote several poetical translations; as, "Virgil's Georgics," with annotations; "Selected Epigrams of Martial;" and, what principally contributed to his reputation, "Lucan's Pharsalia," with a continuation of the poem to the death of Cæsar, in seven books of his own composition. This last he translated into Latin hexameters, and with so much success, that it has been added to several of the best editions of Lucan, and has given him a name among classical scholars. He likewise translated Barclay's "Icon Animorum," and had a share in the version of his Argenis. Of the original poems of May, the principal are "The Reign of Henry II," and "The Victorious Reign of Edward III," each in seven books: to the first is added, in prose, "The Description of Henry II., with a short Survey of the Changes of his Reign," and "The single and comparative Characters of Henry and Richard, his Sons." He was in considerable esteem with king Charles I., who used to call him *his poet*. A proof of his regard appears in the following story. On the presentation of a grand masque at court by the gentlemen of the Inns of Court in 1633, May being one of the spectators, and standing in the way of the hot-headed lord-chamberlain Herbert earl of Montgomery, the latter, not knowing him, broke his staff on his shoulders. His majesty, who witnessed this indignity, noticed it in such a manner, that the earl made an apology to the

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poet, with a conciliatory present of fifty pounds. The king's favour, however, was not bountiful enough to secure his poet's attachment. Either disappointment with respect to some place for which he was a candidate; or, according to lord Clarendon, the refusal of a small pension; gave him so much disgust, that he quitted the royal party, and upon the breaking out of the civil war, entered into the service of the parliament. It would not indeed be extraordinary if the translator of Lucan should likewise, without such a motive, give a preference to a cause which was apparently that of liberty. He was appointed secretary of the parliament, and the task was enjoined him of composing a narrative of its transactions. This he performed in his "History of the Parliament of England, which began Nov. 3, 1640, with a short and necessary View of some precedent Yeares," fol. 1649; of which he afterwards published a "Breviary and Continuation," both in Latin and English. This work became famous, and was extremely obnoxious to the royal party, who used every endeavour to vilify it and the author. Clarendon, who speaks handsomely of May in the preceding part of his character, says, with relation to this performance, "He prostituted himself to the vile office of celebrating the infamous acts of those who were in rebellion against the king; which he did so meanly, that he seemed to all men to have lost his wits when he left his honesty." He has not, however, been without advocates; and Mr. Granger affirms that "there is more candour in this history than the royalists were willing to allow him; but there is less elegance than one would expect from the pen of so polite and classical a scholar." It was his last literary labour, for he died suddenly in the night in November 1650, without previous illness. Andrew Marvell, in a satirical and humourous poem, has represented him as a martyr to Bacchus. His consideration with his party was shown by a splendid public funeral in Westminster-abbey, with a marble monument, and laudatory epitaph; but, after the restoration, his corpse was one of those which underwent the ignominious treatment of being dug up and thrown into a hole in St. Margaret's churchyard, and his monumental honours were destroyed. *Biogr. Britan. Clarendon's Life. Granger's Biogr. Hist.*—A.

MAYER, John-Frederic, a learned German Lutheran divine in the 17th and the early part of the 18th century, was born at Leipsic, in the year 1650. With respect to the history of his life we have no other information, than that he became profoundly skilled in the Latin, Greek, and Hebrew languages; was admitted to the degree of doctor of divinity; filled the chair of professor successively at Wittemberg, Hamburgh, and Stettin in Pomerania; and was appointed superintendant-general of the churches in the district of that city. He died in the year 1712, about the age of 62, with a high character for erudition, of which his productions show him not to have been unworthy. He was the author of "Bibliotheca Biblica," 1702, 4to, which treats of the most celebrated Jewish, Christian, Catholic, Calvinist, and Lutheran authors who have employed themselves in illustrating the sacred scriptures; a treatise "On the best Method of studying the sacred Scriptures," 1694, 4to; "The History of Martin Luther's German Version of the Bible, with a short Account of the Translations of the sacred Books before his Time, &c." 1701, 4to; an account "Of the Moderns, who have written against the sacred Scriptures," 1707; "An Exposition of the two first Psalms," 1702, 4to; and a vast number of "Enquiries," "Dissertations," controversial treatises, &c. several of the titles of which are given by *Moreri. Nouv. Dict. Hist.*—M.

MAYER, Tobias, a very able German astronomer and mechanic in the 18th century, was born at Marspach in the duchy of Wirtemberg, in the year 1723. His father was an ingenious civil-engineer, who particularly excelled in hydraulics; and young Tobias, who was fond of observing him while at work, displayed an early inquisitiveness concerning such ingenious pursuits, and from the age of four years began to design machines with the greatest dexterity and justness. The death of his father, however, whom he lost when very young, probably prevented him from being educated to that employment. Possessing but scanty means for obtaining assistance in his studies, he was obliged to rely on his own energies, by which he made himself a proficient in mathematical learning, and became qualified to be an able instructor of others. While thus occupied, he also assiduously cultivated an acquaintance with classical and polite literature, and learned to write the Latin tongue with elegance. So well established was his reputation when he had attained to his eight-and-twentieth year,

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that the university of Göttingen nominated him to the chair of mathematical professor; and not long afterwards he was admitted a member of the royal society in that town. From this time, every year of his short, but glorious life, was distinguished by some considerable discoveries in geometry or astronomy. He invented several useful instruments for the more commodious and exact measurement of angles on a plane. He corrected many errors in practical geometry, tracing them to their origin, in the refractions occasioned by terrestrial objects. Afterwards he particularly applied himself to study the theory of the moon, its appearances, the question of its atmosphere, and the reciprocal actions of the sun, earth, and moon upon each other. He then extended his observations to the planet Mars, and the fixed stars; determining with greater exactness than before the places of the latter, and ascertaining that, though commonly denominated fixed, they possess a certain degree of motion relative to their respective systems. Towards the end of his life, the magnetic needle engaged his attention, to which he assigned more certain laws than those before received. To these various enquiries and observations he applied with such indefatigable assiduity, that he died exhausted and worn out by his labours in 1762, when only 39 years of age. His table of refractions, deduced from his astronomical observations, agrees very nicely with that of Dr. Bradley; and his theory of the moon, and astronomical tables and precepts were so well received, that they were rewarded by the English board of longitude with the premium of three thousand pounds, which sum was paid to his widow after his decease. These tables and precepts were published by the board, in the year 1770. The principal works which he gave himself to the public were, "A new and general Method of resolving all geometrical Problems, by Means of geometrical Lines," 1741, 8vo. in German; "A mathematical Atlas, in which all the mathematical Sciences are comprised in sixty Tables," 1748, folio, in German; "A Description of a Lunar Globe, constructed by the Cosmographical Society of Nuremberg, from new Observations," 1750, 4to, also in German; several exact "Maps;" and some valuable papers in the "Memoirs" of the royal society of Göttingen. The first volume of his "Works" was published at that place in 1775, in folio. *Nouv. Dict. Hist. Hutton's Math. Dict.* —M.

MAYERNE, THEODORE TURQUET DE, BARON D'AUBONNE, an eminent physician, was the son of Lewis de Mayerne, author of a General History of Spain, in two volumes fol. who removed from Lyons to Geneva on account of his religion, which was that of the Calvinist sect. In that city Theodore was born in 1573. After acquiring the rudiments of learning in his native place, he was sent to the university of Heidelberg, where he remained some time; but having at length determined upon the medical profession, he was attracted by the fame of Montpellier, and pursued the study of medicine in that school, in which he took his doctor's degree in 1597. He then went to Paris, where he made himself so advantageously known, that in 1600 he was appointed to be physician to the duke de Rohan, deputed ambassador to the diet at Spire. On his return, availing himself of the post he had obtained of one of the king's attending physicians, he practised in the metropolis; and, also under the protection of de la Riviere, physician in ordinary to his majesty, opened public courses in anatomy and pharmacy for the instruction of the young surgeons and apothecaries. He had paid much attention to the study of chemistry, which was then coming into vogue; and his recommendation of chemical remedies caused him to be regarded with an evil eye by the faculty of Paris, who were determined enemies to this innovation. One of their body having in 1603 published a work entitled "Apologia pro Hippocratis et Galeni Medicina adversus Quercetanum &c.," Mayerne replied in another "Apologia," in which he made some severe strictures on the Parisian physicians. A decree of the faculty against consulting with him was the consequence, conceived in very bitter and abusive terms. He continued, however, to practise in Paris, and obtained the esteem of Henry IV. to such a degree, that it is affirmed he would have been nominated first physician, had not his religion been an insuperable obstacle. In 1607, an Englishman of rank who had been his patient carried him over to England, and introduced him to the royal family. He returned to France, where he continued till after the assassination of Henry IV. In 1611 he was formally invited by king James I. to come and take the office of his first physician, with which he complied, and passed

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the rest of his days in England. He was admitted to the degree of doctor in both universities, was aggregated to the college of physicians, and obtained the highest professional honours. He incurred some obloquy on account of the case of prince Henry who died in 1612, in the treatment of which he differed in opinion from the other physicians; but his conduct obtained the approbation of the king and council. He received the honour of knighthood from James in 1624; and on the accession of Charles I. he was appointed first physician to him and his queen, and rose to high favour, particularly with the latter. After that king's death he was continued in the same post by Charles II., though the office was now merely nominal. During all this period he enjoyed an extensive practice among persons of the first rank in the kingdom, by which he accumulated a large fortune. He died at Chelsea in 1655, in the 82d year of his age. Sir Theodore was twice married, but left only one daughter, married to the marquis de Cugnac, grandson of marshal de la Force.

This physician published nothing in his lifetime except the Apology above mentioned, but there was printed in Germany in 1619 a letter of his "De Gonorrhœæ inveteratæ et Caruncule ac Ulceris in Meatu urinario Curatione." After his death were published, "Medicinal Counsels and Advices," with a "Treatise on the Gout," 1676, translated by Dr. Sherley from the Latin of Theophilus Bonet of Geneva: "Praxeos Mayernianæ in Morbis internis gravioribus et chronicis Syntagma," 1690: "Tractatus de Cura Gravidarum," added to the above: and "Mayernii Opera Medica, complectentia Consilia, Epistolas et Observationes, Pharmacopœiam variasque Medicamentorum Formulas," 1701, fol. edited by Dr. Joseph Browne. Of these publications it may be said in general, that they contain much practice; a great variety of remedies, chiefly Galenical, and many of them absurd and superstitious, but some of them vigorous and worth attention; a false and hypothetical theory, and little method or accurate description. Mayerne was acquainted with every branch of the profession, and seems occasionally to have practised in all: nor did he disdain to give directions to his royal and noble patients of the female sex, for cosmeties, and other less creditable applications. His pharmacopœia exhibits more chemical preparations than are mentioned in his cases, and he doubtless contributed much to their introduction. Nor did he confine his chemical knowledge to the use of medicine; for it is related, that by a course of experiments he discovered the principal colours to be used in enameling, and communicated them to Petitot the famous painter in that branch. He was likewise conversant with natural history, and was the editor of Mouffet's posthumous "Theatrum Insectorum." *Moreri. Halleri Bibl. Med. Pract. Aikin's Biogr. Mem. of Medicine.*—A.

MAYNARD, Francis, a French poet, born in 1582, was the son of Gerard, a counsellor in the parliament of Toulouse. He came to court when young, and was secretary to queen Margaret. He connected himself with the wits of the time, and was the poetical disciple of Malherbe. His convivial talents and sprightly turn of composition rendered him a favourite in good company, and introduced him to persons of rank, though with little advantage to his fortune. The duke de Noailles, when appointed ambassador to the court of Rome in 1634, took Maynard with him, who made himself very agreeable to pope Urban VIII. by the charms of his conversation. He was a member of the French academy from its first institution, and took pains to ingratiate himself with cardinal Richelieu, but without success: in revenge, he gave him the appellation of tyrant, and wrote satirical verses upon him. Tired at length with the vain pursuit of fortune, he retired into his native province, where he wrote over the door of his retreat,

Las d'esperer et de me plaindre
Des Muses, des Grands, et du Sort,
C'est ici que j'attends la Mort,
Sans la desirer ni la craindre.

The title of counsellor of state was conferred upon him a short time before his death, which happened in 1646, at the age of sixty-four. The works of Maynard are Epigrams, Songs, Odes, and other miscellaneous poems, with some Letters in prose. He succeeds best in the light and easy style, and several of his short pieces are happily turned. He maintained the character of a man of honour and a good friend, but one of licentious principles. *Moreri. Nouv. Dict. Hist.*—A.

MAYOW, John, an ingenious physician and physiologist, was born in Cornwall in 1645. He was entered a student of Wadham college, Oxford, and became a probationer-

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fellow of All-Souls. He graduated in civil law, but turned his studies to medicine, of which he became a practitioner. He seems chiefly to have resided at Bath, but he died at the house of an apothecary in York-street, Covent-garden, in 1679; and these are all the circumstances recorded of the life of a man who was likely to have become a great ornament of his profession.

Mayow published at Oxford in 1669 "Tractatus duo, quorum Prior agit de Respiratione, Alter de Rachitide." These were reprinted in his "Tractatus Quinque Medico-Physici," Oxon. 1674, 8vo, with three additional treatises. Their subjects are, on nitre and nitro-aërial spirit; on respiration; on the respiration of the fœtus in the uterus and egg; on muscular motion; and on the rickets. The first of these treatises has given the author a just title to be regarded at least as a precursor to some of the most remarkable modern discoveries in pneumatic chemistry. His nitro-aërial or igneo-aërial spirit, a constituent part of atmospherical air, and the food of life and flame, the existence of which he proves by many ingenious and decisive experiments, is the same with the modern dephlogisticated or pure air, or oxygen; and though his speculations about it are mixed with much hypothesis, yet the idea he entertained of its important agency in the operations of nature seems confirmed by the late chemical theories. In particular, its absorption by the blood in respiration, and the production of animal heat by its means, are admitted facts in modern physiology. Mayow was acquainted with a method of transferring air from vessel to vessel under water, and had invented an apparatus for detaching aërial fluids, by means of mixtures, or the focus of a burning glass, in vessels inverted in water. There can be no doubt, in short, that had he lived at the present day, and enjoyed the advantage of the improvements of the last half century, he would have ranked among the very first of chemical philosophers. With respect to the mechanism of respiration, he was the first who rightly remarked that all the intercostal muscles conspire in the elevation of the ribs. His theory of the nitro-aërial spirit runs through all his hypotheses, and he regards it as the cause of muscular motion and nervous influence. It is the want of a due degree of the latter, to which he ascribes the rickets, then considered as a new disease. The attention of the public to this writer was recalled by Dr. Beddoes in a republication of his chemical tracts in 1790; and with the excusable partiality of an admirer of singular and neglected genius, he attributed to him a share of relative merit perhaps beyond his due, and somewhat derogatory from the just claims of later chemists. His work is undoubtedly an extraordinary phænomenon for the time, though not without a large admixture of the spirit of hypothesis which was the fault of that age. *Mayow's Works. Halleri Bibl. Anat. et Med.*—A.

MAZARIN, Julius, cardinal, a celebrated minister of state, was born in 1602 at Piscina, a town in Abruzzo, of a family in the class of nobility, named *Mazarini*. In the course of education he displayed talents which introduced him into the household of Jerome Colonna, afterwards cardinal. When that young nobleman went to study at the university of Alcala in Spain, Mazarini followed him, and there applied to the study of law, in which after his return he took the degree of doctor. He frequented the court of Rome, and attached himself to Sachetti, afterwards cardinal, whom he accompanied into Lombardy, where a war was then prevailing concerning Casal and Montferrat. Cardinal Barberini afterwards went thither in quality of legate to his uncle the pope, and Mazarin, who had remained there, and had paid great attention to the politics of that part of Italy, gave him much assistance in his attempts to effect an accommodation between the different powers. When the French were just preparing to attack the Spanish lines before Casal, Mazarin rode out of them on the gallop, crying Peace! Peace! and brought proposals to the French general, which caused a suspension of arms, and were followed in 1631 by the treaty of Quierasque. His services in this business were rewarded by the pope with the place of referendary, and in 1634 he was sent as vice-legate to Avignon, and nuncio to the court of France. He there acquired the esteem of the all-powerful Richelieu, and of the king, Lewis XIII., who procured his elevation to the cardinalate in 1641. After the death of that great minister, Lewis created him counsellor of state, and made him one of his testamentary executors. That king died in 1643, and Mazarin was immediately placed at the head of the government by the regent queen Anne of Austria, who had an unbounded confidence in him. His character was in many respects the reverse of that of

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Richelieu. He was simple and modest in his appearance and equipage, affable, supple, and insinuating, and affected to carry points rather by gentle means than by the force of authority. The imposts, however, with which the people were burthened, the discontents of the great, controled in their ambitious and selfish views, and the rapacity with which the minister seized every occasion to amass a private fortune, soon raised a powerful party against him; while his foreign pronunciation and the effeminacy of his manners threw a ridicule over him which rendered him contemptible to a people singularly susceptible of the ludicrous. Some edicts of taxation issued according to the plans of Emeri, superintendant of the finances, another Italian, being refused verification by the parliament of Paris, Mazarin caused the president Blancmesnil and the counsellor Broussel to be imprisoned. This act was the signal for the civil wars which commenced in 1648 with the *day of the barricades*, in which the Parisians were excited to revolt by the famous leader of faction, de Retz, together with several princes of the blood, and nobles. The queen, with the king and the minister, was obliged to take refuge at St. Germain; the latter was proscribed as a disturber of the public peace; Condé, then on the side of the court, besieged Paris; and the *war of the Fronde* ensued, more fertile in satirical songs and epigrams than in important events. At length the dread of the interference of the Spaniards produced an accommodation in 1649, by which the parliament preserved its right of assembling, and the queen kept her favourite minister.

In the following year, the turbulence of the prince of Condé, who treated the queen with insolence and the cardinal with contempt, and who drew into his party his brother the prince of Conti, and the duke de Longueville, occasioned the bold measure of arresting all the three. The parliament took their part, and issued a decree banishing Mazarin from the kingdom. He hoped to allay the storm by liberating them in person, but met only with contempt. They entered Paris in triumph, and he thought it best to make a retreat to Cologne, whence, however, he continued by his counsels to govern the kingdom. Condé, apparently reconciled with the court, soon quarreled again with it, and commenced a civil war, in alliance with the Spaniards. Mazarin in 1652 returned to France with 7000 men whom he had raised. The parliament, however, continued to regard him as a public enemy, and he was obliged a second time to retire. It was not long before the court-party recovered a superiority which prepared a triumphant return for the cardinal. In 1653 he entered Paris amidst the acclamations of the inconstant people, and even the parliament received him with distinguished honours. He was feasted at the hotel-de-ville, lodged in the Louvre, one of his nieces was married to the prince of Conti, and thenceforth his power was unlimited. It was not in his character to scruple making advances to the usurper and regicide Cromwell, to whom other ministers of crowned heads were also equally complaisant; and in 1655 he made a treaty with him, of which one of the conditions was the refusing Charles II. an asylum in France. The war with Spain, which had been conducted with little glory, was advantageously terminated in 1659 by the peace of the Pyrenees, negotiated in person between Mazarin and the Spanish prime minister. The cession of Alsace to France was one of its conditions; and the marriage of the young king to the infanta of Spain, an event productive of great political consequences, was another. After this successful negotiation, the cardinal assumed greater state, and ruled with a more absolute and jealous sway. The queen-mother, who had supported him with a pertinacity that was interpreted in a manner not the most favourable to her reputation, lost her influence, and was reduced to insignificance. No grant was obtained but by a direct application to him, and the king himself was without power to bestow the favours of the crown. Mazarin is accused of having been the cause of the notorious ignorance in which that monarch was brought up, for the purpose of keeping him longer under tutelage. It is likewise made a charge against him, that his administration was not signalized by a single grand or useful national establishment. He was, however, uncontroled master of the finances; but he employed this advantage in accumulating a greater private fortune than almost any other minister had possessed, amounting, it is said, to 200 millions of livres according to the modern computation. Much of this, indeed, was the product of the numerous benefices he possessed, consisting of the bishopric of Metz, and of several of the richest abbeys in the kingdom. This great prosperity was not of long duration. He was attacked by a disease which

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his constitution was unable to resist. When he became sensible of his danger, he felt some scruples concerning the wealth he had amassed, and his confessor plainly told him that restitution was necessary for his salvation. As it was not easy to separate his lawful from his fraudulent gains, he was advised to make a donation of the whole to the king, in the hope that, as was the case, his majesty would restore it to him. "And I must quit all this!" was one of his latest reflections. He died in 1661, at the age of fifty-nine, leaving a nephew and five nieces, the latter all married to noble families. Lewis XIV. had been deeply in love with one of them, and Mazarin was tempted to let his passion take its course; but the queen-mother declared so strongly against such a degrading union, that the project was dropt. It is said that Charles II., while a fugitive, proposed to marry one of the nieces, but was rejected; and that in his turn he refused her offered hand when come to the throne. The "Letters of Cardinal Mazarin," containing his negotiations at the peace of the Pyrenees, were published by the abbé d'Alainval in two volumes 12mo, 1745. The pieces for and against this minister printed during the war of the Fronde were so numerous, that a complete collection of them amounted to forty-six volumes 4to. *Moreri. Siecle de Louis XIV. Millot Elemens de l'Hist. de France.*—A.

MAZOCHI, Alexio Symmacho, a learned antiquary, was born in 1684 at St. Maria, a village near Capua. His father's name was *Mazzocculi*, which the son changed to Mazochi, for the sake of easier latinization, and because there was once an eminent printer of this name at Rome. He was placed for education in the Campanian seminary, where he profited so little under the bad methods of instruction then in use, that he was sent to Naples, to be under the care of his elder brother Charles, who was a proficient in Greek literature. From him he soon imbibed the elements of the learned languages, and being introduced to good authors, he acquired such a love for study, that he became distinguished for his acquirements. As he was destined to the church, he went through a regular course of philosophy and theology at Naples; and being left to his own disposal by his father's death, he took a wide range in his studies, without any other guide than his own inclination. Upon the removal of his intimate friend Charles Majelli from the office of prefect in the Neapolitan seminary, to that of the pope's secretary, Mazochi succeeded him in the former employment, to the duties of which he devoted himself with the utmost assiduity. He taught the Greek and Hebrew languages, and attended to the discipline of the seminary, which greatly flourished under his care. His reputation induced the archbishop of Capua, Caraccioli, to urge his return to his native place; as an inducement to which, he was presented with a canonry in that church: but he would agree only to spend at Capua the time required by his duty as canon, and the rest of the year at Naples. The pope soon after presented him with a theological canonry, upon which he relinquished tuition in polite literature, and devoted himself to teaching the Scriptures alone. The bishop of Aversa persuaded him also to pass some time of the year in that city, for the instruction of his young clergy. His first publication was of the antiquarian class, and was consequent upon the discovery of the ruins of an amphitheatre at Capua; it was entitled "In mutilum Campani Amphitheatri Titulum, aliasque nonnullas Campanas Inscriptiones Commentarius," 1727, 4to; afterwards much enlarged by him. The profound erudition and critical acumen which he displayed in this performance acquired him great applause from the learned, especially from Zeno and Muratori. Some illiberal opposition which he met with from the clergy of Capua caused him to quit that city, and fix his residence altogether at Naples, where, through the patronage of cardinal Spinelli, the archbishop, he was made a canon of the cathedral, and professor of sacred literature in the royal academy. In 1739 he published an epistle "De Dedicatione sub Ascia," on which obscure subject of antiquity he employed a mass of critical erudition.

A family incident of an improper matrimonial engagement being contracted by one of his nephews against his father's will, induced him in 1742 to republish with commentaries a dissertation by Muscottola archbishop of Rosano, "De Filiisfamilias invito Patre nupturientibus," in which he entered deeply into ecclesiastical antiquity. The same line of study gave him considerable employment on occasion of the discovery of two marble tablets on which an ancient calendar of saints' days was engraven. This gave rise to an elaborate publication of his in three volumes 4to in 1744. A history of the cathedral of Naples followed; with various other anti-

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quarian dissertations on different topics. Of these, one of the most curious and valuable was his "Commentarium in Regii Herculanensis Musæi æneas Tabulas Heraclienses," fol. 1754. His scriptural studies gave rise to a publication entitled "Spicilegium Biblicum," Tom. iii. 4to, 1763, 1778, of which the two first relate to the Old Testament, the last, to the New. In this work there is a great variety of illustration of the sacred writings, drawn from the principal profane writers of antiquity; together with a mass of other learning, by which the subject is sometimes rather overwhelmed than elucidated, and the requisite order and method is impaired. These faults are also discoverable in several of his antiquarian works, in which copiousness of erudition is more conspicuous than the judicious use made of it. Some of his writings involved him in controversy; and the warmth of his temper rendered it difficult for him to observe due moderation towards an antagonist. In one instance he took a good method of avoiding the exasperation to which he knew himself prone. Hearing that a work of his had been severely animadverted upon, he forbore reading it himself, but employed some friends to report to him the arguments of his opponent, which he then answered with great tranquillity. His last printed work was a collection of "Opuscula," containing orations, dedications, epistles, poems, dissertations, &c. in two volumes 4to, 1771, 1775. He left others prepared for the press, among which he himself particularly valued those relative to Hebrew poetry and Jewish antiquities. Though naturally of a delicate constitution, he was enabled to continue his literary labours without intermission to an advanced age. He then fell into a state of deplorable mental imbecility, under which his life was protracted to the age of 86. He died at Naples in 1771, and was buried at the church of St. Restituta, where a monument was erected to his memory by one of his nephews. Mazochi was a man void of ambition, and attached to a retired, sober, and studious life, grave, taciturn, and exact in the performance of his religious duties. He bequeathed to the poor his library and the little money he had accumulated. *Fabroni Vitæ Italor.*—A.

MAZZUCHELLI, GIAMMARIA, count, a nobleman of Brescia, distinguished for his acquaintance with Italian literature, flourished in the first part of the 18th century. He wrote "Notizie Historiche e Critiche intorno alla Vita, alle Inventione, ed agli Scritti di Archimede Siracusano," *Bresc.* 1737, 4to: "La Vita di Pietro Aretino," *Pad.* 1741, 8vo; and made a commencement of a vast biographical work on the writers of Italy, "Gli Scrittori d'Italia," &c. of which he only finished the two first letters of the alphabet, in two volumes fol. six parts, 1753, 1763. This would have been the most complete work of the kind in Europe, had it not been interrupted by the author's untimely death. He left to his sons a great collection of materials for the subsequent parts, which J. Bapt. Rodelli gave some expectations of publishing. During his life there was published "Museum Mazzuchellianum, seu Numismata Virorum Doctrina præstantium, quæ apud Jo. Mar. Comitem Mazzuchellum Brixiæ servantur," 1761, fol. *Saxii Onom. Tiraboschi.*—A.

MAZZUOLI. See PARMIGIANO.

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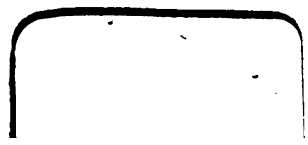

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